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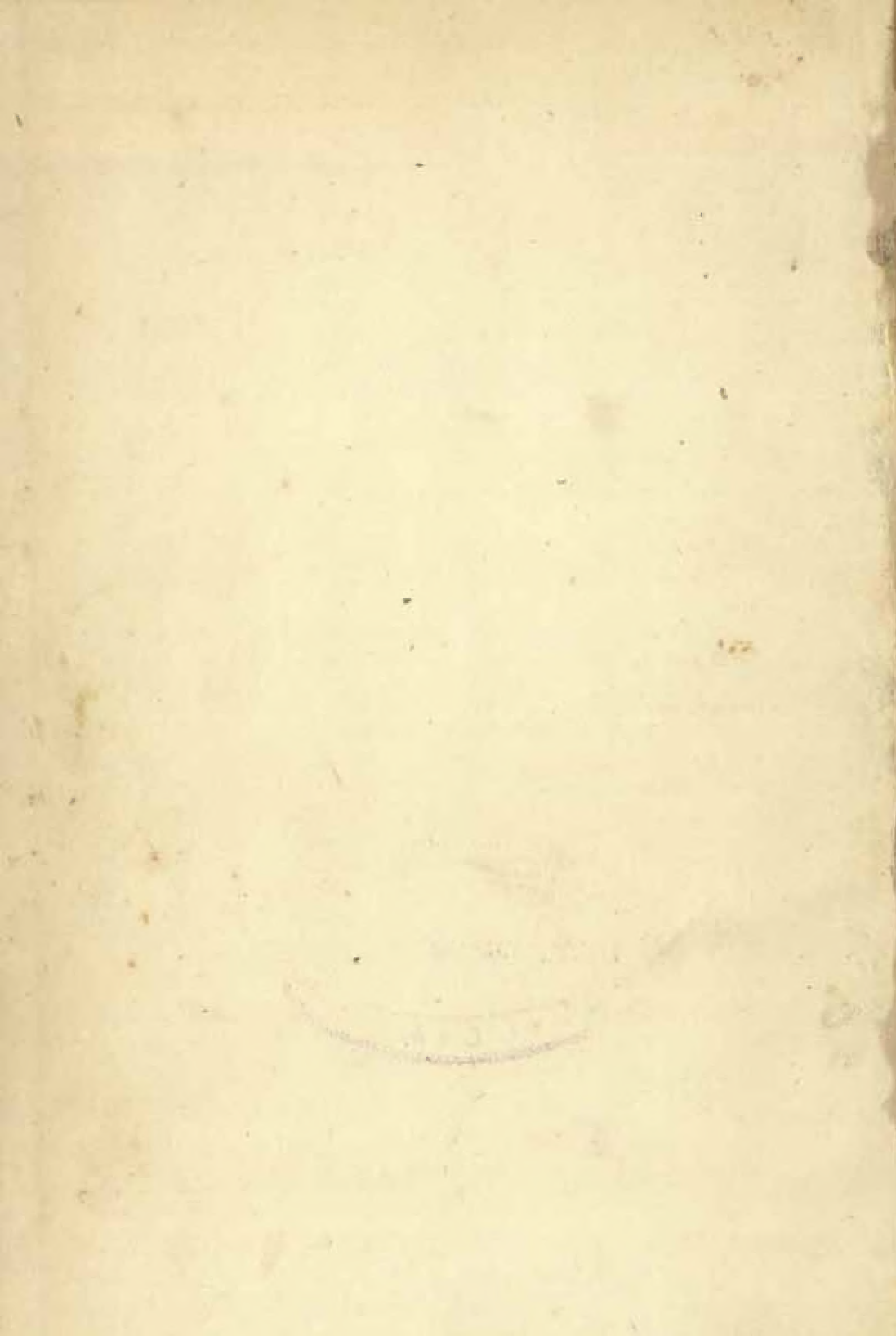
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THE DOCTRINE OF THE BUDDHA

THE RELIGION OF REASON

BY

GEORGE GRIMM



PRICE: sb. 12



PUBLISHED BY THE
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A new book about Buddhism? Not at all! Not about Buddhism, but about the Buddha doctrine. The author draws a strict line of demarcation between these two. By the Buddha doctrine he understands the original, genuine teaching of the Buddha as taught by the Buddha himself; but by Buddhism, the *independent developments* this teaching has undergone in the course of its historical career. In Buddhist circles in Asia to-day, these developments are held to be the original Buddha doctrine; but in truth they are as different from it as are present-day Christian religious communions from the Christianity of Christ.

Only the original, genuine Buddha doctrine does the author here present, and in doing so arrives at a very surprising result: all that has hitherto been held to be the ancient Buddha doctrine is false, inasmuch as its root idea, with the passage of time, has no longer been understood, nay, has actually been perverted into its very opposite. This, its real root idea, thus, its kernel, the author only now, once again draws out of the Buddhist Canon, so that his work amounts to a re-discovery of the old, genuine Buddha doctrine.

Hereby at the same time there comes to light a hitherto unknown characteristic of the same. This ancient Buddha doctrine is a system of iron logic, based upon immediate perception. It lays bare with the exactitude of the methods of physical science, and therefore, beyond possibility of refutation, the problem of our eternal destiny and, at the same time, the means of its realisation. Here, at this point, it will be understood why the ancient Buddha doctrine takes to itself the name of "the religion of reason."

As a matter of fact, as the author sets it forth, it represents not only the flower of Indian religious feeling and philosophy, but the crowning summit of human knowledge in general. The teaching of the Buddha is not one religion among many others, but, as the most perfect reflection of the highest actuality, the Absolute Religion, which is every whit as true now, this day, as it was true twenty-five hundred years ago.

Moreover its exposition in this volume is so clear and lucid that every person of sound understanding, without further words, can comprehend it. Of course, as an exposition of the highest religion, the book presumes a certain degree of *moral* attainment in its reader.

A quite special value belongs to it in that the work is carried through on the basis of the sayings of the Buddha himself and of his leading disciples, so that it represents at the same time an anthology of the most noteworthy passages from the Buddhist Canon.

No one can afford to neglect this volume who is at all interested in the religious problem, or even in ancient Indian culture only.

It may be added that the German edition of the work has aroused the keenest interest, as well in scientific circles as among the general public, and already in the few years that have passed since its first publication, fourteen editions have been necessary to meet the great demand for it; a success which has hitherto been held impossible for works of this nature.

The English edition has been prepared by the author himself, with the assistance of an English scholar. It contains, here and there, some entirely new matter.

A 412

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरष भिक्षुवै चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चलाय
हिताय सुखाय देवमनुमानं दिसेय भिक्षुवै धम्मं चादि कज्जाणं मज्झे कज्जाणं
परियोसान कज्जाणं सार्वभौमस्य केवलपरिपुणं परिसुखं ब्रह्मचरियं पक्कासिधं ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

JANUARY,

B. E. 2470
A. C. 1927

[No. 1

25563 SUNSET

The Lord of Day has journeyed on,
Yet o'er the world his light still glows,
For from her brimming bowl the moon
On us his kindly gift bestows.

Though He, our Sun of Truth, is gone,
No dread have we of error's night,
For from His Doctrine ever shines,
The Path to show, a guiding light.

Fiercely be storms of life may rage
And dark the skies be overhead,
Led by that light's unfailing beam,
Serene, our upward way we tread.

A. R. ZORN,

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RELIGION AND CONVERSION

BY ERNEST HUNT (SHINKAKU.)

Buddhism is essentially a religion of practise. This is the mark that distinguishes it from religions of mere belief and theory. Buddhism is something to be done—most other religions are something to be believed.

By religions of theory, I mean religions which make many beautiful rules on paper, these rules are repeated often by the people as a part of their creed—said with their lips, but not lived in their lives. The religion of the Lord Buddha is not lip service but a religion of action.

If we look about us we will see many evils existing which can be directly traced to religions of theory. Religions of theory tell us that all men are brothers, having God for their father, yet we see that the greatest enemy man has is his fellow-men; he has constantly to protect himself against his so called brother. This is unnatural, contrary to the spirit of brotherhood.

Why can this unnatural condition be traced to religions of theory? Because men are taught to proclaim with their lips the brotherhood of man, but they are not taught to live this brotherhood. Parents train their children in selfishness instead of love, although they talk a lot about universal love and peace. "Peace on earth and good-will to men" are often on the lips of men, yet do we see any real effort being made to stop the horrors of war? Newspapers tell us of disarmaments, international tribunals etc., but what is being definitely done to insure peace? Nations only trust one another on paper, in reality they appear to be awaiting opportunities to conquer each other. The two great religions of theory and belief have always made use of the sword and persecutions to spread their teaching. The God Jehovah of the old testament is a God of hate, jealousy and war. The founder of another great religion said, "I have come not to bring peace but a sword." Islam's God is a God of wrath and anger.

Scientific discoveries made in the beginning for the benefit of mankind, are to-day being used for evil and selfish purposes.

Opium, cocaine and chloroform, meant to relieve pain, are used to gratify the senses, and men are making their fortunes through their BROTHERS' weakness.

Explosives so useful in mining etc., are used to destroy life. Even the telescope and magnifying glass become instruments causing death on battlefields.

Religions of theory preach service to man and practise service to self, they speak much about conversion, by which they generally mean a state entirely of the emotions deliberately aroused by certain words or tunes. There is nothing lasting about it because it has no deeper foundation than an artificial state of feelings.

Conversion in Buddhism is first of all intellectual, although emotion has its part. True religion however must guard itself against unstrained flights of imagination, otherwise there will be no limit to the extent of its fabrications.

What is the first thing then that Buddhism must do to satisfy the intellect? It must shew the foundations on which the teaching of the Lord Buddha rest. It must shew that these teachings are founded on the knowledge of the laws governing the universe and life. Once we understand these laws, we will desire to live in harmony with them for we cannot break these laws, if we do not live in accord with them they will break us.

How do we get into harmony with the Law? By "Right thinking" in these two words is contained all the teaching of our Lord.

To any not converted, I would say study. Conversion is a sane state of peace, happiness and tranquility. Not an insane hysterical state which ceases when the emotions cease. This latter leads to insane asylums and police courts.

In Buddhism the heart, the emotions all play their part governed by the intellect.

One truly converted feels no shame at being called a

Buddhist, he does not excuse himself for it, but stands firmly by his convictions.

Let us remember the courage of the Lord Buddha, King Asoka and Shotoku Taishi and be absolutely loyal to the greatest teacher that the world has ever seen.

NOTES FROM MY DIARY

The Apostolic Succession of the Buddhist Vinayadharas. First was Upāli, second Dāsaka, 3rd Sonaka, 4th Siggava, 5th Moggaliputta Tissa, 6th Mahinda with whom came Itthiya, Uttiya, Sambala, Bhaddasāla from India to establish the Sāsana in Ceylon 2230 years ago. The Successors to the Indian Arhats were Arittha, Tissadatta, Kālasumana, Dighanāga, Dighasumana, Mahānāga, Buddharakkhita, Tissa, Deva, Sumana, Culanāga, Dhammapāla, Khema, Upatissa, Phussadeva, Sumana, Mahāpaduma, Sivaka, Upāli, Mahānāga, Abhaya, Tissa, Sumana, Chulābhaya, Tissa, Culadeva, Siva.

* * * * *

The first Council to chant the three Pitakas was held at Sattapanni Cave, Rajagriha ; the 2nd council at the Valukārāma in Vesali, the third at Pataliputra, fourth in Matala, fifth in Mandalay where 2400 Theras took part under the patronage of the righteous king Mindoon Min in the 244th year of the Sāsana. The righteous king had caused to be engraved in marble tablets the whole of the Tripitaka in Burmese characters. In all there are 729 tablets set up in a spacious temple in Mandalay.

* * * * *

The Ten Sounds. Hatthisadda, assasadda, ratha sadda, bherisadda, muting sadda, vinā sadda, gitasadda, sammāsadda, tālasadda, asnātha pivatha khādata. In English they are : noise of elephants, of horses, of chariots, drum, music, violin, singing, symbols, chanks, and the noise of the people crying "eat and drink."

The original school of Buddhism is called the Theravāda. Then came the Mahā Sangiti heresy whose branches were Gokulika and Ekabbohārika, Paññatti, Bāhulika, Cetiya, Sammittiya, Bhadrāyānika, Channāgarika, Hemavata, Rājagiriya, Siddhatika, Pubbasāliya and Vājiriya. In Ceylon there were the Dhamma ruciya and Sāgaliya.

* * * * *

The Magadha Kings were Bimbisāra, Ajātasattu, Udāyibhadda, Anuruddha. Anuruddha's son was Munda who had his capital at Pātaliputra. His son Nāgadāsaka was deposed by the people. His minister Susunāga was elected king by the people.

The nine Nandas of Pātaliputra are Uggasena Nanda, Panduka Nanda, Pandugati Nanda, Bhutapāla Nanda, Ratthapāla Nanda, Govisāna Nanda, Savindaka Nanda, Kevattaka Nanda and Dhana Nanda. See Sāratta dipani p. 134.

* * * * *

Buddhadatta of Soli of the city of Uragapura was the author of Abhidharmāvatra. He was also the author of Vinaya viniscaya. The author of Abhidharmārtha Vibhāvani and Sankhejavannanā was Dimbulāgala Mahā Kasyapa. Acharya Sāriputra Sangharāja was the author of Mahā sāratta dipani vinaya tikā, Paramārtha manjusā Anguttara tikā, Pancikālankā Cāndra pancikā tikā.

* * * * *

On the full moon-day of the month of Kartika the great Sāriputra Arhat entered parinibbāna. Mahā Moggallāna Arhat on the dark moon of Kartika a fortnight after, entered parinirvāna. Mahāsudassana Jātaka. Vol. I.

* * * * *

Anga pañcāgo pāramiyo nāma ; bāhira bhanda pañcāgo upa pāramiyo nāma, jivita pañcāgo paramattha pāramiyo nāma.

* * * * *

Parts of Africa, whole of Australia, all India, Burma,

Ceylon, Malay states, Singapore, Hongkong, Canada, Borneo, Aden, Arabia and Egypt, Cyprus, Palestine, Mesopotamia, Pacific islands, British Honduras, Trinidad, Fiji, Barbadoes, Bahamas, New Zealand are British possessions. France has certain parts of Africa, Madagascar, Cambodia, Tonquin, Cochin China and portions of Siam.

* * * * *

In 1664, the Muhammadans once again burst into South India..... The strength of the Muhammadan soldiers and of Muhammadan fanaticism was let loose on a mild and innocent populace, and there began in consequence a period of horrible massacre, rare even in Musulman warfare. The soldiers of Bijapur looked with satisfaction on the burning flames of villages and farm houses. They seized men and forcibly circumcized them, tossed children on sword points and violated all rules of civilized war. Desperation goaded even cowardice to acts of heroism, and the people of many a village set fire to their homes and preferred death in the general conflagration to capture and torture by the Muhammadan soldiery. Indian Antiquary p. 42 Feb. 1917.

* * * * *

The Egyptian trinity consisted of Osiris, Isis and Horus. Jesus learnt the doctrine of resurrection while sojourning in Egypt from the 13th to the 30th year. Having learnt the doctrine he came to Palestine and began preaching the same. He also learnt magic. Egyptian civilization goes back to many thousands of years, and from the time of Abraham unto the time of Jesus Egypt was well known to the Hebrews. When the remnant of the Jews left Jerusalem they found a refuge in Egypt, and Jehovah went after them and had them destroyed. Moses learnt magic in Egypt. Then ten commandments were a borrowing from the Babylonians.

Christianity has in it the principles borrowed from the religions of Egypt, Chaldea, Babylonia, Persia, Greece, Mesopotamia and India. Several thousand years ago India

was in communication with Babylonia, Egypt and Assyria. Islam, Judaism and Christianity are sister religions of the Semitic family. Old Testament ethics were founded on unimaginable cruelty. "Happy shall he be that taketh and dasheth thy little ones against the stones." Psalms 137 v. 9.

* * * * *

George Brandes, the Danish thinker, has written a work entitled "Sagnet on Jesus." It opens with an introduction dealing with the myth of William Tell, who has remained the national hero of Switzerland for 600 years, despite the fact that no such person existed. "Nevertheless he remains as an effective ideal. And the same applies to another legendary figure"—to wit, that of Jesus of Nazareth. A study of the Gospels with a comparative glance at other religions—e.g., Adonis, Attis and Osiris worship—investigation of contemporary Latin sources, and consideration of religious, social and political conditions at the period show, Professor Brandes thinks, that the Gospel story is a wild improbability, apart from its inherent inconsistency and confusion."—*Times Literary Supplement*, August 26, 1926, p. 563.

* * * * *

The Jesus story is a complex. There is the Jesus of the sermon of the Mount, whose ideal is forgiveness and ascetic indifference to the things of the world; there is the political Jesus, a despotic monarch who sends to an eternal hell those who had no faith in him; and the Johannine Jesus is represented as the Logos, the Word made flesh. The theological Jesus created by the Catholic Church fathers, is the representation of absolute despotism. It is this Jesus that holds sway in Christendom to-day. The Jesus of the sermon of the Mount is totally forgotten by the priests of the Church. Jesus as a human personality was an utter failure. He made no impression on the public during the three years of his ministry. No thinker or philosopher took the least notice of his philosophy which helped to create imbeciles. The few illiterate fisher-

men of Galilee followed him as he had promised to make them judges to rule over Israel. The mother of James and John came to ask Jesus to allow them to sit on the left and right hand side of Jesus when he became king. As a political force the name of Jesus had been of great service to the European nations in making them that they are to-day. Jehovah was the tribal deity of the Hebrews. He proclaims himself as the Lord thy God, which have brought thee out of the land of Egypt. Exodus 20.2.

And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt. Exodus 29.46.

For I am the Lord that bringeth you up out of the land of Egypt, to be your God. Leviticus 11.45.

I am the Lord which brought you forth out of the land of Egypt. Lev. 25.38.

For I am the Lord your God. Numbers 15.41 and Deuteronomy 5.6.

Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. Joshua 24.14.

And Joshua took a great stone, and set it up there under an oak, that was by the sanctuary of the Lord. Joshua 24.26.

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any one that can deliver out of my hand. Deuteronomy 32.39.

Jehovah as the cloud god. I Kings 8.10.

The Lord said that he would dwell in the thick darkness. I Kings 8.12.

God taken captive, II Chronicles 36.19.

Verily thou art a God that hidest thyself, O God of Israel. Isaiah 45.15.

ANAGARIKA DHARMAPALA.

BUDDHIST PROPAGANDA IN ENGLAND

Twenty-five hundred years ago the Blessed One, the Buddha Gautama promulgated the Doctrine of universal love and Wisdom for the happiness of mankind. The sublime teachings which He inculcated spread all over India during the five hundred years after His parinirvāna. Two hundred and thirty-six years after His parinirvana the great Asoka sent embasises to Ceylon, Egypt, Syria, Macedonia, announcing his acceptance of the Dharma of the Tathagata. Six hundred years after the parinirvana the Jewish Messiah was born in Palestine. Thirteen hundred years after the parinirvana was born the Prophet of Islam. China accepted Buddhism in the sixth century after the Parinirvana. Christianity spread in Europe after the conversion of Constantine to the Catholic faith. England accepted Christianity 1300 years ago. The Roman form of Christianity was first preached to the people of India, Ceylon and Japan by the Portuguese in the 16th century of the Christian era. British Christianity was preached to the people of Ceylon for the first time in 1818. Since then Ceylon has become the happy hunting ground of Christian missionaries. Buddhism in Ceylon is 2300 years old, and the venerable religion today is confronted with unrelenting foes whose allies are the capitalists and politicians of Europe and America. Christendom today is at war with the 2 millions of Sinhalese Buddhists in the island of Ceylon. The official bureaucrats are in league with the paid missionaries and the latter are helped by the trade combines in England and America.

Buddhism is a highly ethical religion with ramifications into the realm of transcendental psychicism whose consummation is the realization of absolute Freedom. It teaches to abstain from destroying life, dishonest gain, adulterous living, untruthfulness, and intoxicating drinks. It points the ten evils which degenerate the human mind, points out the ten meritorious virtues of progress, declares the eight virtues as aids to

a life of continence to help the householder in the path of progressive spirituality.

The banner of absolute Freedom unfurled by the Tathagata is only for the pure celibate who is free from hatred, anger, envy, pride, self-esteem, self-righteousness, covetousness. The higher life is only for the strong, healthy, self-sacrificing personality whose heart is full of love to all living beings. The Lord preached the holy Doctrine to the born Aryans of India, to the martial Kshatriyas, the high born Brahmans and the trading Vaishyas. The Sudras were not excluded. At the time of His birth the Kshatriya class was foremost in wealth and power in India. They began to decline since the accession of the treacherous commander-in-chief, Pushyamitra to the throne of the Mauryas.

The period of Buddha's ministry synchronised with the destruction of Jerusalem by Nebuchadnezzar. The power of Jehovah was crushed, the Hebrews were taken as captives to Babylon. In China Confucius and Laotse were proclaiming their respective gospels. India was the scene of philosophic activity, the spiritual protagonists being Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakuda Katyayana, Sanjaya Belattiputta and Niganta Nathaputta. There were the Jatilas, Ajivakas, Devadhammikas, Udakaroahas etc. Asceticism was the goal of the religious life. The Sutta of the Lion's Roar in the Majjima nikāya gives a description of the terrific ascetic habits current at the time, and the Prince Siddhartha excelled the extremest ascetic saint in the mortification of his body. For six years the Prince underwent the highest form of penance to gain enlightenment ; but he did not succeed, and he repudiated and condemned the religion of asceticism as painful, ignoble and unprofitable. The sensuous life of luxury also was condemned as vulgar, low, materialistic, ignoble and profitless. After He had gained supreme wisdom under the shade of the Bodhi Tree, He experienced for seven weeks the unshakeable peace and happiness of the holy life, and then He came from his solitude to proclaim the gospel

of Enlightenment to those yearning to lead the spiritual life of perfect holiness.

The Buddha opened the door of deathlessness (*Amatassa dvāra*) to those who had faith in a future life. In India the Rishis wanted to realize holiness and immortality and to escape from old age, birth, decay and death. Asceticism leads to pessimism. The religious wished to be free from sorrow, grief, lamentation, foolish expectations, despair, the fear of old age, decay and death and to live in perfect happiness here on earth in perfect consciousness. They wished to get rid of pessimism. They adopted the forest life and lived in their ashrams worshipping fire. The spiritual psychology of Aryanism reached the highest point of individualism in the *arupa loka*, where consciousness enjoys the peace in having the perceptions at rest for 84000 kalpas. The *atta* was at work like the light rays which take millions of years to reach the earth. The Blessed One discovered the Way to Infinite Nirvana where the sense perceptions and feelings are laid at rest, never again to operate to create the five *skandhas*. The enjoyments in the highest heavens appeared loathsome to the perfect *brahmachari* who was treading the eightfold path to Nirvana: to wit. Perfect understanding of the four supreme truths, Perfect aspirations in training the mind to love all, to renounce sensual pleasures and to refrain from doing the least harm to others; Perfect speech uttering no falsehood, refraining from slander and harsh words, using words of love and affection; Perfect deeds in refraining from destruction of life, dishonest gain, sensual indulgence; Perfect livelihood refraining from illicit gain by following destructive trades; Perfect in Endeavour exerting to refrain from evil, exerting to develop meritorious characteristics and living the strenuous life of holiness; Perfect mindfulness training the memory by analysis, not allowing the mind to wander into the realm of forgetfulness; Perfect unity of meritorious thoughts leading to the development of the transcendental Mind, ending in the realization of

perfect bliss freed from Ignorance, sensuality, and the will to live in some kind of celestial world singing hallelujahs.

It is this sublime Religion that the Maha Bodhi Society desire to propagate in England. The British people have reached the zenith of material prosperity. Either they must change their modern methods of living or they must be prepared to undergo a process of gradual deterioration. In compassion the Blessed Buddha preached the Dharma to a sinburdened world. And this sublime Dhamma should be propagated for the welfare of the people of England.

Buddhists of Asia wake up from your lethargy and in compassion to the British people help the Maha Bodhi Society to disseminate the sublime teachings of the Lord Buddha among them.

IS THE DOCTRINE OF THE BUDDHA, SCIENCE?

BY

DR. GEORGE GRIMM

[Continued from page 587 of the last issue (December, 1926.)]
 ESPECIALLY REFLEXION IN THE DOCTRINE OF THE BUDDHA.

Every cognition consists in the translation into concepts, and later on, into judgments, of what is perceived without words and concepts. It thus is made up of three elements: Perception, Concept, and Judgment.

First of all, the immediate perception of the object must be given by means of one, or of several, of the six senses, i.e., a perception of the five *external* senses—this is specially called *sensuous* perception—or an *intellectual* perception by means of the sixth, of the perceiving thought-sense. This last perception is limited to the perceiving of space, of cognition itself as such, and finally, of the completely objectless condition, the realms of nothing whatsoever. This immediate—sensuous or

intellectual—perceiving is still completely without words and concepts. On this very account it is, as such, not communicable by means of words, but only through translation into another kind of perceiving, as upon the path of works of art.

The perception is completely (summed up) in its concrete object ; hence it holds good always, only of the individual case. Precisely on this account, by itself alone, from a practical point of view, it is entirely worthless. For of what use is it to me if I grasp ever so large a number of single objects as such, as they present themselves to me in a certain situation, if I do not know them in all their possible relations to one another, if, in particular, I do not know the relationship in which they can stand to me in every, even only possible case? Would not then every *planned* action be impossible since I should not know the possibilities to which in the future I may be exposed, thus also, should be unable to reckon with them? If such were the position with our cognition—and it would be so, if perception, only were possible to us—then it would stand very ill with us. We could, for example, not even establish whether we also shall die, let alone seek for some means of defence against death. For even if I have seen thousands of men die, I have never yet seen myself die ; with regard to my own death I have no sort of perception. Nevertheless, however, I know very well, that I also am subject to death. How is that possible? It is possible because I can *draw conclusions* from the perceived actual as to the not-yet-perceived un-actual ; because I have experienced immediately—through seeing or hearing—that all the men who have hitherto lived, have died, therefore I *conclude* that also all the men who have not yet died, will die. And this conclusion is likewise one of *absolute* certainty, as certain as the perception itself upon which it is based. One calls this mediate cognition—namely, mediated through logical conclusions—*abstract* cognition : by means of *reason* we draw from the concrete object of the immediate perception the essential which it has in common with other objects under all circumstances, by letting drop all else that is

further perceived ; and subsume this essential common factor under a concept which has been formed just to this end, and that, indeed, precisely by reason.* Through this we are able easily to preserve in memory the properties of the individually perceived objects which again, all the time, are themselves disappearing from the domain of our cognition. The concept is free from the power of time, is not effaced like the immediate perception. It has to a certain extent an objective existence which yet belongs to no time-series. At the same time there becomes possible in these concepts the so thoroughly necessary outlook over the numberless immediately perceived phenomena, and by this the *judgment*, i.e., the comparison of the different spheres of concepts, and therewith of the objects thought through them, and therewith the glance into the future and the formation of this future. One recognises in this comparing activity of judgment that all that is perceived changes unceasingly according to definite norms, so that only the foundation of these norms—again through this comparing activity of reason—is necessary in order to shape one's destiny in the world itself.

Through the concept-forming activity of reason, language also is conditioned, inasmuch as every concept itself again is bound to a certain word through which it is fixed for the memory. (Schopenhauer).

Accordingly thus, it is only the *reflexion*, of reason, manifesting itself in the formation of concept and judgment, and therewith, in the activity of *drawing conclusions*, of inferences, which makes fruitful, perception. This reflexion, not perception, is the nobler, the higher side of the activity of cognition, if naturally also perception, as the foundation of all reflexion, upon which this in general alone can erect itself, is the more important. It is exactly the same as the mental processes being nobler than the vegetative in the corporeal organism, even though the vegetative are the more important.

* Cf. "The Doctrine of the Buddha," p. 140.

"The brain alone is the leader and governor. Even if heart, lungs, and stomach contribute much more to the existence of the whole, yet these commonplace fellows cannot lead and guide : that is the affair of the brain." (Schopenhauer).

Perception the animal also possesses, but very little reflexion. Action on a basis of mere perception is synonymous with impulsive action, which is by far excelled by that which is guided by reflexion.

Because reflexion is built upon perception, yea, because its results, namely, the abstract cognitions owe their confirmation to perception alone, therefore every abstract cognition which is communicated to us by others by means of speech, again by us must be led back to immediate perceiving, again be resolved into this, if it is to bring us real *insight* ; else we are just planting in our heads mere successions of concepts which, as such, may well be recognised as correct in their logical foundation, but are without real vitality. This latter always, can only be born from *actuality*, thus, here, through descent in immediate perception with the help of the communicated abstract cognition, to the after-proof precisely of this pretended cognition.

With this analysis of the cognition process, its sources of error offer themselves without anything further. One such may already reside in perception, when this does not penetrate the perceived object as it really is, especially not to its foundation, whereupon there results a false appearance : or the sources of error may reside in reflexion through the train of reasoning in which reflexion runs its course, being faulty : one subsumes either a perceived object under a false concept, or binds up with this concept a content which others do not build up with it ;* or else one brings two concepts,

* One holds, for example, the rising moon as larger than when it is at the zenith. Or one is not aware of the creeping sickness that dwells in an organism, and therefore holds it to be bristling with health.

* This is the main source of mutual misunderstandings. Thus nearly every one thinks of something different under the name of "soul." For

and along with them the realities, actual or supposed, lying at their base, in the form of subject and predicate, into an inadmissible connection with one another, and thus forms a false judgment.† In these two latter cases one speaks of mistake.

In an increased degree is this danger of mistake present when the concept or judgment cannot be traced back immediately, but only through the mediation of several, or even a whole series of logical links to the perception lying at their base, and therewith to actuality, in contrast to those concepts and judgments which in their premises are grounded *immediately* in perceiving. And it is precisely this danger that is meant when one speaks of the inferiority of *merely proven* truths.

From these considerations this follows: If one wishes to have a guarantee that one is always thinking with thorough correctness and thereby coming to *infallible* judgments and to incontestable truths, one must think always and exclusively only in *quite clear* concepts, and only and exclusively in syllogisms and logical conclusions whose premises, i.e., major and minor terms, are taken *immediately* from perceived

one, "soul is the essence of men—this essence consists in cognition and willing in indivisible union, independent of the animal organism.—Thus in the concept, soul, I think just this content."—For another the case presents itself thus: "Soul is the essence of man—this essence cannot possibly consist in cognition and willing, can positively consist in nothing knowable—thus the concept, soul, is thoroughly negative, completely devoid of content." How should these two men understand one another in a debate about the soul, if they do not first of all come to some clear idea with one another as to the content of the concept, soul!

† One concludes, for example: That what causes pleasant sensations is blessed. The enjoyments of the senses cause pleasant sensations. Hence follows the *judgment*: The enjoyments of the senses are blessed. In contrast to this, another reasons thus: What causes *only* pleasant sensations is blessed. The enjoyments of the senses have a preponderance of painful sensations in their train. Hence the *judgment*: The enjoyments of the senses are not blessed.

actuality, and which as such are penetrated always without anything further. This presupposes in every case a very *considered* process of thought, yea, a process of thought in which the logical conclusion on which a sought truth is supported is ever and again repeatedly, thoroughly tested, if necessary, (when the sought truth is sufficiently important) day after day for years, as regards its formal correctness as well as to the agreement of the major and minor premises with perceived actuality.

From this, however, on the other hand it follows that man can acquire, and in particular, fully digest, only a very few truths, so that they are continually present to us in their unshakeable certainty, and on that account are *alive*, i.e., determine our *conduct*. Hence the wise man will, above all, *limit* his domain of cognition by concentrating his entire cognitive activity upon the gaining and complete penetration of the truths most important for him, in the knowledge that *one* truth can give its direction to his whole life, while a thousand others, and in particular, all undigested truths, may not lighten the burden of his life in the least. All those who have done great things in active life were filled with *one* idea the truth of which stood shining before their minds, were it a religious one, or one concerned with worldly traffic. Because this is not generally recognised, hence the busy striving of our days for polymathy ; but hence also the disturbing fact that the largest part of human knowledge in general only exists on paper, as Schopenhauer says, and only a minimum portion is *alive* in our minds.

This, thus, is the way of knowledge, is in particular the way of genuine scientific knowledge when, as was said at the beginning of this treatise, the highest and ultimate influence of all science consists in rightly influencing the action of men, and thus actualising his objects. Precisely on this account is this the way of knowledge of the Buddha. His thinking also, is reflexion on a basis of perception ; it is the translation of the concrete and immediate into concepts, and further, into

judgments ; it is the drawing of conclusions from perception : it is, further, classification and schematisation for the purpose of the easy application of the so-found truths for practical use in daily life. For proofs of this one does not in the least need to search all through the Pali Canon. One may strike in anywhere, at any discourse, at any dialogue, and every one, nay, every single page of any one of them will, without anything further, furnish a completely valid proof. Hence, "Deliverance comes before all science," is how the German Buddhologist, Hermann Oldenberg, characterises the Buddha's Teaching.

This purely scientific character of the Teaching of the Buddha was also, centuries after his death within his Brotherhood—let this be said to Messieurs the Buddhist Illuminists!—generally known and recognised. The most striking, and at the same time most native, expression for this mode of viewing the matter, is to be found in the story of the Ceylon Church Chronicle concerning the first interview of Mahinda the converter of Ceylon with King Devānampiya Tissa about 250 B. C. The Thera (Elder) starts out with a formal examination in logic with the King, in order to investigate this question : "Does the King possess a clear understanding?" In the neighbourhood stands a Mango tree. The Thera asks : "What is the name of this tree, Maharaja?" "It is called Mango, Sir."—"Is there, Maharaja, besides this Mango-tree yet another mango-tree? or is there not?"—"There are many other mango-trees, Sir."—"Are there besides this mango-tree and those mango-trees, yet other trees, Maharaja?"—"There are, Sir ; but they are not mango-trees."—"Is there, besides the other mango-trees and non-mango-trees yet another tree?"—"Yes, Sir ; this mango-tree here."—"Good, Maharaja ; you are intelligent." The Thera then puts another similar test which the King as brilliantly meets. "Besides thy relatives and non-relatives, is there still another man, Maharaja?"—"Myself, Sir."—"Good, Maharaja ; to oneself one is neither a relative nor a non-relative." "Then the Thera saw," says the

narrative, "that the king was intelligent, and that he would be able to understand the Teaching, and he preached to him the parable of the Elephant-foot."

If possible it is still more obvious that the *Reflexion* of the Buddha is always immediately grounded upon Perception, that thus the premises of his judgments or logical conclusions can be found again at every moment and without difficulty in perceivable actuality. A classical formal proof for this peculiarity of the Teaching, which constitutes nothing more or less than the formula of *all* cognitive activity pertaining to genius, is to be found in the circumstance that the *expositions* of the Buddha individually and collectively are studded with *comparisons* drawn from actuality, and indeed in such heaped-up profusion and at the same time in such gripping fashion, as one does not ever find anywhere else. Comparisons are quite strikingly adapted to verify abstract ideas as the reflected image of perceived actuality, on which very account every really genius-like brain—and the higher the stage it occupies, all the more so—experiences the need of making clear its abstract ideas through comparisons. "Through comparisons many an intelligent man comes to an understanding of the word spoken," says, therefore, the greatest of the disciples of the Buddha, Sāriputta. The Buddha himself, however, was so very much penetrated by the knowledge that only abstract cognitions that, at all times, without difficulty, can be shown to be grounded in perceivable actuality, have a value, that he made it a duty laid upon the very first who entered his Order to make clear to themselves and others the cognitions which his teaching had to communicate to them, by means of comparisons, and therewith, precisely, by going back to perceivable actuality. "His teaching is rich in contents, *aptly adorned with comparisons*, clear and definite, appropriate to its objects," is a standing phrase in the recounting of the fundamental duties of the Order. A judgment which one cannot make perceivable through a comparison drawn from actuality has, then, in fact, no actual value.

How very much, however, the Buddha knew the weakness of the human power of cognition, and its peculiarity caused by this same thing, that actual, namely *living cognitions*, thus such as in fact brighten the darkness of life, and thus also decisively determine action, can be won only quite gradually in ever more increasing concentration of mind upon the condition to be cognised, and therefore also under a *limitation* of the activity of cognition to a few fundamental problems,—of this his whole teaching and the manner in which he promulgated it, is one continuous demonstration. For this his Teaching is comprehended entirely in one single idea, the *Anatta-idea*, inasmuch as all the particular elements of his doctrine are only the explication and actualisation of this one idea. The form of its exposition, however, is an unwearied repetition of this idea and of the logical conclusion that carries it—it is what we have called the Grand Buddha-syllogism (Compare the "Doctrine of the Buddha" p. 530)—either in similar words, or in a thousand variations. Whoever complains of these repetitions—and almost every one to-day complains of them—has as yet no idea of the value of actual living cognitions which flood the actions of men with a stream of light, and raise it to such a purposefulness as makes possible the impossible, namely the overcoming of the whole world, and has not yet the slightest notion that *such* cognitions only very gradually, only quite slowly, only little by little, through ever-repeated consideration and pondering, thinking and brooding, are to be won, not however at the automobile tempo of modern thinking in which the ideas rushing past in mad flight as little adhere as the landscape pictures, "scarcely greeted, dismissed," in the mind of the raging automobilist.

The leading part in the activity of cognition is to be ascribed to *reflexion*, not to perception. Reflexion determines the direction of perception, and further, alone makes it fruitful, as we have already seen. Then, a false perception can also very well be recognised as such through a correct reflexion and thereby made innocuous, as, for example, the false perception

that the sun turns round the earth. On the other hand it happens very frequently that a false reflexion cannot be set right by perception, even when the latter is very deep. On the contrary, men very often corrupt for themselves and, in itself, correct perception, through false logical conclusions which with their reflexion they ground upon that perception. And thus the errors of great minds are almost always rooted in a false reflexion over the immediately perceived inasmuch as their reflexion is not completely coincident with their perception, *i.e.*, inasmuch as they construct syllogisms whose premises in truth are *not* borne out by their perception. In contrast with this, the Buddha has specially understood how to flood over with the coolest reflexion what he has perceived, and thereby to translate it, unperturbed by any kind of pre-judgment, thus with unlimited but strictest reasoning activity, hence with *unexampled thoughtfulness*, into the thought-form of a *judgment* in such a manner that these judgments individually and collectively possess absolutely infallible, mathematical certainty. "Endowed with the highest cognition thou indeed claimest to be, but these things thou hast not—[rightly]—cognised." "That any Samana or Brahmin, god or devil, or any one whatsoever in the world, should thus be able to come against me,—such a possibility I see not, Sariputta. And because I know of no such possibility, I remain quiet, unperturbed, confident," he says of himself.

It is precisely in the infallible certainty of his *reflexion* that he stands quite unique. Deep perceiving, indeed a perceiving that no longer was all too far removed from his own perceiving, was possessed by many a seer, the giants among the "old masters of the three Vedas," such as a Yajnavalkya, the great among western mystics and illuminists, above all, by the author of the *Theologia Germanica*, when, for example, he says that as well the fall of the devil as that of Adam consisted in this, that the one as well as the other had attributed to himself the "I" and "Me," the "Mine" and "To Me." But all of them have not been able to bring forward, not even approxi-

mately, that pure, thoroughly unbiassed and *quite sharp* thinking in which *reflexion* in strictest—if also unconscious—observation of the laws of thought by no hairsbreadth has gone beyond their perception, or has lagged behind it. And thus, then, we see their, in themselves, correct views—taking this word in its *literal* sense—enwrapped in a confused mass of errors such as is caused by erroneous thinking, nay, buried, so that many a time it is more difficult to present these perceptions purely, than it is to get gold out of the quartz in which it is embedded, a few ounces in many tons, when it is not, indeed, simply impossible.* On that account, this side of the Buddha's teaching also is to be specially brought within the range of sight as sharply as possible.

I.

A decisive, because fundamental manifestation of this thoughtfulness resided right from the beginning in the formulation of the fundamental problem, in that the Buddha set up as such, the question, "What am I?" in contradistinction to *all* others, whether great or small, who from all time have proclaimed, proclaim, and will proclaim, as the fundamental problem, "What is *the world*?" and so condemn themselves to eternal unfruitfulness, inasmuch as the solution of the world-problem is not possible. (Cf. "The Doctrine of the Buddha," p. 119). A further result of the thoughtfulness, thus, of the rationality, of the Buddha, was, with a view to its practical solubility, the carrying over of that fundamental problem, into the form: "What am I *not*?" In this direction, for the rest, moved the religio-philosophical effects for knowledge, of ancient India in general. Already the Upanishads attained

* The final, fundamental error among them all, without exception *all*, is the false syllogism: "The final *positive* quantity, which, after the stripping away of all else in me, I perceive, must be my genuine essence.—As this last positive quantity, I cognise my own knowing (consciousness). Thus my deepest essence consists in knowing.

to the establishment of the identity of the I in itself, and the world in itself, upon the path of abstraction in thought, and also in *practice*, inasmuch as they proved, and *practically realised*, what may be taken away from us all without our seeing ourselves touched in our *essence*. The practical realisation resulted in the getting free from the five external senses brought about through deep immersion in oneself, and thereby getting free from the phenomenal world. Upon the same basis rests the post-Buddhistic Sāmkhya philosophy which, in open dependence upon the words of the Buddha, knows the self-same axiom: "I am not this ; this is not mine ; this is not the I," in that, according to it, the real I, the soul, uncreated and eternal, stands outside all happenings. "But as the clear crystal, through the red flower which one brings near to it, apparently loses its colourlessness and shows itself red, so the soul in which the traffic of matter is reflected as in a mirror, appears to be itself subject to the changeability and the suffering of the world of matter ; *it* appears to be the actor who comes upon that stage in continually new parts ; *it* seems ever and ever again to be born, to grow old, and to die, and to pass to new birth. If, however, the opposition of matter and soul is recognised, if the error of "*non-distinction*" is overcome, then the end of re-birth is reached. Suffering has lost its power. The rope that in the twilight was taken for a snake, no longer frightens him who has recognised it as merely a rope. As the dancer ceases to dance when the ballet is ended, so, for the soul which has reached the goal, matter ceases its action full of pain ; she exposes herself no longer to the glances of the soul, shy as a wife of good family who, when she sees : "My husband has come to know my fault," is ashamed, does not again approach her husband ; thus remains, then, the soul, freed from the tumult and suffering of worldly traffic, throughout eternity, as a seer—who no longer sees, a mirror in which nothing any longer is mirrored, as pure unsullied delight that no longer illumines."

Meanwhile, precisely these last lines show that also the

Sāmkhya philosophy in essence had not got beyond the standpoint of the Upanishads, apart from the fact that it had overcome the delusion of the identity of our essence with the essence of the world. This Sāmkhya philosophy also has remained standing at a half-way house. Also, according to it, the Anattā-idea, and therewith the negative determination of our essence, find their boundaries in *knowing* (consciousness), inasmuch as of this holds good: "*This belongs to me ; this am I ; this is my I,*" as a matter of course, again exactly as in the Upanishads, in *pure objectless knowing*. The soul is "a pure untroubled light that lights nothing more," says the Sāmkhya. "When he then does not see, yet is he seeing, although he does not see ; for, for the—[essentially]—seeing one no breach of seeing is possible. But there is no second beside him, no other distinct from him, that he could see," it is said in the Upanishads.*

* Upon the general, rightly penetrated *negative* formulation of the foundation problem rests also the relationship, indeed, the manifold agreement of the ancient Indian, religious-philosophical systems among one another, of the Upanishads, of the Sāmkhya system, of Jainism, and the Teaching of the Buddha so long as does not come into the question the all-decisive kernel of the *absolute* transcendence of our essence, peculiar to the latter alone. The ancient Indian systems were not, like ours, hewed out over the study table where, on the ground of *great learnedness*, i.e., thus, of knowing *much*, through the joining up and division of what was contained in the systems already lying before one, and the working into them of one's own ideas, new systems were created; but those ancient Indian systems were the deposit of one's own inner experiences, thus, of *fundamental* knowledge; which experiences, just because they all lay in the same direction, were bound to lead to related cognitions and to a more or less similar *technique of getting deliverance* from the inessential attributes of men. Thereby, naturally, the one cognition or the one method of procedure was discovered from the one, earlier than from the other, and then taken over by the others readily and ungrudgingly; but not upon authority, but only after they had been penetrated as correct through one's own cognition, as also in one's own *practical* testing. Thus the Buddha, it goes without saying, had also held to what he learned from both his teachers Alāra Kālāma and Uddaka Rāmaputta in the *yogic* technique of deliverance, and for himself had *practically tested*. This, however, was the eight "Immersions" right up to the border line of possible perception, as he himself emphasised.

(To be continued.)

NOTRE DAME AND MUSIC IN BUDDHISTIC PERIOD

In July last I had an opportunity of witnessing Sunday Service in the Roman Catholic Church in Paris called *Notre Dame*. The building is a standing monument of what devotion can produce. It is a Colossal, massive building of high architectural beauty, the carvings are highly artistic. It is difficult to form even an approximate estimate of the money, the labour and genius lavished on this historic building. It is said that no church equals it. It is a unique work of art.

The impression made on my mind was one I shall never forget in my life. The candles, the flowers and the incense reminded me at once of Devi worship in Hindu temples and Buddha worship in Buddhistic temples. The chant in chorus in Latin recalled to my mind chanting of Muntras in Mattan Sahib in Kashmir. I have not seen Catholic service in other countries, nor in India though I have seen service in one or two Protestant Churches. It is stated that the Sunday service in *Notre Dame* in Paris is not even equalled much less surpassed by service in any other Church in the world.

Whether one is a believer in Christianity or not, one cannot leave the church service without being deeply affected if not moved. I must say the impression on my mind was most elevating and ennobling, never to be forgotten.

The most remarkable part of the ceremony was the playing of the organ one of the finest if not the finest organ in the world.

The chanters are aided by notes from the organ, whenever needed, to raise the pitch or increase the volume of their voices, the arrangement is so scientifically perfect that at the exact moment as if psychologically the notes of the organ come to aid. When chants cease, or there is interval, the organ,

through numerous air tubes, produces peals which shake the building to its depths. The echo and resonance produce a marvellous effect. This is followed by low notes of such exquisite beauty and delightful continuity as to be called truly celestial.

The cumulative effect of the service touches the devotional chord of man. I think the impression on my mind will be lasting. After leaving the church I reflected in my mind whether organs can be introduced into our Hindu and Buddhistic temples by which our Poojahs can be made doubly charming. My thoughts went back to the Buddhistic period. What I found from Buddhistic history I give below :—

It is an error to think that Indian Music was in any way discouraged in the Buddhistic period. The highly devotional habits of the monks could not be maintained without resorting to music. Not only was music cultivated and practised in India but Buddhist monks carried it to Khotan which became renowned for it. When Fa-Hian visited India he saw a Buddhist king treated to vina. He also saw in the country of Shen Shen priests using music for mutual entertainment—*Record of Western World VIXXV and XCZV*. Vol. II. p. 309.

(quoted in Sheo Narain's brochure on "Indian Music").

In the Buddhist period, all the writings and teachings speak of Music, Musical instruments, songs and dances as a part of existence. Musical references are continually given in dialogues on high moral principles to be adopted in life (p. 12).

Abstemious Buddhists and recluse Jains were not indifferent to the charms of music. Gautama Buddha, the noblest and greatest religious reformer the world has ever seen was deeply versed in music and expounded his doctrines by musical representations and references. Ashva Ghosa, who travelled with a party of musicians about the beginning of the Christian era was the means of converting many persons of distinction by the skill and magic of his performance. In his

"Life of Buddha" he says "They placed the body of Thathagatha using all kind of dances and music" (p. 16).

Amar Sinha was the celebrated Buddhist compiler of a lexicon called after his name Amar Kosh in which the seven notes are treated at length p. 12.

(The music of India by Atiya Begam Fyzee Rahmin (1925).

SHEO NARAIN.

THE ANAGARIKA DHARMAPALA

RECEPTION AT PUBLIC MEETING.

A meeting of the Buddhists was held yesterday evening at the Maligakande Temple, Colombo, to accord a reception to the Anagarika Dharmapala on his return to the Island after an extensive tour abroad. The Temple premises were decorated for the occasion and the compound of the Temple was set out to accommodate the gathering.

The Anagarika Dharmapala arrived with the Rev. Siddhartha Sumangala Mahanayake Thero of Kandy.

Just before 4-30 the time appointed for the meeting a heavy shower fell and this prevailed right throughout the proceedings. The large gathering had in consequence to repair to the Hall of the Temple and the meeting was conducted indoors. The Hall was so full that Mr. Dharmapala himself found it difficult to make his way to his seat which was in the centre.

The Rev. Siddhartha Sumangala occupied the chair and there was a large number of Buddhist priests accommodated with him.

Proceedings commenced with the administration of *pansil* by the Maha Nayaka who then briefly introduced Mr. Dharmapala to the audience.

ADDRESS BY ANAGARIKA.

Mr. Dharmapala then addressed the gathering. He said that he had been engaged in Buddhist missionary work for 42 years. During this period he had made four tours round the world. He returned to Ceylon in 1891 and founded the Mahabodhi Society. When he made up his mind to go and preach Buddhism in London, he remembered the exhortation of Buddha to bear up whatever privation he would have to suffer. In August last with a determination of spreading the teachings of Buddha among aliens he left for London.

IN LONDON.

London had never experienced such a severe Winter for forty years as the one which was prevailing on his arrival there. The hotels did not want to admit him as he was a black man and he endured all for the sake of his Religion. He paid £2,600 for the house where he spent the rest of his stay in London.

The Englishmen admired his dress and termed it as "picturesque" while the press and photographers stormed him.

Continuing, the speaker said that the Buddhists had a record of glorious activity for 2,300 years and within the period that the Englishmen became their rulers, they had almost borrowed from them, everything, their customs, their dress, etc. But they have not given to their rulers anything in return and it was his desire to give the teachings of Lord Buddha to the Europeans.

PROPOSED VIHARA IN LONDON.

In connection with the building of a Vihara in London the speaker said he required £10,000 and exhorted his hearers to co-operate and contribute their quota without hesitating. In London an annual fund was collected for the spreading of Christianity in Ceylon, and Sir Anton Bertrame, the former Chief Justice of Ceylon, had informed his people at home that in

time to come the Christians in Ceylon would be four times as numerous as they were now. But he (the Anagarika) hoped to make Buddhists four times—"cries of Sadhu!"—the number of people in Ceylon. When he went to different countries such as Japan to get help for his noble enterprise they only said that unless a ruling power organise such a thing he would not be able to attain his ambitions.

But *en route* in Germany he was asked to come and preach Buddhism there. During his stay in New York he attended a dinner of international missionaries, and while making a speech he said that the time for converting Asia was past. "Your intolerance and insolence will never be tolerated again!" His programme of work for 1927 was a very full one and unless he accomplished his ambition to put up a Vihara in London, he would not return to Ceylon. He has decided to send a despatch signed by the Nayakas of the island to the authorities of Siam and Korea and to the high priests of Japan, Korea and China, to the President of China, and the Tashi Lama now in Peking to co-operate with Ceylon Buddhists in putting up a Vihara in London. He also hoped to establish a training school where Sinhalese young men and women could be trained to proclaim Buddhism in Europe. In conclusion the Anagarika said the Sinhalese were the only Aryans remaining now to show their friendship and brotherly love to the great English people and their unblemished devotion to the Lord Buddha's teaching.

RESOLUTION.

The following resolution moved by the second Maha Nayaka Thero of Kandy, was next received with cries of "Sadhu".

"It is the unanimous opinion of this meeting that in regard to the construction of a Buddhist Vihara in London and the propagation of Buddhism in Europe the Ceylon Buddhists should co-operate and contribute to the required fund." The meeting then terminated.

KANDY RECEPTION.

A meeting of Buddhists was held at the Puspadana Hall, last Saturday afternoon to discuss what steps should be taken to receive the Anagarika Dharmapala in Kandy. Hon'ble Mr. P. B. Rambukwella presided, and Mr. L. D. Lewis was elected Secretary of the meeting.

The appointment of a Committee to make necessary arrangements was proposed and seconded by Messrs. M. G. Ariyasena and W. D. Perera. The meeting ended with a vote of thanks to the Chairman.—*Ceylon Daily News*.

THE HUMANITARIAN ATTITUDE

BY MR. L. L. SUNDARA RAM, B.A., F.R.E.S. (London).

In this Chapter we have to deal with the promptings of some of the finest instincts of man. Human sentiment is a complex of emotions each one trying to dominate the other. But, like the famous motto of Rousseau,* that "man is born free, but every where is found in chains," it is counter acted against by other co-existent emotions. Generally, man has, we say, a particular disposition. By this we do not mean that he is a slave to that particular aptitude or disposition. On the other hand, he only shows special leaning towards a certain prompting of the sensorial organism, leavened with the influence of other sources of volition. What medieval physiologists call "humours", are simply dispositions pushed to one extreme. Thus, if a man is easily irritable without cause or provocation, he is said to have secreted a large quantity of bile in his spleen. Likewise with other humours. In this complex of humours or, to use a more refined term, emotions, humanitarianism is one, and is more exalted than 9 other sensory expressions.

* Jean Jaques Rousseau : The very first line of his CONTRACT SOCIAL.

Humanitarianism is, indeed, high sounding jargon. But when expressed in simple homely language it means merely kindness, sympathy, regret and relief. All these concepts put together will give us the real import of the word humanitarianism. It is born with man's appearance on earth. But an expression is given to it when an outward agency ruffles it. Thus, when we see a particular live being tortured, or, for that matter, given cause to pain, certainly, something inside ourselves is pricked and we regret such an incident. Even we may go to the extent of cursing our lot for having been unwary witnesses to it. This is but a prompting of the humane element naturally present in the human constitution. Extinction of life is not absolutely necessary to ruffle this emotion of ours. It may happen, at times, that certain men are not at all moved at a ghastly incident at which other people shudder and collapse. As an instance, take the case of a butcher. Daily he slaughters animals by the hundred. It is as easy for him, and as oftener, to slaughter a goat or even a cow, perhaps, not a human being, as you and I drink a cup of coffee or cross the street in front of our doors. The executioner, likewise, deals with the lives of men. To this class of people, all their senses are deadened; and the growth of their humane instincts is stunted. These get so out of profession or habit. There are cases possible wherein people do not feel the least distaste to face a tragedy and without being touched in their hearts. These people we brand as the hard-hearted. But take the Butcher out of his profession and place him in another situation. Occasions need not be many to elicit from him a passing sigh and a tear of regret. Even with the hard-hearted man the case is not difficult. He will be stirred in his soul some time or other and will ultimately have an emptying of his heart. All men are blessed with this instinct of humanitarianism. But the difference is only one of degree and intensity. Family affection forms one of the generative sources of this instinct.

Generally, we speak that the benefits of humanitarianism, ought to be showered upon the animal kingdom, since like

human sufferers they are not capable of speaking out their grievances and claim for charity. The animal having cause to pain must groan silently within itself and bear its wretched lot. On the other hand, unlike a suffering animal, man can make himself heard, and importunate his fellow human being to commiseration. Supreme religion reminds us of this kind of charity, by adopting *Ahimsa Paramo Dharma* as its supreme motto. This is the creed of Mahaveera, Buddha and later on Asoka the *Raja Yogi*. Thus sings the *Lakkhana Suttanta*¹ in praise of the Bodhisatta :

"No living being he harmed, by hand, by scourge,
By clod, by sword, by any murderous death,
By bonds, or threats, no injury he wrought.
Therefore in blissful bourn he reaped the fruit
Of happiness, found happy things for deeds."

This is the supreme ideal placed by the Buddha before humanity. The Jains stand at the present day as the supreme lovers of life and they feel the highest compunction to injure the lowest order of insects even. The fine truths of religion,—every religion, embrace this wholesome attitude to all creatures upon earth.

But in the ordinary functions of life we find ourselves unwarily destroying life in greater or lesser magnitude. Especially, when we think of the major or bigger animals, we find that they are put to several injuries. When the cart-driver uses his whip, overburdens the animal and makes it travel long distances without sufficient recuperation, given her by sufficient food, drink and rest, he is inflicting pain upon the animal. When the farmer twists the tails of a pair of bullocks to make them drag the plough, it is inflicting cruelty upon them. When an animal is neglected in case of ailment, with scalds on its back exposed to the tortures of the insect and the bird, it is sheer cruelty done to it without the positive instrumentality of man. In the commiseriat line, cattle are put

¹ DIALOGUES OF THE BUDDHA, part III. S. B. B. Vol. IV. p. 157.

to unspeakable worry and strain. Take this significant passage¹ from the pen of Samuel Phinsoll, M.P., referring to the export of cattle to foreign countries from England: "On several occasions I saw men pour paraffin oil into their ears, which, as soon as it reached their brains, caused the poor brutes to fairly shriek with pain. Occasionally the ears were stuffed with hay, which were then fired; while in many instances the tails were then fired; while in many instances the tails were snapped in the endeavours of the cattle men to force the animals, that had laid down from sheer exhaustion, to regain their feet. The commander of the vessel was appealed to, in the hope that he would order cessation of these cruel practices. 'I am, however,' said he, 'powerless to interfere in this matter. My duties are simply to carry out the instructions of my employers, the cattle being regarded by me as freight, nothing else.' The reason that the animals, no matter how horribly inflicted, sick, or suffering, are not put out of their misery, is to be found in the imperative rules of the Insurance companies both of New York and London." Abuses like these are numerous and they need to be reduced to the minimum.

The supreme ideal for man is the creed of vegetarianism. The slaughter of animals has a demoralising tendency upon human feelings. As forcibly pointed out by Sydney H. Beard:² "The harm done to man's moral nature directly by the consumption of flesh and blood, is suggestive of the indirect evil which results from the barbarous practice. It is undeniable that where slaughter and bloodshed are most prevalent, people become brutalised and crime increases. In the east end of London, where slaughter houses are numbered by hundreds, where little children are sent to with jugs to be filled with warm blood—and are thus accustomed to scenes of violence and cruelty from baby-hood—crime, degeneration, and

¹ Quoted in THE COW-MY DUMB MOTHER. By Gundu Rao Khadre, Manager, SREE GORAKSHAK MANDALI. Bangalore, pp. 12-13.

² IBID. p. 23.

ferocity are rampant. There is no doubt that butchery debases the community and lowers the tone of public morals. The effect of butchering in blunting moral sensitiveness is shewn by the fact that the number of murders in the United States attributed to butchers exceeds that of any other known avocation ; and in many states a slaughterman is not allowed to sit on a jury during a trial for murder."

On the other side, from the point of dietetics flesh eating is not at all desirable to man. Take the evidence of Sir Benjamin W. Richardson, M.D., F.R.C.S., before the Congress of Public Health.¹ "I sincerely hope that before the close of the (nineteenth) century, not only slaughter houses be abolished but that the use of animal flesh as food will be absolutely abandoned." This is not a pious vituperation, but sincere advice given to the world to better its condition by abstaining from meat-eating which is doubly detrimental to the body and the nation at large. Montesquieu wrote in connection with meat-eating in India, that it is highly tasteless and insipid in hotter climates, especially in countries situated like India in the torrid zone.² Mr. Beard observes³ that "vice would certainly decrease, for a bloodless diet promotes the supremacy of the higher self, and poverty would be reduced to a minimum." Again, as Dr. Josiah Oldfield thinks, the slaughter of animals stunts the full growth of the real man. Forcibly Dr. Josiah brings out the truth of the statement in the following words:⁴ "Deep down in every human heart there lies the love of fruits and nuts, the longing for the produce of the orchard, and the harvest field and the garden. Deep down in every cultured breast there lies the repulsion against the smells and the sights and the sounds of the shambles of Smithfield.

¹ *IBID.* p. 19.

² Quoted in his *HINDU MANNERS, CUSTOMS, & CEREMONIES*. p. 193n.

³ Quoted in *THE COW-MY DUMB MOTHER*. p. 24.

⁴ *IBID.* pp. 20-21.

And every human child turns to fruit as instinctively as every feline kitten turns to its prey of flesh and blood.

"What, then, is the future? The past was the diet of NECESSITY, the future will be the diet of SELECTION. In the first stage man ate what they COULD, in the next stage they ate what they LIKED, and in the last stage they will eat what is BEST, and they will rely upon the ingrained instincts and upon practice to make it agreeable as well as beneficial.

"When man rejects flesh foods and takes his nutriment direct from nature's hand, of well matured and healthy fruits and grains and nuts and vegetables with the addition of honey and cheese and milk, we shall find a large number of diseases disappearing, hardy stamina increasing, endurance, becoming greater and longevity greatly extend. And I believe that side by side with this diminution of agony inflicted upon animals, will come a greater restfulness of mind and body, and a greater freedom from pains and aches, and weariness of flesh, to the human race as a whole."

"According to the BHAGAVATGITA man's food consists of SATVA, RAJASA and TAMASA which develops respectively the three different orders of human beings in the depreciating order of the superlative. Thus the SATVA food is the best and consists of articles like fruit and vegetables of the forest. RAJASA consists of those forms of food which are due to taste, such as excess acidity, sourness and pungence. TAMASA food consists of animal food and other foods befitting the RAKSHASAS. This line of argument in the BHAGAVAT-GITA is not simple religious theorising. On the other hand, it contains the crystallised truths of dietetics and the psychological effect of the nature of food taken upon the build of man's sensory organism.

(To be continued.)

PETAVATTHU

THE BUDDHIST PURGATORY BOOK.

Rhys Davids has said that the history of the Purgatory idea in India has yet to be written. (*Dialogues of the Buddha* : Oxford, 1921, p. 73). When it is written, three Buddhist books will play a leading part ; the Petavatthu, the Avadāna-ṭṭaka, and the Ullambana Sūtra. The last two are outside the canon, though of course the Avadānas belong to the same class as the Pāli Apadāna, now being edited by Miss Lilley. The third book is lost in the Sanskrit, but known through a Chinese translation, made between A. C. 265 and 316. Minakata has given us a valuable account of it in *London Notes and Queries* for December 23, 1922. The apocryphal sūtra gives the ceremonial for the Chinese All Souls' Day, and tells the famous story about Moggallāna setting free the soul of his mother. He does this by a great feast to the Buddha's disciples, including departed ones (*devas*), while the Buddha Himself urged the monks to go to the feast and *pray for the souls of the host's ancestors for seven generations*.

The Petavatthu has been translated by my friend Henry Snyder Gehman, of Philadelphia, and has been slowly wriggling out, like *Sartor Resartus* and other great books, in the pages of magazines. The first vaggio appeared in Philadelphia in April, 1921, in *The Reformed Church Review*, while three more have come out in the *Ceylon Antiquary and Literary Register* between January, 1922, and October, 1923. The fifth and last vaggio is still begging for a publisher, quite in the style of Carlyle's "Poor Beast," as he called his immortal *Sartor*. American publishers never heard of the Petavatthu, and do not know that they are keeping out of the light a famous world-classic which will help us to understand the Catholic doctrine of Purgatory by presenting us with purgatory stories

several centuries older than those collected by Pope Gregory the great, who died in 604.

Nānāyakkara translated the first Petavatthu story in this magazine for April, 1917, and others in later numbers, down to March, 1919. But he seems to have got no further than l. 9. However, what he did is valuable, for he saw that the Pāli stories contain the Catholic idea of the transference of merit. Gehman sees the same, and in the journal of the American Oriental Society, Vol. 43, he has written an essay on the Pāli verbs which mean this: *ādisati*, *anvādisati*, *anudisati* and *uddisati*. (Rhys Davids ran across *uddisati* in *Dialogues of the Buddha*, Vol. 2: Oxford, 1910, p. 372, but did not understand it. "It seems to mean, not mocked," but "pointed out its other-world value.") Nānāyakkara would add a fifth verb to German's four, for in *The Maha Bodhi*, April, 1917, p. 84, he translates.

Pete ca patipujayam "offering their merit to the departed." So we must add *patipujeti* to Dr. Gehman's list. The word in Sanskrit means to return a salutation, but Buddhist eschatology has charged it with a deeper connotation.

Making due use of the versions of Nānāyakkara and Henry Gehman, who both know more Pāli than I do, I have ventured to render the opening Petavatthu poem thus:

The saints are like a field,
The givers are like the farmer,
Like seed is the virtue of the offering:
The flood springs up as fruit,
The flood of seeds a cultivated field,
For suffering spirits and for the giver:
The suffering spirits enjoy it,
The given grows by the merit thereof.
Even in this world he does a benefit
And transfers its merit to the sufferers;
He also goes to paradise as his station,
Having made a good Karma.

Of course, "made a good Karma," is simply "done a righteous act;" but *kamma* is *karma*, and Karma is a technical Buddhist term, not to be exhausted by so easy a rendering as "act."

The *petas* or *pretas* are of course, in like manner, the departed, the gone ones. But again in Buddhist parlance they are specifically the gone ones who are suffering. In Christian terms, they are the souls in Purgatory. We need not quarrel about spirits and souls. While the Buddha had a different idea of them from the Brahmin with his *ātman*, there they were. And there they are, and we may as well call them by their English name when we are talking English.

The great refrain of the *Petavatthu* is:

Idam me nātinam hotu

Sukhitaṃ hontu nātayo.

It was quoted by Dr. Law in *The Maha Bodhi* for last August, p. 403, and occurs in *Petavatthu* III. 2, thrice. It is alluded to in *The Questions of King Milinda*, and is therefore

I hope I shall not shock my Buddhist friends by proposing a Brahmin origin for the *Petavatthu*. While Moggallāno plays the leading part as ghost-seer in this book, as Stede has pointed out in his German translation of part of it (Leipzig, 1914), yet Nārado comes second. Moggallāno's six visits are off-set by Nārado's five. Two of these are right at the out-set (I. 2, 3). The others are III. 7—9. But who is Nārado? He does not appear in the long list of disciples in the *Eka Nipāto* of the Numerical Collection, where Moggallāno figures as chief of those who have psychic powers (*iddhimantānam*). No wonder, when he could rock a whole quarter of the spirit-world with his big toe, and bring Sakko to his senses! (*Majjhima* 37). Seriously, I believe that Moggallāno was a seer, like our George Fox and Emanuel Swedenborg, who thought no more of seeing ghosts than of seeing men. The big-toe story is probably a later tradition, and I note that *Majjhima* 37 is not found in the Chinese version of the *Middling*

Collection, translated in A. C. 398. It appears, however, in their versions of the Classified and Numerical Collections, but I should have to write to my Japanese friends, Anesaki or Suzuki, to be sure that the big-toe story was therein. Even if those busy scholars could answer at once, it would be mid November before I got a reply, and it is now near mid September. Thus does the study of Buddhism languish for want of a translation of these priceless Chinese versions. When we find that only ninety-nine out of the 152 suttas of the Majjhima turn up in the Chinese, which has 222, we naturally ask: "Where were the other fifty-three in 398?" Some were in other Nikāyas, but still there are many not accounted for, and it looks as if the monks of certain sects (not the theravādins, of course) took liberties with the suttas. Well, the *Island Chronicle* says they did, and transferred a sutta from one place to another. This is why the work of Anesaki is so valuable. He compared the Chinese Four Āgamas with the Pāli Nikāyas in a long article in the transactions of the Asiatic Society of Japan for 1908. It is to be regretted that this epoch-making study is almost unnoticed by European and American Buddhist scholars. It is as vital for a knowledge of the text of Scripture as are, in New Testament science, such ancient versions as the Latin, the Syriac and the Armenian. Without these versions to correct corruptions of the Greek, there can be no new testament science; and without a comparison of Pāli with the Chinese Hinayāna versions there can be no Buddhist textual science.

But to return to Nārada. While there is no such disciple in the long list in the *Anguttara*, yet in Brahmin folk-lore he is the regular mediator between us and the *devaloka*. He carries messages from them to us, and from us to them. He even appears in this connection in the *Sutta Nipato*, in company with Parvata (Pabbata), another of the Rishis. (S. N. 543 in Fusböll's translation), my conclusion therefore is that these preta-stories were originally Brahmin, and Nārada was the informant. I do not deny their truthfulness entirely, I believe

that forgotten seers have had their impressions registered by village priests and sages, and that these have at last drifted into such collections as the *Petavatthu*, the *Avadāna-ṣataka* and the *Ullumbana Sutra*. The King of Siam refused to print the *Petavatthu* as Holy Scripture in his *editio princeps* of the Pāli Canon (Bangkok, 1894, 39 vols. octavo), while Minakata tells us that the introduction of the *Ullumbana Sutra* into China made quite a stir, and an outcry was raised: "Apocryphal! Apocryphal!" Nevertheless, these three books have got to be compared with each other and with the Catholic *peta-stories* collected by Gregory the Great and others in Italy and Belgium.

While the *Peta Vatthu* is ancient, it is not primitive. This can easily be shewn. In the *Dhammapada* we read of four *gatiyo* :

Gabbham ek'upapajjanti,
Nirayam pāpakammīno,
Saggam sugatino yanti,
Parinibbant' anāsavā. (Dhp. 126).

Which means : four states after death : re-incarnation, purgatory (or hell), paradise and Nirvana. There is one mention of the *peta-visaya* as a fifth. So too in the Numerical collection, *Duka Nipāto*, I. 27 :

Nirayo and beasthood for the wicked ; the *devas* and the human for the good. Again no *petavisaya*.

Itivuttaka 93 has it, but this paragraph is not in the Chinese version of Yuan Chwang, and is an undoubted addition to that ancient and venerable *Logia* source.

The *Pretavishaya* (Sanskrit form) appears in the *Sukhāvati-vyuha*, translated in the second century into Chinese, and twice in the third.

The evidence goes to show that the *preta-world* as distinct from *Nirayo*, together with the stories about its denizens needing our help, belongs to the period between the Buddha and the first century B. C., when the Pāli Canon was

written down in Ceylon. The Petavatthu could hardly have been in the original draft, or the sects would not have quarrelled over its canonicity, and the King of Siam would not have refused to print it.

ALBERT J. EDMUNDS.

THE ANAGARIKA DHARMAPALA'S SERVICES TO THE CAUSE OF THE BUDDHA SASANA FROM 1882 TO 1926

He left Govt. Service in January 1886 to work in the interest and welfare of the Buddhist Theosophical Society wherein he was engaged as Genl. Secy. of the Buddhist Section, Manager of the Sandaresa (paper) and the Buddhist Press, Manager of Buddhist schools and Asst. Secy. of the Buddhist Defence Committee from March 1886 to Dec. 1890.

2nd Jan. 1891 Visited Isipatana now called Sarnath, Benares and Buddhagaya. Seeing the deserted condition of the holy Temple at Buddhagaya, he made a vow before the Bodhi Tree that he would surrender his life to rescue the holy place from neglect.

1891 March left Buddhagaya for Rangoon via Calcutta. At the latter place he was welcomed by the late Babu Neel Comul Mookerjee, who showed hospitality.

March 1891. Arrived in Rangoon and had no place to stay and passed the night in the room occupied by a Sinhalese goldsmith. Suddenly met a Burmese who took him to the garden house of his sister where he (Anagarika) stayed for 2 weeks expecting to meet the late Moungh Hpo Mhyin. Met him and he welcomed him in whose house the Anagarika stayed for a month, and started for Colombo.

May 1891. Started the Maha Bodhi Society on the 31st of that month under the name of Buddhagaya Maha Bodhi Society, which for brevity's sake became known as the Maha Bodhi Society.

July 1891. Got 4 Rāmanna Nikāya Bhikkhus to go to Buddhagaya. He escorted them to Calcutta by steamer Rosetta and thence to Gaya by train. The names of the four Bhikkhus were Chandajoti, Sudassana, Sumangala and

1891 Oct. Gave his first English lecture at the Calcutta Albert Hall on the Kinship between Buddhism and Hinduism. Stayed in the house of the late Babu Neel Comul Mookerjee who became his Dāyaka for the next twenty years. Secured the friendship of Mr. Norendronath Sen, Editor Indian Mirror. Until his death he remained a friend of the Buddhists.

May 1892. Established the Maha Bodhi Journal. A quarto demy size journal of 8 pp. It was welcomed by many, and led to the invitation to attend the Chicago Parliament of Religions.

Oct. 1892. Visited Akyab with Col. Olcott and the formation of the Akyab Maha Bodhi Society. Arakan Buddhists were the first to give help to the work of the Maha Bodhi Society whose aid gave the Society a hired house in Calcutta, 2 Creek Row, where the work was carried on until May 1904, and then closed for a time.

June 1893. Visited Rangoon.

July 1893 left India for London and America via Ceylon to attend the Congress of Religions.

August 1893. Arrived in London, was the guest of Sir Edwin Arnold and Mrs. Besant. Accompanied her to New York.

1893 Sept. Delivered Address at the Parliament of Religions on behalf of Southern Buddhism. Met with a cordial reception.

1893 Oct. 17. Met Mrs. Mary Foster on board the *ss Oceanic* in the harbour at Honolulu.

1893 Novr. Arrived in Japan and was received by the Secretary of the Indo Busseki Kofukai. Received beautiful Japanese Image from the congregation of the Tentokuji Temple, Shiba, Tokio headed by the last Revd. Asahi.

Jany. 1894. Visited Shanghai. Delivered lecture at the Temple which was translated by Revd. Edkins and Dr. Franke.

Feb. 1894. Visited Bangkok and was the guest of Prince Rajsaki and a branch of the Maha Bodhi Society was formed with the help of Prince Vivit and other Princes.

April 1894. Arrived at Colombo and received promises of help from wealthy Buddhists for the purchase of the Maha Bodhi village.

Sept 1894. Started the Buddhagaya Fund and received generous help from Buddhists.

Dec. 1894. The first organized pilgrimage by Ceylon Buddhists to Buddhagaya and other places. The ladies of the party wore the Sari for the first time. At Madras they went on shore and visited Col. Olcott at Adyar.

Feb 1895. The Japanese Buddha Image was placed in the shrine at Buddhagaya, but the Mahant's servants had it forcibly removed and thrown out into the open.

Feb. 1895 Instituted case against the Mahant's men for disturbance of worship. The case was widely known as the great Buddhagaya Case. The Burmese resthouse was placed at the disposal of the Maha Bodhi Society and the Japanese Image was placed therein where it remained until 1910 when it was removed to Calcutta in accordance with the order of the High Court of Calcutta, and the Burmese resthouse became the property of the Mahant. The Government helped the Mahant to secure the resthouse, which ever since has remained in the hand of the Mahant, who has closed it for the Buddhists.

1896 May. First Vaisakha Celebration held in Calcutta.

July 1896. Second visit to America to preach Buddhism.

Oct. 1901. Visit of the Lt. Governor Woodburn to Buddhagaya when representations were made by the Maha Bodhi Society to have a Dharmasala built. The Lt. Governor sanctioned the acquisition of land the money was provided by the Maha Bodhi Society of Mandalay and Colombo. But for the accommodation provided for the Buddhist pilgrims in this resthouse today there would be no place for the Buddhists to rest at Buddhagaya. The Temple remains under the dual control of the Govt. and Mahant. What is needed is the

presence of Bhikkhus at Buddhagaya. There is freedom of worship in the Temple. The Bhikkhus can stay at the Rest-house which is known as the Maha Bodhi Dharmasala.

1901 January. Purchased land at Isipatana (Sarnath) Benares.

1902. Third visit to Japan in April.

1902 Oct. Third visit to America. Landed in San Francisco.

1903 Tour all over the United States visiting Industrial Schools.

1904 January. Started Industrial school fund at San Francisco. Mrs. Mary Foster contributing Rs. 10,000.

1904 January. Arrived in London. Visited the Industrial Schools in London, Liverpool, Holland, Denmark and Italy.

1904 April. Arrived in Colombo.

1904 July. Started Industrial school at Sarnath, Benares.

1904 Oct. Left Benares for Colombo. On the way went to Adyar to see Col Olcott, with whom he had an altercation because Col Olcott insulted the feelings of the Buddhists by showing disrespect to the Tooth Relic, a copy of which he had placed under a shelf. Col. Olcott showed bad temper and broke off friendship with him after a period of twenty years. The Anagarika was initiated by him in Jan'y. 1884 into the T. S.

1906 March. Began campaign against the Theosophical society as the local Theosophical society being under Buddhists it was suggested that there is being harmony with Theosophy and Buddhism, and wanted the name Theosophy be eliminated. Certain members wished to retain the name, and the campaign was therefore started.

1906 May. Established the Sinhala Bauddhaya and Maha Bodhi Press.

1906 Oct. Started the Hiniduma school.

1906. Erection of school building at Rajagiriya on the land purchased from the donation received from Mrs. Mary Foster of Honolulu.

1907 May. Burmese resthouse case instituted by the Hindu mahant at Buddhagaya for the removal of the Japanese Image from the Burmese resthouse. The case was dragged for a long time, but eventually decided in favour of the mahant on the report of the Government custodian, and the Buddhists had to remove the Image and also the resident Bhikkhu who was living there since 1896 in February 1910.

1908 July. House in Calcutta, Baniapooker lane, purchased from donation received from Mrs. Mary Foster of Honolulu.

1912. Started National Revival and toured all over Ceylon.

1913. Left for Japan and Honolulu. Met Mrs Foster at Honolulu in June 1913 and from her received a splendid donation to establish a Free hospital.

1914. Dedicated the house and ground at Darley lane which was given to me by my father for the use of the Buddhists under the name of Mallika Santhāgāra.

1914. Opening of the Foster Robinson Free Hospital.

1915. Removed the Maha Bodhi College to the Mallika Santhāgāra.

1915 May. Ceylon Riots. Many Buddhists shot and I was interned in Calcutta from June 1915 to 1920.

1915 July. Purchased property in 4 College Square to build a Vihara.

1916 July. Received communication from the Government of India that they are prepared to present a Relic of the Lord Buddha to the Maha Bodhi Society if the latter would build a Vihara in Calcutta.

1918 July. Work started at College Square No. 4, to erect a Vihara.

1920 Nov. The Vihara completed and it was ceremoniously opened by the Governor of Bengal Lord Ronaldshay. A grand procession started from the Government House bringing the Relic to the Vihara.

1922 Nov. Laying of the foundation stone to build a vihāra by the Governor of the United Provinces, Sir Harcourt Butler, at Sarnath, Benares.

1922 July. Restarted the Sinhala Bauddhaya which was suspended by order of Ceylon Government in 1915 during the Riot period.

July 1923. Founding of the Mary Foster Permanent Fund with a capital of 1,50,000 dollars.

Sept. 1925. Arrived in London and received a cordial reception from British Buddhists.

Oct. 1925. Started for America on a visit to Mrs. Mary Foster who was then staying in San Francisco. Met her and was cordially received, and she promised to give a monthly donation of £61 for the London Buddhist Mission.

Dec. 1925. Lecture at the Town Hall, New York, organized by Mr. Kira, a Singhalese Buddhist.

1926 Jany. Arrived in London to establish the British Buddhist Mission.

1926 July. Permanent headquarters established at the Foster House, Ealing, London W. 5. The house was purchased from the money received from the firm of H. Don Carolis who are the Trustees of my father's estate and the personal gift from Mrs. Foster. The sum of £2,600 was paid to purchase the house and ground.

1926 Dec. Arrived in Ceylon to raise a Fund for the British Buddhist Mission.

BUDDHISM IN ENGLAND

PROGRAMME OF WORK.

The following is the programme of the work to be done in the year 1927 to establish the Buddha Sasana, in England by the Anagarika Dharmapala.

1. To hold a Conference composed of the Chief Maha Theras of the three Nikayas to adopt methods to propagate the Buddha Dhamma in European countries and to establish the Buddha Sasana in England and America.

2. To send a Sandesa (Despatch) signed by the Chief Nayakas of the Island to the Kings of Siam and Cambodia and to the High Priests of Japan, Korea and China, to the President of the Republic of China and to the Tashi Lama now in Peking to co-operate with the Ceylon Buddhists to establish a Buddhist Monastery and a Vihara in or near about London.

3. To invite the principal leading lay Buddhists to attend the above Conference and to adopt measures to collect subscriptions from Buddhists throughout the Island to build the Vihara in London and for the establishment of a Training School in London to train a number of young English men and women as preachers to go all over England proclaiming the Doctrine of the Lord Buddha. Inasmuch as London is the capital of the British Empire it is our duty as partners of the Empire to enlighten the people of England of the tenets of the great Religion preached by the Lord Buddha. 23,000 Christian missionaries are at present in China and India including Ceylon whose object is to destroy the religion which they think is "paganism" and to establish Christianity in the lands where Buddhism is prevailing. Annually millions of pounds sterling are spent with this object in view by the Christians of Great Britain and America.

A number of intelligent educated Buddhists should be taught the Dhamma and Pali to be sent to foreign lands to propagate the Dhamma of the Lord Buddha.

In England thousands are ready to espouse Buddhism, and there are tens of thousands who have no faith in Christianity.

Like what the Christians do in England a day should be set apart annually to raise subscriptions to carry on the work in England.

The design of the Vihara should be in accordance with classic Buddhist architecture like the ruined Temple at Polonnaruwa, known as the Jetawana Vihara. It is in accordance with European taste.

The Maha Bodhi Society has established its headquarters in London, at 86, Madeley Road, Ealing W 5. A monthly journal in English was started in October last under the title of "The British Buddhist" and the nucleus of a Buddhist Library has also been started. The cost of maintenance of the Headquarters is now being met by the Maha Upasika, Lady Mary Foster of Honolulu which will be stopped after the end of the year 1927.

The present requirements are an imposing Vihare and the purchase of land in or near about London to build the Vihare as well as a hostel for Buddhist students who are staying in boarding houses much to the detriment of their moral character.

An appeal should be made to Rubber and Tea Planters in Ceylon, India and Malaya States to help the building of the Buddhist Vihare in London, with their contributions.

The aeroplanes have brought England within ten days' distance to Ceylon and the coming years will be a period of fruitfulness for the Religion of our Lord Buddha, whose followers the Sinhalese Buddhists have been for 2300 years, a record of glorious activity showing the strenuous and tenacious faith of the Sinhalese towards the great Lord Buddha. They are the only Aryan people who call themselves Buddhists and the opportunity is now come to show their friendship and brotherly love to the great English people and our unblemished devotion to our Lord and Teacher.

FINANCIAL

SRI DHARMARAJIKA VIHARA.

Statement of Receipts and Expenses

MARCH 1925.

	Rs. A. P.		Rs. A. P.
Tibetan Buddhists ...	1 0 0	Durwan's salary for Feb.	18 0 0
Japanese Buddhists ...	1 8 0	Electric bill for Feb. ...	19 5 0
Maniratna Hira Ratna ...	2 6 0	Souza's Electric main-	
Nepalese Sangha ...	2 6 6	tenance Bill for Feb.	6 12 0
Charity Box Collections	19 3 6	Flowers ...	5 0 0
		Sundries (Candles, etc.)	7 3 0
		Avasa a/c. screen, etc.	12 6 6
TOTAL ...	31 8 0	TOTAL ...	68 10 6

APRIL 1925.

	Rs. A. P.		Rs. A. P.
Mr. S. N. Barna ...	5 0 0	Durwans salary for	
Charity Box ...	24 13 6	March ...	18 0 0
		Flowers ...	7 0 0
		Electric bill for March	18 3 6
		Souza's maintenance	
		bill for March ...	6 12 0
		Souza's bills for Lamps	7 4 0
		Sundries ...	1 2 0
		White washing and re-	
		pairs ...	64 12 0
		Mackintosh Burn, Ltd.	
		for erecting pump	
		final payment ...	210 0 0
		Avasa a/c. sundries ...	3 0 0
TOTAL ...	29 13 6	TOTAL ...	336 1 6

MAY 1925.

	Rs. A. P.		Rs. A. P.
Charity Box ...	10 14 6	Durwan for April ...	30 0 0
Rent of Hall ...	3 0 0	Electric bill for April ...	38 12 6
		Souza's maintenance bill	6 12 0
		Durwan Medicine ...	1 6 0
		Charity ...	1 0 0
		Flowers ...	5 0 0
		White washing ...	28 0 0
		Sundries ...	2 12 0
TOTAL ...	13 14 6	TOTAL ...	103 11 0

THE MAHA-BODHI

JUNE 1925.

	Rs. A. P.		Rs. A. P.
Rent of Hall ...	8 0 0	Durwan for May ...	20 0 0
		Souza's bills ...	12 0 0
		Electric Corporation's bill ...	29 9 6
		Flowers ...	5 0 0
		Sundries (Candals, etc.) ...	3 4 6
		Mistry for wood for door frame and his labour ...	29 7 0
TOTAL ...	8 0 0	TOTAL ...	98 5 0

JULY 1925.

	Rs. A. P.		Rs. A. P.
Rent of Hall ...	8 0 0	Durwan for June ...	20 0 0
Charity Box ...	8 15 9	Flowers ...	5 0 0
		Souza's bill for maintenance and repairs ...	43 8 0
		Electric Corporations bills ...	28 4 6
		Sundries (Candles, etc.) ...	4 2 3
TOTAL ...	16 15 9	TOTAL ...	100 14 9

AUGUST 1925.

	Rs. A. P.		Rs. A. P.
Rent of Hall ...	14 0 0	Durwan for July ...	20 0 0
		Electric Corporation's bill ...	14 11 6
		Flowers ...	5 0 0
		Sundries ...	10 6 0
		Avasa a/c. repair Expenses ...	17 0 0
TOTAL ...	14 0 0	TOTAL ...	67 1 6

SEPTEMBER 1925.

	Rs. A. P.		Rs. A. P.
Rent of Hall ...	10 0 0	Durwan's pay for Aug. ...	20 0 0
Charity Box ...	8 0 0	Souza's bill ...	6 12 0
		Electric Supply Corporation ...	26 12 0
		Flowers ...	5 0 0
		Sundries ...	1 6 6
		Avasa a/c repairs ...	1 0 0
TOTAL ...	18 0 0	TOTAL ...	60 14 6

FINANCIAL

51

... OCTOBER 1925.

	Rs.	A.	P.		Rs.	A.	P.
Charity Box ...	16	10	3	Durwans pay ...	15	0	0
Rent of Hall ...	5	0	0	Flowers ...	5	0	0
				Electric maintenance			
				bill and Repairs ...	14	4	0
				Electric Supply Corpora-			
				tion ...	25	14	0
				Sundries ...	2	8	6
				Avasa a/c. repairing			
				curtains ...	11	0	0
TOTAL ...	21	10	3	TOTAL ...	73	10	6

NOVEMBER 1925.

	Rs.	A.	P.		Rs.	A.	P.
Charity Box ...	7	3	0	*Durwan for October ...	20	0	0
Rent of Hall ...	10	0	0	Electric maintenance			
				and repairs ...	19	8	0
				Electric Supply Corpora-			
				poration ...	33	4	0
				Vihara anniversary a/c.			
				flowers and candles ...	1	11	6
				Flowers ...	2	8	0
				Sandries ...	2	6	6
TOTAL ...	17	3	0	TOTAL ...	79	6	0

DECEMBER 1925.

	Rs.	A.	P.		Rs.	A.	P.
Charity Box ...	15	15	0	Durwan for Nov. ...	20	0	0
Mr. & Mrs. Hamamura	10	0	0	Flowers ...	5	0	0
Rent of Hall ...	5	0	0	Electric maintenance			
				bill ...	6	12	0
				Electric Supply Corpora-			
				tion ...	28	8	0
				Sundries ...	4	11	3
TOTAL ...	30	15	0	TOTAL ...	64	15	3

25563

Receipts and Expenses for 1926.

RECEIPTS.			EXPENSES.		
	RS.	A. P.		RS.	A. P.
Charity Box Collection	123	2 0	Darwan's salary, coat		
S. N. Barua ...	5	0 0	medicine etc.	264	6 0
Mr. P. L. Sen on the			Flowers ...	60	0 0
death of Mr. P. C. Sen	50	0 0	Candles, incense etc.		
Mr. B. K. Bose ...	1	0 0	(sandries) ...	32	15 6
By showing the Sacred			Electric Supply Corpora-		
Relic ...	15	5 9	tion ...	381	2 0
Rent of Hall ...	71	0 0	Souza & Son for Elec-		
			tric maintenance and		
			repairs ...	92	12 0
			Repairs ...	81	11 0
			Photograph ...	2	0 0
TOTAL ...	265	7 9	TOTAL ...	914	14 6

MULAGANDHAKUTI VIHARA, SARNATH. BENARES*Statement of Receipts and Expenses.**Receipts.*

Donations received upto the 30th November 1926.

Rs. 42,854-10-4.

EXPENSES		RS.	A. P.
Mr. M. C. Khanna on a/c of plans ...	...	200	0 0
Mr. A. B. Mendis for plan and supervising ...	...	1,676	4 0
S. C. Sanyal, Contractor for the work done ...	...	10,000	0 0
J. M. Ghose, Contractor for digging founda-	...		
tion etc. ...	...	254	8 0
Drawing materials sent to Mr. Mendis ...	...	67	10 6
Mr. A. B. Mendis for petty expenses incurred	...		
in connection with the work ...	...	102	3 0
Total ...	...	12,300	9 6
Received from the Govt. of India for expenses	...		
in foundation work ...	...	10,000	0 0
Balance in Imperial Bank and the Hong Kong	...		
Bank	40,554	0 10

(Travelling expenses are not included in the above expenses).

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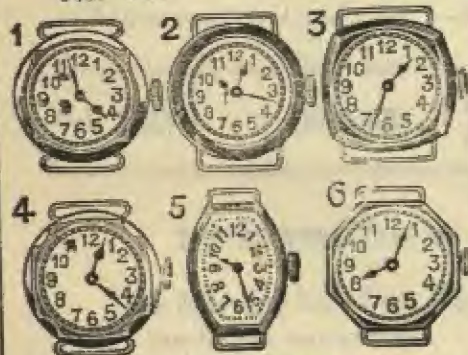
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हिताय सुखाय देवननुस्सानं देसिथ भिक्खवे धम्मं आदि कल्लायं सत्तम्मे कल्लायं
परिदोसान कल्लायं सायथं सव्यञ्जनं केवलपरिपुणं परिसुद्धं ब्रह्मचरियं पकासेथ ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

FEBRUARY,

B. E. 2470
A. C. 1927

[No. 2

THE RENUNCIATION OF THE SAKYA PRINCE

The following lines from the fourth book of the "Light of Asia" are herein reproduced :

"I will depart," he spake ; "the hour is come !
Thy tender lips, dear Sleeper, summon me
To that which saves the earth but sunders us ;
And in the silence of yon sky I read,
My fated message flashing. Unto this
Came I, and unto this all nights and days
Have led me ; for I will not have that crown
Which may be mine : I lay aside those realms
Which wait the gleaming of my naked sword :

My chariot shall not roll with bloody wheels
From victory to victory, till earth
Wears the red record of my name. I choose
To tread its paths with patient, stainless feet,
Making its dust my bed, its loneliest wastes
My dwelling, and its meanest things my mates ;
Clad in no prouder garb than outcastes wear,
Fed with no meats save what the charitable
Give of their will, sheltered by no more pomp
Than the dim cave lends or the jungle-bush.
This will I do because the wonderful cry
Of life and all flesh living cometh up
Into my ears, and all my soul is full
Of pity for the sickness of this world ;
Which I will heal, if healing may be found
By uttermost renouncing and strong strife.
Oh, summoning stars ! I come ! Oh, mournful earth !
For thee and thine I lay aside my youth,
My throne, my joys, my golden days, my nights,
My happy palace—and thine arms, sweet Queen !
Harder to put aside than all the rest !
Yet thee, too, I shall save, saving this earth ;
And that which stirs within thy tender womb,
My child, the hidden blossom of our loves,
Whom if I wait to bless my mind will fail.
Wife ! child ! father ! and people ! ye must share
A little while the anguish of this hour
That light may break and all flesh learn the Law.
Now am I fixed, and now I will depart,
Never to come again, till what I seek
Be found—if fervent search and strife avail.”

THE NUMERICAL SAYINGS

CHAPTER XV: ON TIKANDAKI.

(I) BAD QUALITIES.

There are, brethren, these five persons to be found existing in the world. What five?

He who despises having given, he who despises by living together, he who is ready to believe (praise or blaim), he who is unstable, and he who is ignorant. Brethren, who is the person that despises having given?

Herein, brethren, a person gives to (another) person robes, almsfood etc. He thinks thus: 'I give, he receives'. Thus he despises him.

Verily, brethren, thus does a person despise having given. Brethren, who is the person that despises by living together?

Herein, brethren, a person lives with (another) person two or three years. Thus he despises by living together.

Verily, brethren, thus does a person despise by living together. Brethren, who is the person that is ready to believe?

Herein, brethren, when a certain person speaks in praise or blaim of another, he accepts it (praise or blaim) at once.

Verily, brethren, thus does a person readily believe. Brethren, who is the person that is unstable?

Herein, brethren, a certain person is poor in faith, changeable in devotion, brief in affection and brief in satisfaction.

Verily, brethren, thus is a person unstable. Brethren, who is the person that is ignorant?

Herein brethren, a certain person knows not good and evil conditions, wrongful and blameless conditions, low and high conditions, and the opposite black and bright conditions.

Verily, brethren, thus is the person that is ignorant. There are indeed, brethren, these five persons to be found existing in the world.

(2) EXTINCTION OF ASAVAS.

There are, brethren, these five persons to be found existing in the world. What five?

Herein, brethren, a certain person begins (to do wrong) and also becomes remorseful, in him whatsoever sinful and demeritorious conditions may arise pass away without remainder, but he knows not as they really are such emancipation of heart and emancipation by insight; herein, brethren, a certain person begins (to do wrong) but does not become remorseful etc; herein, brethren, a certain person does not begin (to do wrong) and he becomes remorseful etc.; herein brethren, a certain person does not begin (to do wrong) and does not become remorseful etc.; again, brethren, herein a certain person does not begin (to do wrong) and also does not become remorseful, in him whatsoever sinful and demeritorious conditions that arise pass away without remainder, and he knows as they really are such emancipation of heart and emancipation by insight.

Among them, brethren, if any person begins to do wrong and also becomes remorseful etc., he should be thus admonished: 'Verily friend, (in you) are manifest *āsavas* born of wrong doing and the *āsavas* born of remorse also grow, good indeed friend if you, having purged the *āsavas* born of wrong doing and extirpated the *āsavas* born of remorse, were to develop (one-pointedness of) mind and insight, even thus will my friend become one like unto this fifth-named person'.

Among them, brethren, if any person begins to do wrong and becomes not remorseful etc. he should be thus admonished: 'Verily, friend, (in you) are manifest *āsavas* born of wrong doing and the *āsavas* born of remorse do not grow, good indeed friend, if you having purged the *āsavas* born of wrong doing were to develop (one-pointedness of) mind and insight, even thus will my friend become one like unto this fifth-named person'.

Among them, brethren, if any person does not begin to do wrong but becomes remorseful etc. He should be thus

admonished: 'Verily friend, (in you) are not manifest the *āsava*s born of wrong doing and the *āsava*s born of remorse grow, good indeed, friend, if you having purged the *āsava*s born of remorse were to develop one-pointedness of mind and insight, even thus will my friend become one like unto this fifth-named person.'

Among them, brethren, if any person does not begin to do wrong and also does not become remorseful etc. He should be thus admonished: 'Verily, friend, (in you) are not manifest the *Asava*s born of wrong doing and the *āsava*s born of remorse do not grow, good indeed, friend, if you were to develop one-pointedness of mind and insight, even thus will my friend become one like unto this fifth named person.'

Thus indeed, brethren, these four persons being so admonished and exhorted by this fifth-named person do attain in course of time to the extinction of the *āsava*s.

(3) Treasures.

On one occasion, the Exalted One was staying near Vesali in the Gable-roofed Hall at the Great Wood.* Now

* There was another 'Great Wood' in Kapilavatthu.

[The Comy: is silent here. But at Discourse 1, in Chap. III of Sattaka Nipata, Buddhaghosha Thera says: "Sārandada was a shrine dedicated to the demon Sārandada before the time of the Buddha. Subsequently a Vihara was erected for the use of the Master on the spot, and thereafter it became known as Sārandada Shrine." At Discourse 3 of Chap: III of Tika Nipata, Buddhaghosha Thera continues: 'During the first twenty years after His Enlightenment the Lord abode at times in Cāpāla Shrine, Sārandada Shrine, Bahuputtaka Shrine, Sattamba Shrine and Gotamaka Shrine—all dedicated to demons, bearing those names respectively. These probably were the Vajjian Shrines about which the Comy: treats thus: 'The devas withdraw their protection when the offerings and oblations which were customarily carried on fall into decline. Although they were powerless to bring about fresh happiness they could aggravate any diseases that had arisen, and they did not help the Vajjians in warfare. But when the harmless customary oblations were duly observed the devas did extend their protection, although they were unable to pro-

then in the fore-noon the Exalted One having dressed Himself and taking bowl and mantle entered Vesali for the purpose of almsfood. At that time among the five hundred Licchavis who remained assembled in the Sarandada Shrine this conversation arose:—

“The appearance of five treasures is rare in the world. What five?

The appearance of the elephant-treasure is rare in the world, the appearance of the horse-treasure is rare in the world, the appearance of the gem-treasure is rare in the world, the appearance of the woman-treasure is rare in the world, and the appearance of the householder-treasure is rare in the world. The appearance of these five treasures is rare in the world.”

Then indeed, those Licchavis placed a man on the road (enjoining): ‘Good man, when you see the Exalted One coming, then inform us.’ That man also saw the Exalted One approaching at a distance, so seeing he went to where the Licchavis were and said thus to those Licchavis: ‘Sirs, that Exalted One, the Arahāt, Supremely Enlightened One is coming, now it is time for what you think.’ Then indeed those Licchavis came to where the Exalted One was. Having come they made obeisance to the Exalted One and stood to one side. So standing those Licchavis said thus to the Exalted One: ‘Good were it Lord, if the Exalted One out of compassion would come to where the Sārāṇḍada Shrine was’. The Exalted One assented by silence. Then the Exalted One approached where the Sārāṇḍada Shrine was. Having arrived He seated Himself on the seat made ready for Him. So seated the Exalted One addressed the Licchavis thus: In what conversation, Licchavis, were you here now engaged,

duce fresh sources of happiness, they proved serviceable, in stamping out any prevalent diseases, and also so assist them in battle.’

This throws an interesting sidelight on the powers of superhuman beings over human affairs.]

and what talk have I now interrupted among you? Here, Lord, when we were assembled this conversation arose among us: the appearance of five treasures is rare in the world. What five? The appearance of the elephant-treasure and so forth as above.

Among ye, indeed, Licchavis bent upon the enjoyment of sensual pleasures, arose a talk touching the sensual pleasures. The appearance, Licchavis, of five treasures is rare in the world. What five?

The appearance of the Tathāgata, the Arahāt, the Supremely Enlightened One is rare in the world, a person who declares the Norm and Discipline proclaimed by the Tathāgata, a person who understands the Norm and Discipline proclaimed by the Tathāgata, a person who understands the Norm and Discipline proclaimed by the Tathāgata when declared is rare in the world, a person who has reached complete righteousness of the Norm, having understood when the Norm and Discipline proclaimed by the Tathāgata is declared, is indeed rare in the world, and the person who is grateful and mindful of benefits is rare in the world.

Verily, Licchavis, the appearance of these five treasures is rare in the world.

(To be continued.)

IS THE DOCTRINE OF THE BUDDHA, SCIENCE?

BY DR. GEORGE GRIMM

(Continued from page 12 of the last issue.)

II.

In contradistinction to this, the Anatta-idea in the Buddha's Doctrine grows to a giant in that it becomes at once the dominating and penetrating foundation idea of all the other elements of doctrine of the same. Nothing, absolutely nothing of all that is at all knowable within me or without me, in particular also, not my knowing, my consciousness, has any-

thing to do with my essence. One may dive as deep as one chooses into the machinery of one's personality, and thereby into the complex of the phenomena of life, and find no trace anywhere of anything persisting, in particular no trace of any persisting substratum, i.e., thus, no trace of a being which in the stream of time "stands firm as a mountain, without trembling like a pillar."* With this it stands fast beyond all doubt, that there is not, and cannot be, such a persisting being. To this conclusion leads also the following consideration: What is in the world must be *material*, or at least in essence bound up with matter. For all that is in the world must occupy space—to be in the world just means to be in space. That, however, which fills space can always only be matter. Every form of matter, however, even the very finest, even the most spiritual of all, is by its nature, in a condition of ceaseless change. "In change consists the nature of matter." On the other side, however, it stands established, just as obviously, nay, it is even much more certain, it is the most certain of facts there can be, in general, that I am not wholly summed up in the machinery of my personality, thus not in the complex of the phenomena of life. For I see these processes of personality, I see all these phenomena of life continually arising and passing away, thus, I still am when they have passed away and are dissolved through new ones, which latter I again observe in their arising and passing away like an endless chain, and indeed observe them with my consciousness, which in doing so is itself subject to ceaseless change, as I again recognise, precisely with it. It is as if there were presented to one through a ceaselessly changing lens, the ceaselessly changing figures of a kaleidoscope.

Therewith, however, this stands established with unshakeable certainty: I am *not* identical with the changing process of my personality, especially not with my consciousness; rather do I lie at the base of my entire personality as its

* Digha Nikāya, I, 131,

substratum, in that I take no part in its arising and passing away, and yet again, I am nothing persisting. I am thus nothing transient, but also nothing persisting. I do not arise and pass away with the foam-bubbles of the elements of my personality, but also I do not stand fast as a mountain. If, however, I am neither transient nor persisting, then I am withdrawn absolutely out of time, since within it no other alternative is possible but change or persistence. And since, according to the above, I cannot be material, inasmuch as all that is material is transient, for the rest, also must occupy space, thus, must be graspable as extended, whilst my *I* is ingraspable,—therefore also am I withdrawn out of space.

Hence : I am fixable but yet, not graspable; not transient but also not persisting, and thereby am timeless ; not material and thereby not extended, thus, spaceless; I am on the further side of all working and doing, which indeed is knit up with personality; and therewith, am peaceful, sorrowless.

But no ! This is not yet the whole truth ; this is still one-sided. Even now I am verily involved in time; even now I tarry in the endlessnesses of space ; even now I work and do and—suffer.

The *complete* truth thus is this : I am timeless and temporal, spaceless and spatial, resting and working, happy and sorrowful.

Who can understand this? Understand this can no one. For I am verily also incomprehensible and comprehensible. Comprehended, however, is the incomprehensible, when I comprehend it as incomprehensible. This, means : Temporality as little as eternity, space as little as spacelessness, working as little as rest, suffering as little as delight, have anything to do with my *essence*. All these are mere *states* of me, of which I *must* have one as world or as Nirvāna , but *can* have every one. In these *states* of me, everything that is in anywise comprehensible, is comprehended ; and therewith at the same time is comprehended why I myself, as identical with none of these alone compre-

hensible *states*, must be incomprehensible. On this very account, at bottom I *will* not at all comprehend myself. I will, at bottom, always only explore the *states* possible to me, in order to remove the evil, and realise those most suitable to me. If, in the exploration and realisation of the timeless and spaceless state I have reached that state lying beyond all working and doing, and thereby the peaceful state, thus, the state of Nirvāṇa, then I *will* not positively comprehend anything further, also, no longer myself. What I myself then may be, is *then* to me a matter of supreme indifference : enough that I have passed over into the state most suitable to me, namely the state *free from sensation* which the Buddha himself calls "unshakeable blessedness."

This is the Anatta-idea of the Buddha. Whoever has really been gripped by that, is he not seized with awe before the gigantic greatness of this knowledge?

Quite unique, however, is also the depth of *the reflexion* which shines out of the manner in which the Buddha has known how to present this knowledge, to the end of its practical realisation. With him it was not a question, as with our moderns, of the mere recognition of the truth, *i.e.*, thus, here, of the exploration of the state of the highest possible, undisturbed happiness ; but just because he knew that all knowledge in the last analysis is only of service for the reaching of this state, it was with him a question at the same time, of *the realisation* of this state. On this account it must have been tremendously important to him, to give his Teaching a form that would be at once doctrine and guidance. We behave quite otherwise. In the applied sciences we separate the purely informative from the practical part : as we say, the theory from the practice. With the Buddha both parts are united into a whole out of *one* mould, so very much so, that the word by which he himself alludes to his whole system, namely the word *Dhamma*, is translated, now as *Teaching*, now as *Law*. In truth, both are contained in one

inclusive concept. It excites high admiration when one grasps only this *formal* character of his system.

(a) From of old, the human understanding has represented to itself the essence of man as consisting in *knowing*, which expresses itself in feeling, perception and thinking. This holds good also of those more clarified minds who knew that it is impossible that our material body can belong to our essence just because of this, making knowledge to be generated, not through the material organs of sense, but declaring it to be the *immediate, organless* outworking of our essence itself, so that this, thus, in its innermost ground, consisted precisely in this knowing, or, what is the same thing, was pure mind. That is also the standpoint of the Upanishads and of the Christian mystics, thus, of all the great. Precisely thereby, then, my relationship to the mental functions which run their course in me, is naturally very simply determined: I myself am that which in them works itself out; I thus am that which immediately feels, perceives, thinks, and further becomes active with the material organs of the body, the latter being regarded as the consummating organs with regard to the material world. Precisely in these qualities do I know myself, in these my *predicates* define my *essence*. Hence, accordingly, the foundation form of subject and predicate, in all languages, among all peoples, of all times: "*I feel, I perceive, I think.*" Quite otherwise becomes the affair in the light of the Anatta-idea. All, even only possible qualities are inessential to the *I*. Accordingly one may not define this *I* through these qualities as its predicates, which, however, is exactly what happens when one says: "*I feel.*" Every one will commonly bind up with this saying the meaning that feeling is one of his *essential* qualities. With this, it was laid upon the Buddha—who wished not merely to point out to his disciples correct thinking, but also wanted to *teach* it to them—to disaccustom them to this mode of thinking in the form of subject and predicate, at least during the time of

meditative contemplation, of "self-immersion": "I do not say, 'He feels.' "*

(b) Because thus our *I* cannot be defined through the elements of personality, because, on the contrary, it is absolutely unknowable, yea, because whosoever has climbed to the highest standpoint, *i.e.*, has reached the final quieting as the state of highest felicity, has no more interest whatever in knowing anything about himself, no longer *wishes* to know anything whatever about himself, on this account the Buddha had also to teach his disciples no longer at all to brood over themselves, since in his system, just because it adopts the highest standpoint, there is positively no place for any such questions. "Who, Lord, feels?" "The question is not rightly put," said the Sublime One. "I do not say: 'He feels.' If I said: 'He feels,' then the question: 'Lord, who feels?' would be rightly put. But I do not say so."

(c) Since at bottom it is of no importance whatever to us to know what we ourselves are, but only how we can gain unchanging happiness, therefore all *right* cognitive activity is directed towards testing whether the relationships in which we find ourselves in time—and the *primordial* relationships are precisely the components of our personality as our "attributes" (*upadhi*)—are really able to bring us that genuine happiness and, if they cannot, through what they are conditioned in detail, so that through the removal of their conditions, and therewith of themselves, relief may be obtained. True happiness itself, however, again consists in the absence of all sorrow-creating factors. It only needs that no kind of suffering any more torment me, and already of myself I am happy, am already of myself boundlessly happy, as, with the sun, it only needs not to be enwrapped in any clouds, and already of itself it shines. In the last analysis, however, all suffering is rooted in *transiency*: What is transient, is—precisely with the entrance of this transiency—pain-bringing to me. What,

* "The Doctrine of the Buddha," p. 208 *et Seq.*

however, pain brings to me, is nothing for me. With this, however, the relationships in which we find ourselves to time are recognised as thoroughly unbefitting, nay, every condition whatsoever associated with personality. For every such state is indeed a state of ceaseless transiency, and therewith of ceaseless suffering. *This* I must thoroughly know; and further, I must thoroughly know the several conditionings of this pain-bringing state; and must thoroughly know the factors which must be introduced so that these conditionings may be dissolved—*else nothing!* About myself I absolutely do not need to know anything; and for the rest, in the last analysis, as already said, do not *want* to know anything whatever. Whosoever would reach the highest standpoint may therefore go on thinking only in *this* mode; and therefore this kind of thinking is precisely what the Buddha teaches, in that he specially sets forth the doctrine of the conditioning of suffering and its removal in this practically reasonable form: "If this is, that is. If this is not, that is not. This means: In dependence upon ignorance arise for me the organic processes. In dependence upon the organic processes arises for me the corporal organism together with consciousness. In dependence upon the corporal organism together with consciousness arises for me contact. In dependence upon contact arises for me sensation. As a consequence of the complete remainderless removal of ignorance there enters for me the removal of the organic processes. As a consequence of the removal of the organic processes there enters for me the removal of the corporeal organism together with consciousness. As a consequence of the removal of the corporeal organism together with consciousness there enters for me the removal of contact. As a consequence of the removal of contact there enters for me the removal of sensation."*

(d) If the Buddha had set forth the causal chain in the

* This *Paticcasamuppāda* is explained in detail in "The Doctrine of the Buddha," p. 201 *et seq.*

just cited form, thus, with the insertion each time of the words "for me,"—"the organic processes, the consciousness, the sensations, arise for me"—, this his teaching would have been beyond everything unambiguous as to the transcendency of our essence, and unquestionably there could never have arisen the huge error that he *denied* the *I*. The Buddha, in fact, has in manifold fashion so expressed himself. On the other hand, he had two decisive reasons for teaching a yet higher mode of thinking in which our *I* remains completely eliminated from consciousness. It is an immediate experience which every one may have, in particular those who are travelling on the way of deliverance, that, in whatsoever form the idea of our *I* is ever introduced into normal, i.e., perverted thinking, precisely thereby two sources are opened from which thirst receives inexhaustible nourishment, so that it no longer is *quite* completely, absolutely to be killed out. One of these dangers is that upon the entry of the thought of our *I* in our perturbed consciousness forthwith there is aroused thirst to know 'something more of detail concerning this our *I*, and therewith ; thirst to think in one direction, which incontestably, just because of the absolute unknowability of our *I*, must lead into "a thicket of views, a tangle of views, a play with views, a groping in views." "If, monks, there arises the thought, 'I am,' there arises also the thought, 'That am I,' 'Otherwise am I,' 'Eternal am I,' 'I am not,' 'Am I indeed?' 'Am I indeed that?' 'Ah, if only I might be thus!' 'Ah, if only I might be otherwise!' " (Anguttara Nikaya, IV). The other danger however, is, that in whatever form a quality is ever attributed to our *I*, be it only in a quite inessential manner, be it only in the manner that one says that something arises *for me*, already *satisfaction* (nandi), and therewith self-complacency, thus, *pride* (māna) about this possession, even if ever so fleeting, arises in us, whereby then complete deliverance is made impossible. On this account, from these practical considerations, the Buddha, in his exposition of the Causal Chain has expressed himself *quite objectively*, thus, avoided every

reference to the subject of knowing which knows it ; he has also left out the words "for me" introduced above in each several link. I may pique myself so little thereon, that I generate consciousness and therewith sensations, and thereby can cause to arise before me this entire world of appearances, and again cause it to disappear, so that throughout all this world-creating and world-annihilating activity, does not even arise in me *the bare idea* of myself as the creator and the all-destroyer. "There, brother Sāriputta, with the heavenly eye, the purified, the superhuman, I cognise a thousandfold world. Perfect is my strength, unbending ; present my thoughtfulness, imperturbable ; quieted the body, unexcitable ; concentrated the mind, unified. And yet my mind, while it no longer grasps anything, does not become free from the influences."—"That thou, brother Anuruddha, *thinkest* thereon, that thou with the heavenly eye, the purified, the supra-mundane, cognisest a thousandfold world,—this in thee is *pride*."—"I, O friend, very far removed from sense-enjoyments, far removed from unwholesome states of mind, have dwelt in the first Absorption, bound up, with energetic thinking and contemplation, rich in joy and happiness, born of release from the sense-enjoyments. And in all this, O friend, I have not thought '*I reach the first Absorption,*' or '*I have reached the first Absorption,*' or '*I have ended the first Absorption.*'"—"Then from the venerable Sāriputta the seizures of the pride that thinks in the form of *I* and *Mine** were completely

* "Ahamkāra-mamamkāra-mānānusaya."—The Buddha naturally took his entire terminology, like every rational man, from the speech of his day and time. Therefore every one who wishes to understand his technical terminology must go back to this, its origin. If only this course were more followed—to this, of course, belongs above all, also a thorough knowledge of the Upanishads—then on this ground alone, very much fewer perverse translations would be produced. From such technical terms, for example, the Buddha has taken over the term Nirvāṇa, as we shall see further on, below ; then, the expression, "Upadhi" (Cf. "The Doctrine of the Buddha")—above all, however, the concept Ahamkāra which already in the

stripped away. Hence to the venerable Sāriputta the thought does not come: 'I reach the first Absorption,' or 'I have reached the first Absorption,' or 'I have ended the first Absorption.' " (Sam. Nik, III).

Thus Anuruddha rightly says: "I look out over a thousandfold world"; and Sāriputta also rightly says: "I have reached the first Absorption." But this, in itself, correct thinking—correct, in so far as every quality that I have, and every function that I exercise, is at least an *inessential* determinant of me—in *practice* has this disadvantage that it gives rise to *satisfaction* and therewith to self-complacency, pride; and on *this* account, on *this* ground, one must also overcome this thinking, even in so far as in itself it is correct; on this account one must be able to place oneself in such an objective position, in particular towards the chain of causality, that the very *idea* of oneself no longer at all occurs to one. Only *then* can one really also let go the whole world for ever with the most perfect equanimity.

Thus, particularly on these grounds, does the Buddha

Upanishads plays a great part. There it signifies that activity of mind which makes "the conscious I"—Ahamkāra means "I-maker"—i.e., that which man in unreflecting thinking could take for his I, namely, just the personality, now in fact raised to the position of the I, and so begetting the delusion of the *empirical* I, in that one then fancies: "That belongs to me; that am I; that is my self". This mental activity producing the delusion of the empirical I, of the conscious self is then set up in opposition to the *true* I, the Atman, in which also, on its side, this activity again is grounded. Cf. Prasna Up. 7.—The mental activity qualified as Ahamkāra, is, thus, the *self-seeking* thinking which looks for the I in the phenomenal world, just because Ahamkāra in the Upanishads also means exactly "self-conceit, self-seeking."—In the Maitrāyana-Up. 6, 28, it is said of the personified Ahamkāra: "On the head he bears the crown of delusion, in the ears the rings of craving and of envy, in the hand the staff of laxness, intoxication, and craftiness; he is overlord of self-conceit and, inasmuch as he grasps the bow whose string is called anger and whose arch, greed of gain, he is accustomed to murder his fellow-creatures with the arrow, desire."

1 Cf. "The Doctrine of the Buddha," p. 522 *et seq.*

deprecate subjective thinking, i.e., thinking with our *I* as subject. He wishes to guard against man bringing any single factor of his personality, above all, his feelings, into any essential, or at least, satisfaction-producing relation to himself; and he wishes to guard against man allowing himself to be led astray into speculating about his *I*, and about the relationship of this *I* to the components of our personality; apart from the fact that these, in all cases, are absolutely inessential to us. With the object of guarding against this danger the Buddha decides—for the rest, also in accord with actuality, according to which the *I* indeed knows all, but itself is unknown,¹—to keep this our *I* out of speech altogether. The contemplator is no longer at all to stumble up against his *I* as such, in order quite surely no longer to give rise to any impulsion towards the solution of such problems. And just because the Buddha only upon *these* grounds deprecates thinking with the *I* as subject, may the perfected saint who has escaped all these dangers for ever, also again think in this form as he triumphantly exclaims: "For ever am *I* delivered!" We *must* in the meantime still think in this form, inasmuch as we must bring particularly to our consciousness: *I* must fight, *I* must strive, *I* must beget the delivering knowledge in order gradually to get away from this subjective, to purely objective, thinking,—thinking in which *I* stand so estranged over against my total personality, that it can no longer give rise even to the *mere idea* of myself. When that stage is reached, if *I* then still wish, again *I* may think subjectively: "Also *I* am now delivered."

The causal chain, in its absolutely impersonal setting, opens the way to *perfectly* objective thinking, to *perfectly* objective penetration of our personality, and therewith of the total traffic of the world generally. When it is rightly understood, its penetration leads straight as a die to the highest knowledge, and thereby to the highest deliverance, as indeed, with its discovery, the Buddha himself *became* the Buddha; and as also in Sāriputta, without anything further, there arose

"the purified, cleansed eye of wisdom," when the monk Assaji preached to him thus: "The things that proceed from a cause, their causes has the Accomplished One made known, as also their removal: thus teaches the Great Ascetic." But the causal chain must be *rightly* understood, thus, as set forth, and as—according to what has been set forth—Sāriputta also understood it, *i.e.*, it must not be overlooked for a single moment that the causal chain in advance presupposes *me* as the knowing subject which knows it, that it thus holds good merely for the known, which alone, in the last analysis, will indeed only be known; but it does not hold good for the knower. Since, however, it in no wise points to me as this knower—precisely in order to make sure of its purpose of *completely* objective thinking—it conceals within itself alone, for an unripe observer, the enormous danger that he may fall into the delusion that the Buddha does not know the subject of knowing at all, that he denies it. This danger, naturally, was also known to the Buddha himself, yea, he knew it in all its greatness. On this account, he laid down a particular granite *foundation* for the avoiding of this danger. This foundation, precisely as such, must first be fully grasped, before at all one may proceed to the consideration of the causal chain.* Concerning its importance the Buddha himself leaves us in no doubt whatever, inasmuch as over and over again, still oftener than the causal chain itself, he unweariedly repeats it, precisely as the necessary completion of the same, nay, as the antecedent condition to its understanding. And this foundation treats precisely of the *subject* of knowing, treats of that which shall *free*, deliver itself from the domain to which the causal chain relates, treats of *me myself*, and treats of *me myself* in

* A sixfold reward does the monk remember, as regards all phenomena to arouse the unlimited representation that they are not his *I*. What sixfold reward?.....That he will not any longer think in the form of "I" and "Mine," that he will clearly discern causes, and phenomena as arising out of causes." (Angutt. Nik. VI.)

a manner which again reveals the entire incomparable wisdom of the Buddha with which he has understood how to clear out of the way all the hindrances to the *practical* realisation of deliverance.

We have seen that all thinking that our *I* is knit up with the world of phenomena, thus, all thinking that is carried out with the *I* as subject, directly or indirectly, gives rise to the danger of transcendental speculation about our *I*, and further, to *satisfaction* and therewith self-complacency, pride. Just for this reason, however, the Buddha, there where he *had* to speak of the *I*, thus, there where we stand just now in our consideration of the matter, took great care to do so only in a manner which excludes this danger of transcendental speculation and the causing to arise of any kind of *satisfaction*, any kind of self-complacency. Now let a man ask himself as often as he chooses, and ponder as deeply as ever he can, whether there is a more perfect way of meeting this danger and thereby of lending a weightier expression to the factuality of our *I* as the knowing subject, yea, as the substratum of all action in general, than that formula coined by the Buddha, and repeated countless times and always in the most solemn fashion, which he *expressly* declares applicable to all that in any wise is knowable, thus naturally also to every single link of the causal chain: "That does not belong to me; that am I not; that is not my self." Who that is not yet forsaken of all good angels, can misunderstand *these* words?¹

Because, however, so exceedingly much, nay, because all depends upon man fully understanding himself as *the bearer* of the *burden* of personality, and as he who *himself* has taken this burden upon himself, and as he who *himself* can free himself from this burden, therefore does the Buddha express it yet once more in *this* fashion:

"The *burden*, monks, will I show to you, and *the bearer* of the burden, and the *laying hold* of the burden, and the

¹ Cf. This magazine, p. 423.

casting away of the burden. Give ear! What, monks, is the burden? The five groups of grasping, let it be answered. What five? The Grasping-group of body, the Grasping-group of sensation, the Grasping-group of perception, the Grasping-group of the mental activities, the Grasping-group of consciousness. This, monks, is called the burden. And who, monks, is the bearer of the burden? The subject (puggala) let it be answered, namely the venerable so-and-so of the family of so-and-so. This, monks, is what is called the bearer of the burden. And what, monks, is the laying hold of the burden? It is just this thirst leading to new becoming, bound up with greed for pleasures, taking delight now here, now there, namely, the thirst for sensuous enjoyment, the thirst for becoming, and the thirst for annihilation. This, monks, is called the laying hold of the burden. And what is the casting away of the burden? It is just the complete annihilation, giving up, laying aside, rooting up, removal, of this same thirst. This, monks, is what is called the casting away of the burden." (Samyutta Nikāya, III.) Here, thus, the five groups of grasping as the components of the personality and therewith this itself, are quite sharply placed in opposition to its *substratum* (puggala) which, however, still is called after its "attributes," thus, *expressly* distinguished from it; and further, as sharply as at all possible, it is pointed out that this substratum is bound up with the personality purely through its thirst for pleasure which is obtained by the actuating of this personality. In an additional verse, however, the laying hold of the burden is described as pain-bringing, its casting away, on the other hand, in the casting away of the total personality, as blessedness. The subject become *blessed* in the casting away of the burden of the pain-bringing personality, thus the *I* become *holy*, is called by the Buddha elsewhere, a "Tathagata," a perfected one, "undefinable, undeterminable, unfathomable like the great ocean," and is added that "the remains" of those "truly delivered ones who have crossed the

stream of the bonds of the senses and so have attained the *unshakeable blessedness*, is not to be discovered."

Thus, so sharply that one could not possibly do it any more sharply, in opposition to the domain of *not-I* the Buddha has placed the *I* as that which has to free itself from that domain of *not-I*, and indeed has to free itself through this, that *I* penetrate absolutely everything knowable to such an extent as *not-I*, that in considering it *I* never more obtain the idea of me. It is only a self-evident consequence of all this that the Buddha, in the exposition of the fourth of his Holy Truth, always and without exceptions speaks in this form, that *I* go this way, that *I* have to practise moral discipline, that *I* have to practise restraint of the senses, that *I* have to practise concentrated thinking.

If we cast an eye over what has been set forth, we now shall have grasped very well also the *form* of presentation of the Anatta-idea through the Buddha. The Anatta-idea is the idea of the transcendency of our *I*, thus, of our essence, beyond all only thinkable states, which alone are merely knowable, and precisely on that account, it is the idea of the possibility of the realisation of every only thinkable state for us. This idea, however, the Buddha does not offer as a perfectly rounded system such as we theorists would like to have, but as a practising physician, in its several forms of application in the practical work of healing *i.e.*, thus in the realisation of the state most appropriate to us. He speaks of my *I* as such where *I* consciously must be active as *I*; and he speaks of the *not-I* where it holds good to recognise all that in any wise is knowable, as alien to my essence, *i.e.*, precisely as *not-I*; and he speaks neither of *I* nor yet of *not-I* where one ought altogether to forget one's *I*; in short, the Buddha, in his exposition of the Anatta-idea has allowed himself to be guided *exclusively* by *practical* considerations. His manner of exposition is thus distinguished from the systematising one usual with us, exactly as a modern handbook for the practical teaching of medicine is distinguished from a purely scientific exposition of modern

medicine. And as one who has understood how to produce such a handbook of practice taking full account of the totality of scientific achievements, in such a manner that it never leaves the practical physician in the lurch, deserves the highest admiration, so also the exposition of the Anatta-idea by the Buddha excites in every one who tests it on himself in its practical forms of application, the highest admiration, nay, awed astonishment.

(To be continued.)

HOW I DISCOVERED THE DHARMA

I was born of Hindu parents in 1896 in a village near Delhi. My parents died when I was about seven years of age, and therefore, I was educated by my elder brother who is still alive and has five children.

Being dissatisfied with the religious views of the religion I was born in, I took to the study of other religions at an early age of sixteen. As my mother tongue is Urdu and second language Persian, it was Islam that first attracted my attention. For about two years I was practically a Moslem. But I did not make a declaration for fear of ostracism. I kept the long fasts of Ramzan for two years and prayed whenever and wherever possible according to the complicated ritual of that religion. I was a born vegetarian. Islam teaches that all animals with few exceptions have been created by Allah for human consumption. My mind revolted against this monstrous assertion. Also I preferred meditation to praying five times a day which seems to be impossible in the busy world of to-day. Hence at the age of eighteen I bade goodbye to Islam and began to study Christianity in the St. Stephen's College, Delhi, which I joined in 1917.

I found that Christianity with its Almighty God, eternal heaven and hell, its doctrine of vicarious atonement and crea-

tion theory was in no way different from the religion I had already discarded. Moreover I could not understand the teaching of the Semetic religions that man comes into this world only once.

It was towards the end of 1919, that a copy of the "Light of Asia" came into my hands. It is true that it did not satisfy my spiritual hunger, on the other hand it only sharpened it. The college being a Christian college, there were not many books on Buddhism, and whatever there were, were all written by Christian missionaries with the sole object of vilifying and nullifying the Great Religion.

Buddhism was born and preached in India and it is a pity, nay a tragedy in world's human history that it has been completely ousted from the land of its birth. I am told by my Hindu friends that Islam was solely responsible for the extermination of Buddhism from India. But this is only half truth. Such might have been the case in Afghanistan and Cashmere. But certainly Islam invaded Hindu India and not Buddhist India. If we accept the theory of the Hindus in this connection, it becomes very difficult if not impossible to understand how the Mohammadens spared the Vedas and destroyed the Tripitakas. The fact is that the Buddhist literature was completely destroyed by the Hindus during the Hindu revival headed by Shankaracharya. I, therefore, could not study Buddhism while staying in India and determined to proceed to the nearest Buddhist country Tibet. That was after my graduation in 1920. I intended to go to Rawalpindi by train and then on foot to Lhasa via Cashmere. Unfortunately for me, the N. W. Railway employees were on strike at the time. So I said to the booking clerk "If you cannot give me a ticket for Rawalpindi, let me have one for Calcutta. I wish to go to Burma."

The man looked at me curiously and gave me a ticket to Howrah with the remark that the train was due out in about fifteen minutes.

Needless to say, on my way to Burma, I stayed at the house of the Maha-Bodhi Society and before leaving it had taken pansil (five precepts) and had become a Buddhist in the ordinary sense of the word.

In Burma I found that I could not study Buddhism without knowing the language of the country because none of the monks know English. So I had to study Burmese first. It was about six months ago that I began the study of Pali and I am told that it will take at least two years more before I am able to study the Dhamma from its original source.

This is in brief the story as to how I discovered the Dhamma.

T. R. SINHA.

HUMANITARIAN ATTITUDE

BY MR. L. L. SUNDARA RAM, B.A., F.R.E.S., (LOND.)

(Continued from page 35 of the last issue.)

We have now to take into consideration the question of slaughter of animals. Whatever may be the nature of slaughters taking place in regular homes, they deal with domestic pets and, in certain cases, of goats and sheep, while their quantity is not appreciable when compared with the feeling of animals in slaughter houses. Even in the houses the best means of putting the victim to a speedy death must be resorted to.

There are two kinds of slaughter houses, public and private. Public slaughter houses consist of those licensed and managed by Municipalities and other local bodies such as District and Taluk Boards. Private slaughter houses are managed by individuals at their own houses and on their own account. The public slaughter houses are governed by the bye laws of the local bodies which deal with the methods of sanitation and animal hygiene. Whereas the rigour of official

supervision in this respect is not appreciable in the case of slaughter houses.

Government generally frames rules in regard to the general management of the slaughter houses. As illustrations take the two notifications of the Central Provinces and the Madras Provincial Governments. No. 1236—955—XIII of the Central Provinces Government of 31st May, 1922, in exercise of the powers conferred by section 10 of the Central Provinces Slaughter of Animals Act (Act IV of 1915), which may be taken as the model for other provinces and No. 679 of the Madras Government (G. O. No. 1481 L. & M.) of May 1, 1925 deal exhaustively with the construction and conduction of slaughter houses. But the provisions seem to be quite inadequate and they do not deal with the problem of cruelty to animals while they are being slaughtered. Even though art. 7 of Section 42 of the Madras Act provides that "every person employed in the slaughtering of animals shall use such instruments and appliances and shall adopt such methods of slaughtering and otherwise such precautions as may be requisite to secure the infliction of as little pain or suffering as practicable,"¹ it has not got the surety of practically being applied to mitigate the suffering of animals before they are slaughtered. Governmental legislation must be more drastic.

I will now proceed to give an exposition of the horrors suffered by animals by quoting two graphic accounts by two writers, one from Russia and the other from our own country. Count Leo Tolstoy gave vent to his sincere emotions when he saw a ghastly series of incidents in an abattoir. The hearts of all readers of his pen pictures will be pricked and they will surely search their hearts whether there is any vestige of the humanitarian element to be found therein. He speaks²:

"It was the Friday before Trinity. It was a warm June day.....The 'work' was in full swing. All the dusty yard

¹ FORT ST. GEORGE GAZETTE, June 23, 1925. No. 25. p. 288.

² Quoted in THE COW-MY DUMB MOTHER, pp. 15-19.

was full, and cattle had been driven into all the little yards beside the 'chambers.'

"At the gate stood carts with oxen, cows and calves tied to them. Other carts drawn by fine horses holding live calves with their heads hanging dangling down, were unloaded, and other carts containing the carcasses of oxen, with shaking legs and heads protruding, and bright-red lungs and crimson livers, were driving AWAY from the slaughter-house.

"Through the door opposite to that where I stood a big red well-fed ox was being led in. Two men were pulling him. He had hardly been led in, when I saw a butcher raise a knife upon his neck, and stab. The ox, as if all its four legs had suddenly been broken, fell heavily upon its belly, then turned over and began to struggle with its legs and hind part.

"Immediately another butcher threw himself upon the front part of the ox, on the side opposite from the struggling legs, caught its horns, and twisted its head down upon the ground, while another butcher cut its throat with a knife, and from under the head poured forth a stream of dark-red blood, under which a blood-besmeared boy placed a tin basin.

"While all this was being done the ox twitched its head incessantly, as if endeavouring to get up, and fought with its legs in the air. The basin was soon full, but the ox was still alive, heaving with heavy gasps and kicking out all four legs, so that the butcher held aloof.

"When one basin was full the boy carried it away on his head to the Albumin Factory and another boy placed another basin, and this one was also filled. But the ox still heaved his body and struggled with his hind legs.

"When the blood ceased to flow the butcher raised the ox's head and began to skin it. (The ox still writhed.) The head skinned, showed red with white veins, and stayed in positions as the butcher moved it; from both sides of it the skin hung down. The ox did not cease writhing.

"Then another butcher caught the animal by the leg and

broke it, and cut it off. In the stomach and other legs the convulsions still went on. The other legs were cut off and thrown. Then the carcass was dragged away and hung up ; and THEN the convulsions ceased. The convulsions were over at last.

"Thus from the door I watched the second, third, fourth ox. It was the same with all. The head cut off with the tongue bitten, the same convulsions. The only difference was that the butcher did not always hit his blow so as to fell the ox. Sometimes the butcher missed his aim, then the ox leapt up, roared and covered with blood, tried to escape. But then he was pulled under the bar, hit a second time and felled.

"I afterwards went round to the door through which the oxen entered. Here I saw the same, only nearer and more clearly ; and moreover, I here saw what I had missed seeing from the other door how the oxen were forced to enter. Each time that the ox was taken in the yard and pulled forward by a rope tied to its horns, the ox smelling bloods, refused to enter, sometimes roared and retreated backwards. Two men could not drag it by force, and therefore each time one of the butchers went round behind, grasped the ox's tail and twisted it, breaking the stump so that the gristle cracked, and the ox advanced.

"When they had finished the oxen of one owner, they led in another's cattle. Of this next lot the first animal was not an ox, but a bull. A well-bred, fine, muscular, energetic young animal, black with white spots and legs. He was pulled : he lowered his head and sternly resisted. But the butcher following behind, caught at his tail, just like an engineman grasping the handle of the whistle, twisted, and the gristles crackled. The bull rushed forward, knocking down the men who were pulling the ropes : then again stopped, squinting with its black eyes, the white of which were suffused with blood.

"Again the tail crackled, and the bull jumped forward, and was in the spot where they desired him to be. The

striking man approached, took aim, and hit. The hit missed the mark. The bull leaped, shook its head, roared and covered with blood, got free and rushed out. All the men in the doorway jumped aside. But the ready butchers, with the pluck bred by perpetual risks, quickly caught the rope, the tail operation was repeated, and again the bull was in the chamber, where he was dragged under the bar from which he could not escape. The striking man quickly took aim at the spot where the hair separates like a star, and which he found, despite the blood, and then the fine animal, full of life, fell down and writhed its limbs while it was being bled, and its head was cut off.

" 'There the cursed devil has even fallen on the wrong side,' grumbled the butcher, cutting the vein upon its head.

" 'In five minutes they stuck up a head, red instead of black, without skin, with fixed and glassy eyes which had shown with such glorious colours only five minutes before.' "

Again, take the recent observations of Mr. M. Singaravelu, one of the Municipal Councillors of the Madras Corporation. In a surprise visit paid by him to the Corporation Slaughter-House he is quite shocked at the scene enacted before him, and he writes :¹ "It was yesterday evening that I was informed in the Councillor's room, that some members of the Health Committee paid a visit to the Municipal Slaughter-House at Pulianthope, and witnessed a gruesome spectacle of sheep being slaughtered one over the other, while they were undergoing death spasms in the immediate presence of live sheep. ...On entering the slaughter house this morning, I was shocked to see batches of five sheep were kept standing in close proximity to the dying ones, and cut in succession, while all the cut ones were struggling in death spasms. This horrible act went on till the whole batch was despatched and left writhing in death's agony! It was dreadful to look at the

¹ CORPORATION SLAUGHTER HOUSES: A letter sent by Mr. M. Singaravelu to the JUSTICE, Madras dated 6-2-26.

poor things bleating as they were dragged to death, and the sight seemed more dreadful than the sight pictured to us by Upton Sinclair in his "Jungles" which shocked the whole world a few years ago. But the amazing thing is that ample provision is made in the slaughter house itself, for killing the sheep away from the living ones, and thereby prevent this monstrous cruelty, and yet this cruelty is allowed to be perpetrated in the very presence of two Corporation Superintendents. So far, no satisfactory explanation was forthcoming for the perpetration of this disgusting cruelty upon these dumb creatures in the immediate presence of their dying fellows undergoing death's tortures. ONLY AN IRRESPONSIBLE CORPORATION, IRRESPONSIBLE FOR THE SANCTITY OF LIFE, BOTH OF MAN AND OF BEAST, CAN TOLERATE SO LONG SUCH ACT OF CRUELTY. INDIFFERENCE TO SUFFERING IS CRUEL ENOUGH, BUT TO SEE IT PERPETRATED OR CONDONED BY A CORPORATION IS SHOCKING."

The remedies for this debased method of butchery surely lies in the inculcation of the principle of humanitarianism and a popularisation of the emotion of mercy, besides stringent legislation on the part of the authorities under whose supervision these slaughter houses are conducted. Propaganda in this respect is sure to succeed. Another method lies in the process of guillotining the animal and the instruments used in severing off the necks of the animals from their bodies. Experts in the line have struggled hard in improving means towards minimising the pain given to animals while they are slaughtered. "An Expert" writing in the SUNDAY TIMES of Lahore on the "Human Killer—Should it be adopted," reviews the present impeachable processes of slaughtering animals and brings out the efficiency of this instrument in abolishing "a vast amount both of cruelty and unintentional suffering inseparable from the old methods." As this piece of perishable journalism is not available to all, I insert below and excerpt from that article, for the guidance of the general public: "The compulsory use of a humane killer in animals slaughtered for food is long overdue. There can be no doubt

that its adoption would abolish a vast amount both of cruelty and unintentional infliction of suffering inseparable from the old methods. The repeated blows which animals often receive from the pole axe, the flat hammer, and other implements, before being rendered unconscious, could not occur with the humane killer. In order to alley any possible doubt in the minds of any of my readers let me say that I possess abundant evidence on this matter. Only recently, in Bombay, I myself saw a poor animal receive a pole axe puncture near the eye, after which it was thrashed with the flat axe in order to get it back into position for another blow. At Calcutta and other places I have examined heads with many punctures and also witnessed more suffering than my readers could bear to hear described. Not once but many times have butchers said to me ; How can anyone in our trade deny that these things happen? And yet official representatives of our trade do deny it. Only those whose position enables them to be in constant attendance in a slaughterhouse know of all that takes place there. I have seen an animal, which had given some trouble, being attached with a cropping knife, and another, whose head was swollen with repeated blows, have the skin cut away from its forehead to allow the pole axe to puncture more easily.

"None of the objections raised against the use of the humane killer will hold good. I have demonstrated with these instruments in Northumberland, Durham, Cumberland, and Scotland for 20 years and never yet met a man who could find fault with the free bleeding of the animals and, though I have invited criticism, I have not found anyone who could point out me faulty setting, or challenge the keeping quality of the meat. Carlisle has given a reply to these questions, which has never been disproved. For nearly a quarter of a century the use of the humane killer has been compulsory on cattle in that city. During that time seven representatives of the meat trade have been on the City Council. To-day one butcher is an alderman. In a letter before me he says: 'I highly recommend the humane killer for safety and quickness. I get the animal bled

more easily, the blood flows freer, owing to the neck not being crooked. As to the keeping quality of the meat, I find no difference, except that in some cases it keeps better, owing to the cattle having been quiet and not excited as I have seen them with the pole axe. I would not go back to the pole axe or hammer again.'

"The point I want to deal with at some length is whether or not blood spots or "splashing" in pork is the result of the shooting of pigs. Does the heart's action cease immediately after a pig has been shot? The vigorous reflex action and the manner in which the bleeding occurs demonstrate to the trained observer that both the heart and lungs are still in action. There is no reason why the bleeding should be impeded. Close personal observation and long experience enable me to state definitely that "splashing" occurs in swine quite independently of the method of slaughtering, and has nothing whatsoever to do with it. I have frequently seen it in cattle, and remember one very fine heifer, the meat of which was so badly splashed as to be unsaleable. In this animal there were no outward signs indicating the state the flesh was found in when cut up. That animal was slaughtered with the pole axe. I have before me now one of the finest specimens of splashed pork I have ever seen, which has been sent to me for inspection; and this pork is from an unshot pig.

"I have asked a slaughterer engaged in a firm of bacon curing and his answer is precisely the same, that the meat is perfectly clean.

"I obtained permission from a very large firm of pork butchers to shoot a sow with the humane killer and to compare it with one that had been pole-axed. The shot pig was beautiful and white, and well set, while in the other one, many of the veins were not drained of blood. I hold a report from the owner endorsing my report on the shot pig and stating that no fault could be found with the carcase. Another man who, like the pork butcher just mentioned, does not use the humane killer, asked me to shoot three large pigs, about 280

pounds each, as their heads were so hard that he usually had a difficulty in getting the other instrument in. He now informs me that the pigs are cut up and are in excellent condition, the meat being white, with no spots or splashing."

To conclude, man must be capable of using to profit, and general beneficence the instinct of humanitarianism in all his dealings with the animal kingdom. If total abstinence from killing animal life is not possible, at least clemency and more quicker methods of despatching the brutes without causing them the least possible pain must be resorted to.

I.

WITH THE CRITICS OF BUDDHISM

By MR. A. S. MUDALIYAR

"Without sensuous pleasure would life be endurable? Without belief in immortality can man be moral? Without worship of a god can man advance towards righteousness? Yes, replies Gautama; these ends can be attained, and only attained, by *knowledge*. Knowledge alone is the key to the higher path; the only thing worth pursuing in life. Sensuality, individuality, and ritualism are, like witchcraft and fetish worship, solely the delusions of ignorance, and so must fetter man's progress towards knowledge. The pleasures of sense subject man to the phenomenal world and render him a slave to its evils. Morality is not dependant upon a belief in immortality; its progress is identical with the progress of knowledge. Righteousness is the outcome of self-culture and self-control, and ritualism only hinders its growth. Knowledge is that which brings calmness and peace to life, which renders man indifferent to the storms of the phenomenal world. It produces that state which alone can be called blessed:

Beneath the stroke of life's changes,
The mind that shaketh not,
Without grief or passion, and secure,
This is the greatest blessing.—(Mangala Sutta).

The knowledge which Gautama thus makes so all important is not to be obtained by a transcendental or miraculous process as that of Christian mystics, it is purely the product of the rational and inquiring intellect."—KARL PEARSON in *Ethic of Freethought*.

Buddhism is the religion of love and thought. Buddhism repudiates ritualism: and enforces rational enquiry. In this respect it differs from other religions which set faith and ritual above purity of heart and holiness of life. Moral excellence is the essence and excellence of Buddhism. Buddhism rejects prayer, because, if God is just, he cannot pardon sin, and if he can, he cannot be just. Buddhism recognizes, however, that the law of causation governs the universe. Buddhism emphasizes the fact that the law of cause and effect is strong in the moral not less than in the physical world, that every act takes its own unavoidable consequences, good or evil, according to its character. Buddhism has but little regard for anything that does not contribute to the enduring happiness of man. Buddhism is not based upon the *ipse dixit* of a book or of a teacher. Buddhism is essentially the religion of self-reliance, self-culture and self-deliverance. Knowledge bursts out of self,—and not out of books. Buddha cast aside all authority, and built his beauteous thoughts out of stray truths of nature. Buddhism is not the creed of this or that place, nor is it the heritage of this or that people, but it is the wealth of thought common to all humanity, for all ages and tongues. Of the Teachers many have been forgotten. But Gautama Buddha is remembered because he brought home the truths of liberation to the people at large, and thus left a lasting impression on the sands of time. Buddhism is as old as love and thought; as young as Enthusiasm; as thoughtful as Rationalism; as fresh and pure as wisdom. Buddhism is not responsible for the mistakes of others. If the uncultivated instincts of men get over the enlightened injunctions of truth,—whose is the fault? Buddhism is not concerned with the rise and fall of nations,

with the noons of their successes and with the nights of their failures. Self-aggrandizement and self-glorification are the tests of civilization, with pious jugglers. But with Buddhism to attain the inward peace of truth and joy, is to attain the crown of civilization. Not with a dogmatic roar, not with a drop of human blood, not with the bribe of a heaven, not with the threat of a hell,—but with a mellifluous radiance, with a dignified calm, and with a joyous peace,—does Buddhism make its onward march. Not all the babblings of selfishness and sophistry, not all the ignorance of bigotry, not all the prejudice of narrow-mindedness,—could ever hope to put out the light of love and joy which Buddhism holds aloft for the good of mankind. Buddhism can be subjugated,—but can never be crushed so long as thought and love endure. Bruno can be burnt to death—but not his thoughts. Bruno may go : but his thoughts live to be embodied in the sciences of his very persecutors. If his thoughts can live,—how can you say that Bruno is dead? Even so is the case with Buddhism too. The inanities and contradictions of metaphysics, the dreams, and delusions of egoism, the vanities and vexations of bread—and butter-learning,—are poor and cheap compared with the fruits and flowers of Self-Culture, the essence of Buddhism. Gods and Ghosts must give way to Truth. God-vision is non-existent without the ecstasies of love. All there is of lie should be annihilated in Truth. And incorrect comprehension of Buddhism breeds fantastical notions. But a correct understanding thereof, unveils Truth to the wondering gaze of mankind.

Truth is none the worse for our ignorance. Good, nothing but good, shall fall to those who follow Truth correctly and sincerely. Of this there is no doubt. However sorry a true Buddhist may seem to the outside world, he is all happy and glorious within. If he is really miserable, it is due to his incompetence, to his ignorance. To resume : Buddhism is as much opposed to negation as to dogmatism, as much to asceticism as to sensualism, Buddhism honours womanhood

not less than manhood. Sinking all distinctions of caste and class, caring not for differences of sect and creed, Buddhism proposes to weld the various communities of the world into one whole. Buddhism is a fact. And a fact can be neither ancient nor modern, neither old nor new. In a word, Time can work no change on fact. Fact must hold good here, there and everywhere. Buddhism in short is the science of emancipation from evil. Bain can teach you Psychology, but not carpentry. Likewise you cannot learn Mechanics from Buddhism. Buddhism gives you certain facts a clear recognition of which, and a faithful pursuance of which, will deliver you from evil. Buddhism ranks above all other philosophies, for it is the science of happiness—and happiness is the asme of all culture. Buddhism breaks down the mental fetters of man: blanches all intolerance, arrogance, conceit, prejudice, bigotry and narrowmindedness: and charms into silence all hate and bitterness. Buddhism does homage at the shrine of Humanity. Buddhism questions the right of every wrong, and seeks the downfall of every injustice: combats and lays the curse of self in dust: abolishes all sense of separateness. Buddhism is not a miserable pessimism as misrepresented by Christless Churches, by heartless creeds and by thoughtless bigotry. Buddhism, in very truth, is a joyous optimism. Buddhism manfully tells us that we make and unmake ourselves. Buddhism prompts heroic self-sacrifice, daring endurance, joyous enthusiasm and fraternal feeling. There is self: there is Truth: let self burst into Truth. There is the fleeting: there is the permanent. Why be tossed about on the waves of change? Why not seek and be at one with Truth that endures for ever more? Let self be purified of all evil desires and ignoble passions: let self be saturated with a love that beareth and cherisheth all: and disappear in Truth. This is the text of Buddhism, and all else is but a commentary. Buddhism knows no hell but a heart of greed and hate: knows no heaven but a heart of love and joy: knows no sins nor sorrow but what flows from the lust of self: knows no

beauty nor greatness but a loving temper and a useful life : knows no bliss but to bathe one-self in the bliss of all. Buddhism enjoins the love and service of all humanity. By the side of warring sects and competing creeds, Buddhism rises like a domed temple by the side of beggarly huts. Buddhism stands the wear and tear of life. Buddhism is the creed of hope and human dignity : the creed of culture and love : the creed of peace and joy. Buddhism is positive monism and a scientific meliorism. Buddhism is as shrewed as an agnostic, as free in quest of truth as a thinker, and as bold and brave as any martyr to any system of religion, to any school of philosophy, or to any code of ethics. Buddhism is as broad as Humanity, as definite as Science, and as progressive as Human Thought.....

GOD

Neither our philosophy nor ourselves believe in a God, least of all in one whose pronoun necessitates a capital H. Our philosophy falls under the definition of Hobbes. It is pre-eminently the science of effects by their causes and of causes by their effects, and since it is also the science of things deduced from first principle, as Bacon defines it, before we admit any such principle we must know it, and have no right to admit even its possibility. Your whole explanation is based upon one solitary admission made simply for argument's sake in October last. You were told that our knowledge was limited to this our solar system : ergo as philosophers who desired to remain worthy of that name we could not either deny or affirm the existence of what you termed a supreme, omnipotent, intelligent being of some sort beyond the limits of that solar system. But if such an existence is not absolutely impossible, yet unless the uniformity of nature's law breaks at those limits we maintain that it is highly improbable. Nevertheless

we deny most emphatically the position of agnosticism in this direction, and as regards the solar system. Our doctrine knows no compromises. It either affirms or denies, for it never teaches but that which it knows to be the truth. Therefore, we deny God both as philosophers and as Buddhists. We know there are planetary and other spiritual lives, and we know there is in our system no such thing as God, either personal or impersonal. Parabrahma is not a God, but absolute immutable law. and Iswar is the effect of Avidya and Maya, ignorance based upon the great delusion. The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them, and since we claim and that we are able to prove what we claim—i.e., the knowledge of that cause and causes we are in a position to maintain there is no God or Gods behind them.

The idea of God is not an innate but an acquired notion, and we have but one thing in common with theologies—we reveal the infinite. But while we assign to all the phenomena that proceeds from the infinite and limitless space, duration and motion, *material, natural, sensible and known* (to us at least) cause, the theists assign them *spiritual, supernatural and un-intelligible* and un-known causes. The God of the Theologians is simply an imaginary power, *un loup garou* as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity, of this nightmare, to teach man virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery. Pantheistic we may be called—agnostic *never*. If people are willing to accept and to regard as God our ONE Life immutable and unconscious in its eternity they may do so and thus keep to one more gigantic misnomer. But then they will have to say with Spinoza that there is not and that we cannot conceive any other substance than God ; or as that famous and unfortunate philosopher says in his fourteenth proposition "*praetum Deum nequi dari nequi concepiti potest substantia*"—and thus

become pantheists. Who but a Theologian nursed on mystery and the most absurd supernaturalism can imagine a self-existent being of necessity infinite and omnipresent *outside* the manifested *boundless* universe. The word infinite is but a negative which excludes the idea of bounds. It is evident that being independent and omnipresent cannot be limited by anything which is outside of himself; that there can be nothing exterior to himself—not even vacuum, then where is there room for matter! for that manifested universe even though the latter limited. If we ask the theist is your God vacuum, space or matter, they will reply no. And yet they hold that their God penetrates matter though he is not himself matter. When we speak of our One Life we also say that it penetrates, nay is the essence of every atom of matter; and that therefore it not only has correspondence with matter but has all its properties likewise, etc., hence *is* material, *is* matter itself. How can intelligence proceed to emanate from non-intelligence—you kept asking last year. How could a highly intelligent humanity, man the crown of reason, be evolved out of blind unintelligent law or force! But once we reason on that line, I may ask in my turn, how could congenital idiots, non-reasoning animals, and the rest of "creation" have been created by or evolved from, absolute Wisdom, if the latter is a thinking intelligent being, the author and ruler of the Universe? How? says Dr. Clarke in his examination of the proof of the existence of the Divinity. "God who hath made the eye, shall he not see? God who hath made the ear shall he not hear?" But according to this mode of reasoning they would have to admit that in creating an idiot God is an idiot; that he who made so many irrational beings, so many physical and moral monsters, must be an irrational being.

We are not Advaites, but our teaching respecting the one life is identical with that of the Advaites with regard to Parabrahm. And no true philosophically brained Advaites will ever call himself an agnostic, for he knows that he is Parabrahm and identical in every respect with the universal life and soul—

the macrocosm is the microcosm and he knows that there is no God apart from himself, no creator as no being. Having found Gnosis we cannot turn our backs on it and become agnostics.

Were we to admit that even the highest Dyan Chohans are liable to err under a delusion, then there would be no reality for us indeed and the occult sciences would be as great a chimera as that God. If there is an absurdity in denying that which we do not know it is still more extravagant to assign to it unknown laws.

According to logic "nothing" is that of which everything can truly be denied and nothing can truly be affirmed. The idea therefore either of a finite or of infinite nothing is a contradiction in terms. And yet according to theologians "God the self existent being is a most simple, unchangeable, incorruptible being ; without parts, figure, motion, divisibility or any other such properties as we find in matter. For all such things so plainly and necessarily imply finiteness in their very notion and are utterly inconsistent with complete infinity." Therefore the God here offered to the adoration of the XIXth century lacks every quality upon which man's mind is capable of fixing any judgment. What is this in fact but a being of whom they can affirm *nothing* that is not instantly contradicted. Their own Bible their Revelation destroys all the moral perceptions they heap upon him unless indeed they call those qualities perfections that every other man's reason and common sense call imperfections, odious vices and brutal wickedness. Nay more he who reads our Buddhist scriptures written for the superstitious masses will fail to find in them a demon so vindictive, unjust, so cruel and so stupid as the celestial tyrant upon whom the Christians prodigally lavish their servile worship and on whom their theologians heap those perfections that are contradicted on every page of their Bible. Truly and veritably your theology has created her God but to destroy him piecemeal. Your church is the fabulous Saturn, who begets children but to devour them.

(THE UNIVERSAL MIND)

A few reflections and arguments ought to support every new idea—for instance we are sure to be taken to task for the following apparent contradictions. (1) We deny the existence of a thinking conscious God, on the grounds that such a God must either be conditioned, limited and subject to change, therefore *not* infinite, or (2) if he is represented to us as an eternal unchangeable and independent being, with not a particle of nature in him then we answer that it is no being but an immutable blind principle, a law. And yet, they will say, we believe in Dyans, or Planetaries ("spirits" also), and endow them with a universal mind, and this *must be explained*.

Our reasons may be briefly summed up thus:

(1) We deny the absurd proposition that there can be, even in a boundless and eternal universe—two infinite eternal and omnipresent existences. (2) Matter we know to be eternal, *i.e.*, having had no beginning (a) because matter is Nature herself (b) because that which cannot annihilate itself and is indestructible exists necessarily—and therefore it could not begin to be, nor can it cease to be (c) because the accumulated experience of countless ages, and that of exact science show to us matter (or nature) acting by her own peculiar energy, of which not an atom is ever in an absolute state of rest, and therefore it must have always existed, *i.e.*, its materials ever changing form, combinations and properties, but its principles or elements being absolutely indestructible.

(3) As to God—since no one has ever or at any time seen him or it—*unless he or it is the very essence and nature of this boundless eternal matter, its energy and motion*, we cannot regard him as either eternal or infinite or yet self existing. We refuse to admit a being or an existence of which we know absolutely nothing, because (a) there is no room for him in the presence of that matter whose undeniable properties and qualities we know thoroughly well (b) because if he or it is but a part of that matter it is ridiculous to maintain that he is the mover and ruler of that of which he is but a dependent part and (c) because if they tell us that God is a self existent pure

spirit independent of matter—an extra cosmic deity, we answer that admitting even the possibility of such an impossibility, *i.e.*, his existence, we yet hold that a purely immaterial spirit cannot be an intelligent conscious ruler nor can he have any of the attributes bestowed upon him by theology and thus such a God becomes again but a blind force. Intelligence as found in our Dyan Chohans, is a faculty that can appertain but to organized or animated being—however imponderable or rather *invisible* the materials of their organizations. Intelligence requires the necessity of thinking; to think one must have ideas; ideas suppose senses which are physical material, and how can anything material belong to pure spirit? If it be objected that thought cannot be a property of matter, we will ask the reason why? We must have an unanswerable proof of this assumption before we can accept it. Of the theologian we would enquire what was there to prevent his God, since he is the alleged creator of all—to endow matter with the faculty of thought; and when answered that evidently it has not pleased Him to do so, that it is a mystery as well an impossibility, we would insist upon being told why it is more impossible that matter should produce spirit and thought, than spirit or the thought of God should produce and create matter.

We do not bow our heads in the dust before the mystery of mind—for *we have solved it ages ago*. Rejecting with contempt the theistic theory we reject as much the automaton theory, teaching that states of consciousness are produced by the marshalling of the molecules of the brain; and we feel as little respect for that other *hypothesis*—the production of molecular motion by consciousness. Then what do we believe in? Well, we believe in the much laughed at *phlogiston* (see article "What is force and what is matter"? Theosophist, September), and in what some natural philosophers would call *nisus* the incessant though perfectly imperceptible (to the ordinary senses) motion or efforts one body is making on another—the pulsations of inert matter—its life.

(To be continued.)

Mahatma Letters to Sinnet pp. 52-56.

WAY-SIDE JOTTINGS

BY S. HALDAR.

Pious Christians believe that the non-acceptance of their religion by educated Indians is due entirely to their incapacity to realize the heart of the Christian message. This is just how the pious Chairman of the Calcutta Missionary Conference of 1925 accounted for the attitude of Mr. Gandhi (who was asked to address the Conference so that he might say something in praise of Christianity, to impress his Hindu followers) towards the Divine revelation embodied in the Bible. It is a facile mode of dealing with a question which presents serious difficulty to Christian propagandists in India. The Chairman of the Conference stated with extraordinary magnanimity that the missionaries, as Christians, are themselves to blame for not revealing sufficiently to the people of India that "Christianity is Christ"—that "Jesus remains a figure incomparable, unlike anything that India or any other country has produced." How does it happen that the religion for which so much is claimed has failed to satisfy many of the best minds of Europe? How is it that that religion is steadily losing ground in the intellectual circles of Europe and America? Why blame the poor educated Indians only? The spiritual vision with which the heavenly minded missionaries are blessed is unhappily absent in men whose intellect is not under the sway of authority. This is what has made the missionary's task Sisyphean. The *London Inquirer* (June 12, 1926) referred to the opinion of Dean Inge who has stated that other religions venerate the character of Jesus but that none is satisfied with Christianity. That is intelligible. The character of Jesus as depicted by his devout followers is indeed admirable, but it is represented differently in the plain text of the New Testament.

The old idea of the Bible as a Divine revelation is being

gradually abandoned by the more intelligent sections of Christians. At a religious conference held at the great Hindu centre of Muttra (Mathura) in India in February 16, 1925, the Rev. Rockwell Clancy of the Methodist Mission said that the spirit of the true Christianity is not so much based on the mythology of the Bible as upon the spirit of the Cross. It is indeed a sign of the times that the Bible should be referred to by a Christian missionary as mythological lore. As to the spirit of the Cross, we have heard a good deal that is shadowy and oracular but very little that can be said to be clear and definite.

Considered as a record the Bible cannot be regarded as authentic. Canon Henson (now the Bishop of Durham) preaching in Westminster Abbey in March, 1904, said: "The modern Christian ignored inspiration and canonicity and taking the books on their merits, saw that they were very unequal, and that some or parts of some seemed far below the level of the best profane literature." The "canon" consists of those books of the Bible which ecclesiastical councils have declared to be of Divine authority. The canon of Emperor Constantine which contained the present number of books, excepting Revelation and the Epistle of James, was not produced till 352 A. C. Traditional Christianity is derived from the old Persian god Mithra (connected with the older Vedic god Mitra). The legends of Mithraism became incorporated in the simple faith of Jesus. Tertullian says that the learned of his days (*circa* 150-230) considered Mithraism and Christianity to be identical in all but in name. St. Jerome and other early Fathers were puzzled at the similarity existing between the two faiths; but, as may be expected, they ascribed it to the machination of the Devil. The reader will find a good deal of valuable information on this subject in Kwaja Kamal-ud-din's book on "The Sources of Christianity." In the Lower House of the Convocation of Canterbury, in the sitting of July 5, 1917, some of the clergy demanded that the wording of the third question put to them at the ordination should be changed, as

they were unable conscientiously to answer it in the prescribed terms because they did not possess the belief demanded. The question and answer were as follow :

Q. Do you unfeignedly believe all the Canonical Scriptures of the Old and New Testaments?

A. I do so believe them.

The question was consequently changed.

We have all noticed as students of history the remarkable fact that an improvement in the general moral tone has been, in Christendom, concomitant to the decline of faith. Christianity, which is the religion of the Bible, is clearly at a discount in the intellectual circles of the West. Dr. Gore, late Bishop of Oxford, has openly declared that in the light of modern knowledge it was no longer possible to claim the Bible as an infallible historical document. He has recently stated, as regards the historicity of the Jesus of the Gospels, that "acceptance of the story of Christ remains an act of faith." There can be nothing demonstrable in history, so he has added. Another dignitary of the Anglican Church, Dean Inge, is equally outspoken. "Large parts of the Old Testament," he states, "are a dead weight upon the intellect and conscience of the modern man."

NOTES AND NEWS

MARTYRDOM OF SWAMI SRADDHANANDA

With great sorrow we record the death of the great Sanyasi Swami Sraddhananda in Delhi at the hands of a Mohammadan fanatic. Throughout the length and breadth of India the Hindu community as well as the other communities have been shocked at the murderous attack of the assassin on the life of this illustrious patriot who knew no defeat in whatever he undertook to carry through.

At the age of 30 he conceived the great idea of the Gurukul which he founded in Kangri near Hardwar. It stands

as a monument of his zeal and enthusiasm in imparting education on the lines of ancient Gurus and Rishis. Several reforms were introduced by him in Arya Samaj, whose shining light the Swami lived and worked for nearly 50 years. He took interest in almost everything which uplifted the character and aroused the national consciousness of Indians. His services during Martial Law days are too well known to mention here, when he bared his chest to the bayonets of the soldiers. His arduous task as Chairman of the Reception Committee of the National Congress at Amritsar in 1919 he accomplished with credit to all the parties concerned. He also had the unique honour of preaching from the Mohamadan pulpit at the Mosque in Delhi during the Hindu-Moslem unity.

It was his last and the most important work of Suddhi and Sanghatan that has deprived him of his life and made a martyr of him. His zeal knew no bounds to raise the untouchables and to reclaim the converts back to the fold of Hinduism. It is due to the Arya Samaj and its mighty pillars like Swami Sraddhananda that the tide of Christian proselytising activities in Northern India have been stemmed. Many thousands of Malkana Rajputs were brought back to Hinduism through his propaganda.

Swamiji was a friend of the Buddhist community and was in complete sympathy with the movement for the transfer of the Sacred Buddhagaya Temple to the Buddhists. The cowardly murder of this great patriot has deprived the Buddhists one of their sincere friends.

We express our deepest sympathy with the bereaved family.

* * * *

LATE MR. GICHO SAKURAI

We deeply regret to record the death of Mr. Sakurai, the well known editor of the Young East, the new Buddhist periodical of Japan. He was a sincere and energetic worker in the cause of Buddhism in Japan and his death is a distinct

loss to the cause which he represented. We hope the Buddhists of Japan will keep his memory fresh by continuing the work he had begun. We offer our heartfelt sympathy to the bereaved family.

* * * *

BUDDHIST PILGRIMS TO INDIA

During the last three months a large number of Buddhist devotees from various Buddhist countries came on pilgrimage to the holy places in India. The largest number came naturally from Burma and Ceylon, the two nearest countries to India though it is a fact that almost all Buddhist countries were represented. From India itself Chitagong, Bhutan, Sikkhim etc. have sent their quota also.

It is apparent that the number of pilgrims are increasing every year thanks to the publicity given by the Maha Bodhi Society and the various facilities offered to the pilgrims by the opening of Railways etc. It is interesting to note that the first organised pilgrim party from Ceylon was led by the Anagarika Dharmapala who had visited the sacred Shrines once before. Before that visit it was thought in Ceylon that a pilgrimage to the holy places was an impossibility. But the ceaseless activities of the Anagarika to regain the holy Shrine at Buddhagaya roused up the whole Buddhist world and pilgrims began to pour in every year.

* * * *

ANAGARIKA DHARMAPALA IN KURNEGALLE

OVER RS. 2,000 COLLECTED FOR LONDON VIHARE

On the invitation of the Buddhists of the Kurnegalle district, Ceylon, the Anagarika Dharmapala visited Kurnegalle to-day and a public meeting of the Buddhists was held in the Buddhist School hall, presided over by Mr. P. K. Madahapola, Ratamahatmaya of Hirugala Hathpatthuwa. When the Anagarika arrived in the company of Dr. H. K. T. de Silva, there was a crowd of over 2,000 present.

After the Chairman had briefly introduced the visitor, the Anagarika addressed the gathering.

Dr. H. K. T. de Zilva, in addressing the gathering on behalf of the Reception Committee, announced that already a sum of Rs. 1,500 had been collected in Kurnegalle towards the building of the London Vihare and he hoped that before the Anagarika left the hall, the sum would be materially increased.

At the close of the meeting it was announced that the collection towards the building of the London Vihare had reached the region of Rs. 2,000.

MULAGANDHA KUTI VIHARA FUND

(Donations Received.)

Previously Acknowledged Rs. 42,854-10-4, S. N. Barua, Rs. 5 ; Mg Ba Thaw, T.D.M., E.A.C., Bassein, Rs. 10 ; Mr. Jyotish Chandra Mutsuddhi, Chittagong, Rs. 2 ; Mr. S. N. Barua, Rs. 5 ; U Khine, Rs. 3 ; Revd. U. Wisuddhachāra, Rs. 3 ; Collected by U Thin, Pleader, Pyapon, Burma :—U Thin, Pleader, Pyapon, Rs. 50 ; Daw Myit, Land Owner, Pyapon, Rs. 50 ; U. San U, Pleader, Pyapon, Rs. 30 ; U Po Shein, Land Owner, Kyaiklat, Rs. 30 ; Daw Thar, Land Owner, Pyapon, Rs. 25 ; U Po Min, Land Owner, Kyaiklat, Rs. 16 ; Mr. L. Taik Wet, Land Owner, Rangoon, Rs. 15 ; U Kin, Land Owner, Pyapon, Rs. 10 ; U Po Thaik, Trader, Pyapon, Rs. 10 ; U Maung Gyi, Municipal Secretary, Pyapon, Rs. 10 ; U Tun Pe, Head Clerk, S.D.O.'s Officer, Pyapon, Rs. 10 ; U Po Lin, Land Owner, Pyapon, Rs. 10 ; Daw Oh, Land Owner, Pyapon, Rs. 10 ; U Po Hla, Chairman, Kyaiklat Bank, Kyaiklat, Rs. 10 ; U Ba Thin, Rice Miller, Kyaiklat, Rs. 10 ; U Ba Pe, Land Owner, Kyaiklat, Rs. 10 ; U Sint, Land Owner, Kyaiklat, Rs. 10 ; U Tun, Land Owner, Kyaiklat, Rs. 10 ; U Tha Kun, Land Owner, Kyaiklat, Rs. 10 ; U Sein Pe, Sub-Judge Pyapon, Rs. 10 ; U Boon Swan, Pleader, Dedaye, Rs. 10 ; U San Win, Land Owner, Pyapon, Rs. 10 ; U Ba Tin,

Head Revenue Clerk, Pyapon, Rs. 10 ; U Maung Maung, Subdivisional Officer, Pyapon, Rs. 10 ; U Thet She, Land Owner, Pyapon, Rs. 10 ; Ko San Lin, Trader, Seinbaing, Kyaiklat, Rs. 10 ; Ko Ba Thaung, Pleader's Clerk, Pyapon, Rs. 10 ; U Mya Than, Pleader, Pyapon, Rs. 5 ; Mr. Ah Kee, General Merchant, Pyapon, Rs. 5 ; U San Hla, Pleader, Pyapon, Rs. 5 ; U Yan Thin, Bailiff, Pyapon, Rs. 5 ; Mr. Ah Hee, General Merchant, Pyapon, Rs. 5 ; U Sein Maung, Township Officer, Pyapon, Rs. 5 ; Mr. N. Ganguli, Pleader, Pyapon, Rs. 5 ; U Tha Aung, Pleader, Kyaiklat, Rs. 5 ; U Tun Yin, Pleader, Kyaiklat, Rs. 5 ; U Hmin, Pleader, Pyapon, Rs. 5 ; Daw E, Land Owner, Pyapon, Rs. 5 ; U Po Lwin, Trader, Pyapon, Rs. 5 ; Mr. K. K. Roy, Pleader, Pyapon, Rs. 4 ; U Ba Thit, Deputy Bailiff, Pyapon, Rs. 4 ; Ko Ba Ohn, Land Owner, Pyapon, Rs. 3 ; Ko Bo Thaw, Trader, Pyapon, Rs. 3 ; U Yar Baw, Land Owner, Kani, Pyapon, Rs. 2 ; Ko Hpu Nyo, Head Clerk, T.J.'s Court, Pyapon, Rs. 2 ; Ko Hla Tin, Pleader's Clerk, Pyapon, Rs. 2 ; Ko Ba Khaing, Clerk, D.C.'s Office, Pyapon, Rs. 2 ; U Chit Swe, Head Clerk, Sessions Court, Pyapon, Rs. 2 ; Mr. M. K. Roy, Pleader, Pyapon, Rs. 2 ; U Ba Ohn, Pleader, Pyapon, Rs. 2 ; Mr. T. R. Chowdhury, Pleader, Pyapon, Rs. 2 ; Daw Lon Ma Glay, Trader, Yandoon, Maubin, Re. 1 ; U Bo Ni, Land Owner, Pyapon, Re. 1 ; U Maung Gyi, Trader, Pyapon, Re. 1 ; Ko Tha So, Revenue Surveyor, Pyapon, Re. 1 ; Ko Lun Yin, Trader, Pyapon, Re. 1 ; Mutu Raman Chettyar, Money lender, Bogale, Re. 1 ; U Kya Yon, Trader, Pyapon, Re. 1 ; Ko Hpu Nyo, Cultivator, Kani, Pyapon, Re. 1 ; Ko Po Lu, Cultivator, Kani, Pyapon, Re. 1 ; Ko Lu Gale, Clerk, H.Q.M.'s Court, Pyapon, Re. 1 ; Ko Bi, Clerk, H.Q.A.'s Court, Pyapon, Re. 1 ; Mr. S. N. Goshal, Sanitary Inspector, Pyapon, Re. 1 ; Ko Thu Daw, Land Owner, Myingagon, Pyapon, Re. 1 ; Ko Po Han, Cultivator, Kundine, Pyapon, Re. 1 ; Total Rs. 523 ; Deduct Rs. 5/4 for money order charges. Total Rs. 517/12/- Grand Total 43,400/6/4.

THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,

General Secretary,

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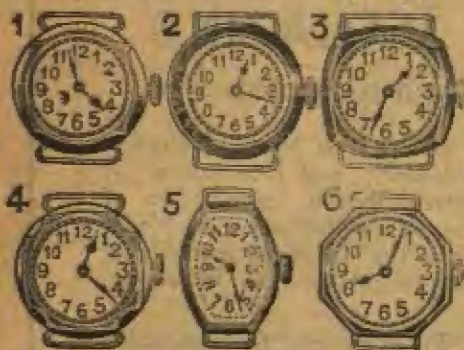
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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbana of the Buddha Sakya muni will be held on the 16th May, 1927 at "The Foster House," LONDON, the Sri Dharmarajika Vihara, Calcutta, Mrs. Foster Hall, Madras and also at the holy places sacred to the Buddhists, viz., Lumbini, Buddhagaya, Benares, and Kusinara.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon and India would send their contributions to the Honorary Treasurer, Maha Bodhi Society, 4/A College Square, Calcutta.

THE ANAGARIKA DHARMAPALA

General Secretary.

M. B. S.

THE SWASTIKA



Symbol of Truth's eternal light
That shineth through this earthly night,
To guide our steps upon the Path of Right—
Our holy sign,
The Swastika.

Symbol of blessed liberty,
Release from passion's slavery,
From birth and death, from mortal misery—
Our holy sign,
The Swastika.

Symbol of love that doth embrace
With pure compassion's tender grace
All them that live, of every kind and race—
Our holy sign,
The Swastika.

Symbol of immortality,
Life infinite, our destiny,
Nirvana's realm of calm felicity—
Our holy sign,
The Swastika.

Symbol of Him whose name we bless,
Buddha, the Sun of Righteousness,
Whom we in reverence as our Lord confess—
Our holy sign,
The Swastika,

Symbol that marks the Doctrine pure,
 The Law that ever shall endure,
 Wherein for all there is a refuge sure—
 Our holy sign,
 The Swastika.

Symbol that hath for ages stood,
 Sign of the Holy Brotherhood,
 Of them that seek in Truth the highest good—
 Our holy sign,
 The Swastika.

O may our lives the virtues share
 Of Him whose sacred name we bear,
 That worthily we may His symbol wear,
 Our holy sign,
 The Swastika.

A. R. ZORN.

THE NUMERICAL SAYINGS

CHAPTER XV: ON TIKANDAKI.

(Continued from page 59 of the last issue.)

(4) CONSCIOUSNESS OF IMPURITY.

On one occasion the Exalted One was sojourning at Saketa in Tikandaki Wood. Then the Exalted One addressed the brethren thus: "O Brethren" "Yea Lord" the brethren responded to the Exalted One. The Exalted One spake thus:—

'Good indeed, brethren, if a brother from time to time were to dwell in the consciousness of the impurity of that which is pleasant; good indeed, brethren, if a brother from time to time were to dwell in the consciousness of that which is un-

pleasant as agreeable ; good indeed, brethren, if a brother from time to time were to dwell in the consciousness of the impurity of both that which is pleasant and unpleasant ; good indeed, brethren, if a brother from time to time were to dwell in the consciousness of both that which is pleasant and unpleasant as agreeable ; and good indeed, brethren, if a brother from time to time were to dwell, mindful and self-possessed, in poised equanimity, having completely renounced both that which is pleasant and unpleasant. For what purpose, brethren, does a brother dwell in the consciousness of the impurity of that which is pleasant ?

In order that lust may not arise in me as regards lustful thoughts ; thus does a brother, O brethren, dwell in the consciousness of the impurity of that which is pleasant. Similarly as regards 'hateful' thoughts and also thoughts 'leading to infatuation.' 'May not hate arise in me as regards hateful thoughts' and 'may not infatuation arise in me as regards thoughts leading to infatuation.' For what purpose, brethren, does a brother dwell in the consciousness of the impurity of both that which is pleasant and unpleasant ?

'May not lust arise in me as regards lustful thoughts and may not hate arise in me as regards hateful thoughts.' Even thus, brethren, does a brother dwell in the consciousness of the impurity of that which is pleasant and unpleasant. For what purpose, brethren, does a brother dwell in the consciousness of that which is pleasant and that which is unpleasant as agreeable ?

'May not hate arise in me as regards hateful thoughts and may not lust arise in me as regards lustful thoughts. Even thus, brethren, does a brother dwell in the consciousness of that which is pleasant and that which is unpleasant as agreeable.' For what purpose, brethren, does a brother dwell, mindful and self-possessed, in equanimity, having completely renounced both that which is pleasant and that which is unpleasant ?

'May not lust arise in me as regards any thoughts of lust

touching anything anywhere.' Similarly as regards 'hateful' thoughts and thoughts of 'infatuation.' Even thus does a brother dwell mindful and self-possessed in equanimity, having completely renounced both that which is pleasant and that which is unpleasant.

(5) FIVE PRECEPTS.

He who is endowed, brethren, with five things falls into a state of woe, even as a load is laid down. With what five?

He kills, he steals, he commits impurity, he lies and drinks fermented liquor.

He who is endowed, brethren, with five things goes to a state of bliss, even as a load is laid down. With what five?

He abstains from the above five misdeeds.

(6) BAD ASSOCIATE.

Brethren, a friendly brother endowed with these five things should not be associated with.

With what five?

He engages in (secular) occupations, he indulges in lawsuits, he is an opponent of leading elders, he is occupied in long journeys and wanders about aimlessly, and is unable from time to time to instruct, incite, gladden and delight with religious conversation.

Brethren, a friendly brother endowed with these five things should be associated with. With what five?

[Repeat the converse of the above five.]

(7) WORTHY AND UNWORTHY GIFTS.

There are, brethren, these five unworthy gifts. What five?

One gives carelessly, he gives without regard, he gives not with his own hand, he throws away,* he gives without faith in results. There are brethren, these five worthy gifts. What five?

[The converse of the above five.]

* *Comy* : na *nirantaran deti*-he gives not continually.

(8) WORTHY GIFTS.

There are, brethren, these five worthy gifts. What five?

One gives a gift with faith, he gives a gift with care, he gives a gift at the (proper) time, he gives a gift without holding back* and he gives a gift without impairing himself or others.

Having indeed, brethren, given a gift with faith, wheresoever the result of the gift ripens, he becomes opulent, wealthy and full of resources, handsome, fair to behold and endowed with the highest beauty of complexion.

Having indeed, brethren, given a gift with care, wheresoever the result of the gift ripens, he becomes opulent, wealthy and full of resources, and whatsoever children, wives, servants, messengers and labourers he has they also pay attention, lend ear to him and apply their minds to understand his wishes.

Having indeed, brethren, given a gift at the (proper) time, wheresoever the result of the gift ripens he becomes opulent, wealthy and full of resources and at the right time he gets abundant riches.

Having indeed, brethren, given a gift without holding back, wheresoever the result of the gift ripens he becomes opulent, wealthy and full of resources, and bends his mind towards the excessive enjoyment of the five sensual pleasures.

Having indeed, brethren, given a gift without impairing himself or others, wheresoever the result of the gift ripens he becomes opulent, wealthy and full of resources, and to his riches no misfortune happens, either from fire, water, the rajah, thief, or unpleasant heirs.*

Verily, brethren, there are these five worthy gifts.

(9) DECLINE (a)

These five things, brethren, lead to the decline of an occasionally* emancipated brother. What five?

* The reading of Ceylon text which we adopt is to be preferred to P. T. S. edition which gives *appigato vā dāpādato vā*.

* *Samayavimuttassa* P. T. S. Dict. gives 'finally emancipated,' 'finally' for *Samaya* is in this context clearly wrong.

Taking pleasure in worldly activity, in talk, in sleep, in company, and he does not contemplate as with an emancipated mind.

These five things, brethren, lead to the non-decline of an occasionally emancipated mind. What five?

[Repeat the Converse of the above.]

(10) DECLINE (b)

Substitute 'unguardedness of the sense-doors' and 'immolation in eating' for the last two factors of Discourse 9.

Chapter XV: On Tikandaki ends.

A. D. JAYASUNDARA.

IS THE DOCTRINE OF THE BUDDHA, SCIENCE ?

BY DR. GEORGE GRIMM.

(Continued from page 74 of the last issue.)

III

In practice itself, again, everything depends upon this, that the goal to be reached by practical work shall be pointed out as clearly as possible. Towards an unknown goal one simply cannot strive. It would be precisely as if one should want to mount a tower which one in no way perceived. (Digha Nik). And even a known goal one can only earnestly strive towards, and reach, if it is not only generally but also so exactly known, that one perceives its genuine kernel: The ultimate end of all human striving is happiness. But such an indefinite, circumscribed goal offers no kind of hand-hold for its realisation. The question is rather as to what it is in which happiness really consists. The direction becomes somewhat more clear if one says: Happiness is that condition towards which my will inclines. But even this is not yet enough. Real happiness

is only *enduring* satisfaction of will. This goes so far that this requirement of enduringness must coincide directly with *eternal* happiness if it is to be able to satisfy our will *perfectly*. Even if I could make possible to a man a single lifetime of countless billions of years irradiated all through with pleasant sensations, yet, if after the passage of this huge length of life, death came upon him, the sorrow over the then supervening ruin of that life of delight would break over him with the same force as if he had been able to enjoy it only for twenty years. Man thus demands, in other words, that the state towards which his will inclines, should absolutely never cease again, thus, precisely, should be what we call eternal. Of this there can be no doubt whatever. Even the most "enlightened" modern scientific investigator, for whom it is a settled affair that with death he falls prey to annihilation, will accept this assumed fact only *under necessity*. At the moment when one might point out to him a way, graspable by him, of escaping death, unquestionably he also would clutch at it with both hands. This, however, makes it obvious that deep in the essence of every man dwells the wish, nay, the longing for a state which, for the rest, recognised as agreeable, is deathless and therewith eternal. Is there any one who dares seriously dispute that? Therewith, we also have the fact, that the longing for such a deathless state is to be regarded as the effluence of the human *essence*. For what dwells equally in all men of the past, the present, and the future, under all circumstances, that surely must be an effluence of their essence. This alone ought to set Messieurs the modern naturalists-thinking: The longing for an eternal, deathless state constitutes an effluence of our *essence*. Would that be possible if we ourselves were not eternal? How should a longing after the eternal be able to spring up out of an essentially transient being? To an essentially transient being the eternal must be *contrary* to his nature, and on that very account also disgusting, nay, *terrible*! Therewith it stands established that the genuine goal of every man is a deathless state in which one experiences no kind of unpleasant

thing. But also this fixing of our goal as a deathless state of innermost self-satisfaction does not yet suffice. In this form is more or less acknowledged, the goal of *all* religions. A yet closer determination of the nature of this self-satisfaction is necessary! Whoso strives after eternal life has a quite other goal than he who craves after eternal rest. Both goals may indeed *in themselves* seem worthy of being striven after. But they are distinguished essentially from each other through this, that one of these two goals, *eternal life*, is in itself impossible, because all life is essentially bound to matter, and therefore shares the fate of the latter, transiency; whilst the other goal, *eternal peace*, is quite well to be reached: I merely have to hold myself still. The Christian has as his goal, *eternal life*; the goal of ancient India, already before the days of the Buddha, was "*the eternal state of holy peace.*"

The concept of peace signifies something purely negative. It states at bottom nothing about myself, but only that every thirst dwelling within me, or all wishes *dwelling* within me, have come to rest. If this thirst, if all wishes, for ever are gone to sleep, then I *have* peace, let it, for the rest, be ever so unpeaceful all round me. It is exactly as if one spoke of a *peaceful house*, when it is no longer filled with the tumult of its inmates, alien to its own nature.

Every being feels any unsatisfied thirst or wish dwelling within him, as torment; for which very reason one speaks of a *tormenting* thirst or tormenting wishes. This torment of an unsatisfied thirst, through this thirst taking on the form of *passion*, may become so great that one compares it directly with the unbearable pain of burning, and by the same token, compares thirst itself to fire, and accordingly also, speaks of a *flaming*, of a *blazing*, passion. For this very reason, however, when this thirst, this passion, has definitively come to rest, one speaks of its *extinction*; and further, one speaks of a man who in consequence of a shattering blow of misfortune has lost this passion for ever, as an *extinguished* man. He no longer *glows*; he is become cool. Thus, then, it is understood that

for him who finds the highest happiness precisely in being free from the torment of unsatisfied thirst, of unsatisfied wishes, the three concepts of happiness, peace, and extinction, melt into one another ; which in fact is how the old Pali language gives expression to it, inasmuch as in it the word "nibbāyati" signifies as well, "it is blessed," as, "it is extinguished." And thus now 'it is understandable that in ancient India, already before the time of the Buddha, and more, in his own era, outside, and independent of, his Teaching, the ideal of happiness and bliss was called *Nirvāna*, which just signifies *extinction*, namely, the extinction of the torment of unsatisfied craving. That is confirmed for us in the 75th Discourse of the *Majjhima Nikāya* itself. There Māgandiya says to the Buddha : "Also I have heard it, O Gotama, the word of former wanderers and their masters and old masters : 'Health is the highest good—Nirvana the highest blessedness,' " and the Buddha confirms it with the word : "Māgandiya, the *other* ascetics and wanderers are blind and eyeless, know nothing of health, see nothing of Nirvana, and yet they utter the saying : 'Health is the highest good—Nirvana the highest blessedness.' That has now among the people gradually become a *common proverb*." There at the same time Māgandiya confirms for us that Nirvana as a matter of fact was understood as the state of freedom from all unsatisfied wishes, inasmuch as, to the Buddha's question as to what *he* understood by health and Nirvana, he replied : "That, O Gotama, which health means, that same, does Nirvana mean. Thus now, O Gotama, I am healthy ; *nothing is the matter with me*." That this was the general understanding of the time, we see also from the *Digha Nikāya*, 1, 2, 3, where indeed the pleasure which arises when the thirst which fills us through our plunging into the whirlpool of the enjoyments of the senses can be temporarily subdued, is called, *Nirvāna* already attained in this life. "Monks, there are Samanas and Brahmanas who believe in *Nirvāna* already in this visible world : If the *I* in the possession and usufruct of the fivefold enjoyments of the senses, rejoices in them, the

I, precisely through this, has reached the true Nirvāna in visible existence." The sect of jains contemporary with the Buddha, however, defined the concept of Nirvāna which they actually applied for the specification of their goal, as *freedom from pain and sorrow*, thus, from the symptoms of unfulfilled wishes! "What is called Nirvāna, or freedom from pain, or perfect perfection?.....It is the sure and peaceful state which the great wise ones reach..... Those wise ones who reach it are free from sorrows, they have made an end of the stream of existence."* And thus also in the Brahmanical Mahābharata, which only arose some time after the death of the Buddha we find Nirvāna described as the Nirvāna *free from sickness*. Even a thousand years after the death of the Buddha, in India men were clear as to this signification of Nirvāna, as the following words of Shankara guarantee: "After the darkness of their ignorance has been chased away, then opens to them as the highest goal, the eternal, perfect Nirvāna. In this they take their refuge." For the rest, already in the Aruneya Upanishad there is talk of Nirvāna. According to this, however, the concept of Nirvāna in ancient India, from the very beginning was a thoroughly unambiguous one, filled with a quite definite content, signifying precisely the highest well-being in the extinction of all unrest. In particular, it never occurred to any one in ancient India when he heard the word Nirvāna, to think of his own annihilation. To this idea the concept Nirvāna stood in no sort of relation whatever.

It was this state of affairs with which the Buddha found himself confronted when for him it was a question of translating into an abstract concept the goal found by *him*, and at the same time, to denominate it by a word as completely appropriate as possible. As we know, he also chose the word *Nirvana*. And simply by this alone, even if one had heard nothing else about his Teaching, one could determine the goal taught by him as a perfect well being in the *extinction* of all

* Sacred Books of the East, XL, 128.

wishes, and therewith, of all painful feelings. It was left only to a *much* later time, of course, also to our mentally brutalised age, to interpret the word Nirvāna in the sense of one's own annihilation, and thereby to document its complete incapacity lapse to a correct *normal* thinking! Or does any normal mind connect with the sentence: "The lamp is extinguished," or "a volcano is extinguished," or "a star is extinguished," the idea that now the lamp, the volcano, the star is annihilated? Would not every one whose words were thus misinterpreted, full of astonishment, exclaim: "Really, my friend, are you out of your senses that you no longer even know the difference between extinction and annihilation? Extinction means just that these things no longer *glow*!" Extinction is thus simply the same as no longer *to burn*; it is the same as, to have become *cool*. On this account it is said in the Therīgāthā 15 and 34: "In that I have torn out thirst with its root, have I become *cool*, extinguished." "In such thought dwelling, hankering was completely uprooted, *burning* destroyed, I have become *cool*, extinguished." In the Majjhima Nikāya, however, it is said: "He is already during his lifetime no longer *hungry*; he is *extinguished*, become *cool*, feels himself well, dwells with self become holy." Does it not become evident from all this what a confusion of ideas, and at the same time, what a tangle of thought must have prevailed in the heads of those who concluded from the fact that the Buddha taught as the highest blessedness, extinction, Nirvāna, that whoever wished to realise this goal, must *annihilate* himself? Which self-annihilation, then, for the rest, one must declare to have been the *general* religious ideal of ancient India, precisely because Nirvāna was the general religious ideal of ancient India.

Through what, then, is the Nirvāna of the Buddha distinguishable from the Nirvāna of the other Indian seekers for salvation? It is differentiated in point of that which must be extinguished; and it is differentiated in the incomparable clearness with which the Buddha in the surpassing sharpness of his understanding, has known how to make "understandable to

every man of understanding" this goal also, through its translation into abstract concepts. As already explained, in ancient India in the Buddha's day, men already were quite clear generally on this point, that true happiness consisted in the extinction of all tormenting thirst, of all tormenting wishes. But all, without exception all, exactly like the men of our day, sought to reach this state by trying to *satisfy* the thirst, the wishes, in procuring the object towards which the thirst, the wishes were directed. Whoever's thirst was directed towards the crude enjoyments of the senses, he, as already said, had found his Nirvāna if this thirst in the unchecked enjoyment of the senses came to rest. Whoever's thirst was directed towards the pleasureable feelings of the Absorptions, for him Nirvana consisted precisely in these Absorptions, as is moreover set forth in Digha Nikāya 1, 3. And whoever longed after the realm of nothingness, or the boundary of possible perception, thus, "the summit of perception," where one merely still perceives that all perception, for the rest, is removed, found the "incomparable surety, Nirvāna," precisely in these conditions, as is to be learned from Majjhima Nikāya 26. That also all these *satisfactions* of thirst were fugitive, transient, and that therefore the real final quieting, and therewith the true Nirvāna, was only to be reached through this, that the thirst, the will itself must be killed out, extirpated, root and branch, so that to all eternity it "could never more sprout, never more flourish,"—this, none suspected! The problem of the *annihilation* of the will, outside of the Buddha's Teaching, was equally as little known in India as it was in the West until Schopenhauer. And thus, then, the Nirvāna of ancient India is at bottom only a *temporary* extinction of the torment of unsatisfied willing through its *satisfaction*, and precisely thereby also only a *temporary* Nirvāna. The Nirvāna of the Buddha, however, is the remainder-less, eternal extinction of thirst, of willing itself as the genuine and final cause of all suffering, and therewith "the perfect Nirvāna."

And precisely in *this* determination of the Nirvāna-state in

union with the pointing out of the way to its realisation, lies the titanic quality of the Buddha, compared with whom all other seekers of Nirvāṇa of ancient India shrivel up to tiny dwarfs: they *all* regard—again, exactly as with us—their willing as an unimpeachable, holy thing; and are distinguished one from the other only in the manner of its *satisfaction*, thus, not in principle, not even in the intensity, but only in the quality, of their willing. Whoever regards the realm of nothingness as the highest, his willing or impulsion concentrates itself upon the reaching of this supposed, genuine good with the same vehemence with which an animalised man longs for the pleasureable sensations of a drunken carousal. They *all* still remain *within* the world of sensuous perception. Whoso, however, has killed out willing itself, really killed it out, so that he thus no longer at all wills *anything*, no kind of perceptions, nay, no longer at all any sensation of any sort or kind whatsoever, and therewith also no corporeal organism, and therewith no longer any consciousness, he slips *right out of* the whole world as the all-embracing concept of all that is in any way knowable. He is distinguished from all the others *in principle*. The better of these others resemble aeronauts which soar, the one and three thousand, the second, six thousand, the third fifteen thousand, the fourth perhaps thirty thousand feet into the air, but *all* only again to return to the earth. A Buddha however, with his remainder-less annihilation of all willing itself, resembles one who, to use an impossible comparison, with his air-ship raises himself so high into the pure æther that he soars clean out of the sphere of the earth's attraction, and thereupon is lost for ever, without return, in the infinitudes of cosmic space.

And this quite unique giant cognition the Buddha has known how to translate into apparently childish simple words. "The visible Nirvāṇa, so men say, Lord Gotama. In how far, now, is Nirvāṇa visible, present, inviting to come and see, understandable to every man of understanding?"—"Whoso, Brahmin, experiences the complete, remainder-less disappearing of *Greed*, the complete, remainder-less disappearing of

Hate, the complete, remainder-less disappearance of *Delusion*, for him, Brahmin, is Nirvāna visible, present, inviting to come and see, understandable to every—(1)—man of understanding."

IV.

Do you now understand what a *Buddha* is? Do you scientists understand that the Buddha is the *King* of all science, and that his Dhamma—if the Lord of the World did not feel himself superior to the Doctrine of the Sublime One, i.e., if there were among us an *unconceited* and therewith a *really* objective striving after the truth—would simply have to be taught at every University? To be sure, not as philosophy: a Buddha does not torment himself with insoluble problems; also, not as psychology: his Doctrine is much more; also not as theology: a Buddha smiles at God and gods, as ordinarily understood; but as *universal pathology*. The whole Doctrine of the Buddha is simply in all its parts nothing more than a complex of *facts of experience* obtained with the *normal sense-apparatus* and closely joined together in unique *reflexion* from the highest, all-overseeing standpoint into a *system* of perfect harmony giving the manner, the origin, the possibility, of the removal and practical healing of our *primordial sickness of willing* in absolutely incontestable, *obviously* correct fashion; and so treated that one can test in oneself this correctness at every moment.

To be sure, good care is taken that the Buddha's Doctrine in this form will never be taught at our Universities. For this it is too sublime. For this a race must first arise that is capable of a *really* objective, thus a *genuinely* scientific, treatment of the question as to whether life in fact is worth living. That, again, however, would presuppose men who felt within themselves the *primordial strength* also, in actual fact, to have done with the whole world, if the scientific investigation of that question should happen to lead to such denial. For only with that which, in case it proves correct, one also is willing to carry out, does one in general "occupy oneself. Out of this

kind of timber, however, present-day humanity, especially its scientific representatives, is *not hewn*. On the contrary, it is precisely the latter, before every one else, who cry "Murder! Help!" when one ventures to even only to sketch out the problem of the overcoming of the world, and therewith, of the annihilation of the phenomenon of life; and every book that arrives at the denial of life, already just on that account, is disreputable; which opinion a professor gave expression to in the words he used of the present writer's principal work, "The Doctrine of the Buddha," that "*apart from its tendency*" it was a good book! Yes, it was Gjellerup, distinguished by receiving the Nobel prize for literature, who enunciated the thesis that a modern scientific work ought to have no tendency at all, when, with reference to "The Doctrine of the Buddha," he wrote that the quality of a whole-hearted adherent of a doctrine, where it was a question of judgment and evaluation, acted upon the expounder as an obstacle, nay, often as an insurmountable obstacle! As if one could not have become the whole-hearted adherent of a doctrine precisely by this, that in year-long, unwearied, most strenuous mental labour, and with the most difficult intellectual struggles for the clearing up of one's own scepticism which again and ever again kept pushing itself forward, one has convinced oneself of the compelling logic, nay, the inner self-demonstration of the doctrine. But, to be sure, in order to understand this standpoint, a man must first himself in equally unwearied, year-long, most strenuous mental labour, and with the most difficult intellectual struggles test *the Buddha's Doctrine as it is here set forth*, instead of, after just one cursory reading, with a comfortable feeling of the superiority, yea, the unsurpassableness of his own "world-view," letting fall his verdict. But for this, men no longer have time, no longer have *desire*. Indeed it is merely a question of the problem of *true* happiness, merely of the problem as to what may become of us after death, merely of the problem of our eternal destiny. And who to-day wants to be bothered with such trifles!

And so, then, let the foundation science of the foundation phenomenon of life as such remain reserved for those few who, leaving the dead to bury their dead, "themselves their own light, with the Doctrine as their light," in their quiet chamber seek to find their way back to their own primal ground.

(Concluded.)

MY TRIP TO ENGLAND

Before I left India I had cabled to Rev: Dharmapala if I could put up in the 'Buddhist Home' which had been announced in the Mahabodhi Journal but he had changed his residence. An intimation was received by me that the cable could not be delivered. In London I could not at first trace his address but I chanced to come across a Sinhalese gentleman who was to preside at the Sinhalese student's annual dinner to which the Mahatma was also invited. He informed him of my arrival. It was arranged that we were to meet at Holborn Restaurant where the dinner was to be given. We met there as previously arranged and embraced each other. He told me that a house had been bought in 86, Madley Street, Ealing, nine miles from London which was christened 'Foster House,' after the name of Mrs. Foster of Honolulu, a benefactress of the Mahabodhi Society. On account of Prof: Vikram Singh and his wife occupying the upper storey there was of course no room for me in this newly bought house. The dinner was a subscription dinner and I joined it after paying my quota. Mr. Ramsay Macdonald was the principal guest of the evening. Interesting speeches were made. The dinner was a great success except that Buddhists eating meat and drinking liquor was not a pleasing sight for me. I admire the brotherly love and patriotic spirit of Sinhalese students in contrast with the

apathy of the Indian students there. The group of guests including myself with my Punjabee pugree was photographed. We had not left the dining hall when proofs of the photo were shown to us. Of course I bought a copy as commemorative of a most interesting gathering in England.

Some days after I availed myself of an invitation to tea at "Buddhistic home." Mrs. Vikram Singh was very pleased to meet me. I cannot find words how to express my thanks to her for her courtesy and hospitality. During our conversation Mahatmajee told me that this lady was a Sanskrit student and was able to recite Sanskrit stanzas of some Sanskrit classics with perfect ease and faultless pronunciation. He was full of praises for this sympathetic and affectionate lady.

Not finding accomodation in Foster House I had to stay on in 'Kings Lynn,' (99, Gower Street) but I paid three more visits to Mahatmajee. I carted off the bags of rice, flour, pulses, dried vegetables, spices and cooking utensils for Mahatma's use in addition to a small bed I had brought with me from India. It is a rule in England not to permit any stranger to enter the kitchen and it was with some difficulty that the cook allowed me to open the boxes containing the above articles in the kitchen. She told me that none of these was of any use. Before I left London all these things were given to Major Kakumat Rai who afterwards told me that they were very well utilised.

Every time I went to Ealing I received fresh inspiration from Mahatmajee. He tried to persuade me to leave India and settle in the Buddhist Home and edit a Buddhist journal he was then contemplating issuing. He told me that he had taken a return ticket in a Japanese boat and that he will, after temporary return to Ceylon and India, come again to England to preach Buddhism to the English people. Needless to say he is a man of strong determination. After my return to India I received a copy of 'The British Buddhist.' I have not yet promised to accompany him to England in March which he

had strongly urged me to do. I cannot say when will my Karma extricate me from the mire in which I am knee deep at present amidst so many domestic worries.

SHEONARAIN.

JOURNEYING TO NIRVANA

Another lecture of the interesting series on "Buddhism" by Rev. Mahinda of the Maitriya Hall, Bambalapitiya, Ceylon, which are being broadcast from the Central Telegraph Office was delivered on the 13th January.

The Rev. Mahinda, who is an Englishman said :—

"As in the great ocean, brothers, there is but one taste, the taste of salt, so in the Doctrine which I preach unto you, there is but one taste, the taste of Deliverance." Thus speaks the Buddha. But from what are we to be delivered, and in what does the deliverance itself consist?

ALL LIFE SUFFERING.

You will remember that the Buddha declares all forms of life to be transient, subject to suffering, and lacking in anything of a permanent, changeless nature, such as a "soul" or "ego". Hence, that life, under the uncompromising analysis of the Buddha, resolves itself into suffering. Now, whatever our instinctive attitude may be towards such a conception of life, it requires but little reflection on the part of any thoughtful man or woman to be convinced of its incontrovertible truth. For reason assures us that all forms of life have arisen from a cause, and being no more permanent and enduring than the cause from which they have sprung must of necessity, quickly pass away again—to be eternally replaced by other forms just as transient and fleeting. What, then, induces rational beings, who are fully conscious that they are foredoomed to swift dissolution and putrefaction, to willingly maintain this endless

procession of fleeting forms that dance so swiftly to the grave? The lust for life! Each of these sentient forms is burning with desire, feverishly and constantly clinging to life—an effort as constantly frustrated. Perceiving this, and provided we have the courage to face the facts, we are compelled to admit that the true nature of life is suffering.

LIFE'S SAD DELIGHTS.

"All that is, when clung to, fails," says the Buddha, and all human experience confirms the truth of those words, even in the case of the closest and most intimate relations of life. Every lover, every husband, every wife has privately realised that tremendous fact, which has been expressed by some nameless poet in these words:

"Ah! love was never yet without
The pang, the agony, the doubt."

Hence, in order to make manifest to mankind from what we are to be delivered, the Buddha commences by tearing away the veil from the tempting, alluring delights of life, and reveals to our astonished eyes the grim form of disillusionment, misery and suffering, lurking stealthily beneath the superficial glitter and glamour of life's deceptive, fleeting show.

In the discourse to Potaliya, the Buddha vividly illustrates the true nature of life by a number of terse similes. He compares it to a bare bone smeared with blood, with which a starving dog endeavours to appease its hunger. To a small piece of flesh seized by a bird, at which other fierce birds are snatching, endeavouring to tear it away. To a flaming torch of dry grass carried against the wind, which, in consequence, severely burns the bearer. To a glowing pit of white-hot embers, into which two strong men are about to hurl a struggling victim. To a dream in which appears a lovely park, grove, landscape, or lotus pond; but of which, when the sleeper awakens, he perceives—nothing! To borrowed goods,

proudly displayed by the borrower as his own property, but which must be instantly returned when he encounters the real owner. To a fruit-tree into which a man has climbed to gather fruit, whilst another man—who has approached in the meantime—proceeds to fell the tree at the root. But if we would know whence springs this suffering and despair, we must seek the cause within ourselves, in the threefold fire of lust, hatred, and ignorance, with which all sentient creatures burn.

THE FIRE SERMON.

"All things, brothers, are on fire," declares the Buddha, in the famous Fire Sermon. "And what, brothers, are all these things which are on fire?"

"The eye, brothers, is on fire; forms are on fire; eye-consciousness is on fire; impressions received by the eye are on fire; and whatever sensation, pleasant, unpleasant, or indifferent, originates in dependence on impressions received by the eye, that also is on fire. And with what are these on fire?"

"With the fire of passion, say I, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and despair are they on fire." Similarly with the ear and sounds heard; with the nose and odours; with the tongue and tastes; with the body and things tangible; with the mind and ideas; with mind consciousness and mental impressions—all are on fire. "With the fire of passion, with the fire of hatred, with the fire of infatuation; with birth, old age, death, sorrow, lamentation, misery, grief, and despair are they on fire."

It may be objected that to describe the organs of sense and their objects as being on fire, borders on the ridiculous. But such a view would be extremely superficial; particularly in the light of the modern scientific belief that electricity is the basis of matter. For it follows that all forms of matter, organic and inorganic, are really manifestations of electrical

energy, differentiated by the forms or moulds of the mind, as taught by Immanuel Kant.

PESSIMISM OR OPTIMISM.

Again, Western critics have frequently condemned this uncompromising analysis of life as pessimism. But truth knows nothing of pessimism or optimism. Here there is only one question—Is this profound view of life the truth? In your heart will ultimately be found the answer; but whether you will dare to face it, will depend upon your moral courage. "Man does not wish to be told the truth," wrote Pascal, the French philosopher nearly 300 years ago. And we can confidently assume that human nature has not altered appreciably in the interval. Similarly, it has been urged that such a conception of life is utterly alien to the virile, energetic peoples of the West. But if the opinion of Miss. Rose Macaulay, one of the leading English novelists of to-day, is any criterion, it would appear that all religions derive their most powerful support from the pain essential to life. She writes: "Of the many impulsions that drive human beings to one form or another of religion, the strongest, perhaps, is pain. The other impulsions—conscience, mystic sense, personal influence, conviction, experimentalism, loneliness, boredom, remorse and so forth—all work powerfully on their respective subjects. But pain, mental anguish so great that human nature is driven by it from cover to cover, seeking refuge and finding none, is the most powerful and most frequent agent for the churches." If we accept this modern diagnosis that the greatest of all incentives that drive human beings to religion is the pain of life; then freedom from pain is clearly what they seek, no matter to what religion they may turn. Thus, far from being alien to any race or nation whatsoever in reality the deepest chord in the heart of every thoughtful man and woman is awakened, and vibrates in sympathy with the Buddha's mighty message: "One thing only, Brothers do I make known, now as always; Suffering and Deliverance from Suffering."

INDIVIDUAL SALVATION.

We can now turn to the consideration of Deliverance.

Just as Suffering is an individual experience, so is Freedom from Suffering (i.e. Nibbāna) an individual experience, to be realised only by the complete extinction of craving by the rejection, dispelling, freeing, getting rid of it. "Be it in the past, present or future," says the Buddha, "whosoever of the ascetics or priests considers the delightful and pleasureable things in the world as transient, miserable, and without a self, as a disease and sorrow, it is he who overcomes the Craving." And even as freedom from Suffering has nothing in common with the belief in heaven, so it is equally remote from the idea of annihilation. The Buddhist saint (the Arahant) who has made an end of Craving lives in the conscious realisation of Freedom from Suffering. Concluding the Fire Sermon the Buddha said: "Perceiving this, Brothers (i.e. that all things are on fire, with the fire of passion, of hatred and of infatuation) the learned and noble disciple becomes weary of the eye, weary of forms, weary of eye consciousness, weary of impressions received by the eye, and whatever sensation, pleasant, unpleasant or indifferent, originates in dependence on impressions received by the eye, of that also he becomes weary." Similarly with the other organs of sense and their objects "And being weary of them, he becomes divested of passion, and by the absence of passion he becomes free, and when he is free he becomes aware that he is free. And he perceives." "Rebirth is ended; fulfilled the Holy Life; done all that was to do; for me the world is no more."

Clinging to nothing whatsoever in the world, not only is the Saint free from Suffering, but he knows that he has put an end to the Craving which, otherwise would have led to rebirth, either on earth, in heaven, or in hell. And this is by no means identical with annihilation. Where formerly there was ignorance the Saint has developed wisdom. But craving can only exist in conjunction with ignorance of the Four Noble

Truths. With the realisation of the Four Noble Truths Craving ceases, and when craving has ceased the conditions for rebirth are wanting.

SNAKE CHARMER'S SHOW.

The case may be illustrated by a comparison. When the itinerant snake-charmer sounds his pipe and releases his cobras in the village street, a crowd quickly gathers, drawn by craving—that eager desire to watch and enjoy an entertainment. And although the crowd forms a compact body, it is, nevertheless, ceaselessly changing, as here fresh spectators arrive there others depart. When the performance concludes and the snake-charmer replaces his cobras in the basket and departs, the throng rapidly disperses; till, finally, there remains no trace of all that eager seething, craving crowd. Yet nothing has been annihilated. Desire drew and held the crowd together so long as there was an object—the snake charmer's show—on which that desire was focussed and fed. With the disappearance of the object, desire dispersed. Similarly with personality. The objects of sense which life dangles before us, focus and feed that craving, that lust for life, which draws and holds together the constituents of the body. Like the crowd the body changes ceaselessly. But when by wisdom the Saint has released for himself the true nature of life—its transiency, its misery, its emptiness; no longer will any object avail as a focus. The craving for life is dispersed, and like the crowd that melted away, the constituents of existence can never again be drawn together. To say that the crowd was annihilated would be ridiculous; and to apply that term to Nibbana exhibits an ignorance no less absurd.

THE NIRVANIC STATE.

"There is, brothers," declares the Buddha, "a state where there is neither solid, nor fluid, neither heat, nor motion, neither infinity of space, nor infinity of consciousness, nor nothingness,

nor perception, nor non-perception, neither this world nor any other world, neither sun nor moon.

"That, brothers I term neither arising nor passing away, nor stationary, neither being born nor dying. There is neither substance nor development nor any basis. That is the end of suffering.

"There is, brothers, an unborn, an unoriginated, that has not become, that has not been formed. Were there not, brothers, this unborn, this unoriginated, that has not become, that has not been formed, there would be no escape from the world of the born, the originated, the become, the formed.

"But since, brothers, there is an unborn, an unoriginated, that has not become, that has not been formed, therefore is there an escape from the world of the born, the originated, the become, the formed."

But salvation from sorrow cannot be demonstrated by a mere intellectual weighing of *pros* and *cons*, nor by the logical deduction of such a conclusion from the premises of transiency, suffering and soulessness. As Kant has shown, the nature of human reason is such, that it is possible both to prove and to refute the same problem without doing the slightest violence to the rules of logic. To comprehend Nibbāna freedom from sorrow....nothing avails but a personal realisation, and this realisation is a transcendent experience repeatedly described in the Sacred Books of the Buddhists in the most eloquent and moving terms. It is a state of inward peace and tranquility, the consciousness of freedom, the bliss of deliverance a realisation that words are powerless to express.

DISCUSSION WITH GREEK KING.

However, the following discussion on Nibbana, one of many discussions that took place between the Buddhist saint, Nagasena, and the Greek King, Milinda may serve to dimly indicate that which transcends all description. Milinda is the Indian name for Menander, King of Bactria, one of the Greek

dominions founded by Alexander the Great when he invaded India. From the numerous coins of this King that have been discovered, it is inferred that he ruled Baktria from about 140 to 110 B. C. He was renowned for his justice and his tolerance.

"Venerable Nagasena," says the King, "Your people say." "Nibbana is not past, nor future, nor present, nor produced, nor not produced, nor produceable. In that case Nagasena, does the man who, having ordered his life aright, realises Nibbana, realise something already produced, or does he himself produce it first, and then realise it?"

"Neither the one, O King nor the other. And nevertheless, O King, that essence of Nibbana which he, so ordering his life aright, realises,.....that exists.

"Do not, Venerable Nagasena clear up this puzzle by making it dark. Make it open and plain as you elucidate it. With a will, strenuous in endeavour, pour out upon it all that has been taught by you. It is a point on which this people is bewildered, plunged in perplexity, lost in doubt. Dissipate this guilty uncertainty, it pierces like a dart.

"That principle of Nibbana, O King, so peaceful, so blissful, so delicate, exists. And it is that which he who orders his life aright, grasping the idea of things according to the teachings of the conquerors, realises by his wisdom—even as a pupil by his knowledge makes himself according to the instruction of his teacher, master of an art.

"And if you ask: "How is Nibbana to be known" it is by freedom from distress and danger, by confidence, by peace, by calm, by bliss, by happiness, by delicacy, by purity, by freshness....."And if again you should ask: "How does he who orders his life aright realise that Nibbana?" I should reply. "He, O King, who orders his life aright grasps the truth as to the development of all things, and when he is doing so he perceives therein birth, he preceive old age, he preceives diseases, he perceives death. But he perceives not therein, whether he in the beginning or the middle or the end, anything worthy of being laid hold of as lasting satisfaction.....And dis-

content arises in his mind when he thus finds nothing fit to be relied on as lasting satisfaction, and a fever takes possession of his body, and without a refuge or protection, hopeless, he becomes weary of repeated lives.....And in the mind of him who thus perceives the insecurity of transitory life of starting a fresh innumerable births the thought arises: "All on fire in this endless becoming, burning and blazing! Full of pain is it, of despair! If only one could reach a state in which there were no becoming there would there be calm, that would be sweet—the cessation of all these conditions, the getting rid of all these defects, the end of cravings, the absence of passion, peace, Nibbana!"

"And therewith does his mind leap forward into that state in which there is no becoming, and then has he found peace, then does he exult and rejoice at the thought! "A refuge have I gained at last!" Just, O King, as a man who, venturing into a strange land, has lost his way, on becoming aware of a path, free from jungle, that will lead him home, bounds forward along it, contended in mind, exulting and rejoicing at the thought; "I have found the way at last!" Just so (does he) who thus perceives the insecurity of transitory birth.....exult and rejoice at the thought! 'A refuge have I found at last!' and he strives with might and main along that path searches it out, accustoms himself thoroughly to it; to that end does he make firm his self-possession, to that end does he hold fast in effort, to that end does he remain steadfast in love towards all beings in all the worlds; and still to that does he direct his mind again and again until, gone far beyond the territory, he gains the real, the highest fruit of Arashatship. And when he has gained that, O King, the man who has ordered his life aright has realised, seeing face to face, Nibbana!"

THE SUPREME VICTORY.

The foregoing will suffice to show that Nibbana, far from being annihilation, is a very real and tremendous experience; the greatest indeed, that any being may find. It is the awaken-

ing from the evil dream of life with its sordid lusts, hatreds and ignorance. It is the manifestation of man's final and supreme victory—the conquest of 'self.' It is the profound comprehension of the conditioned nature of all existence—its transiency, its suffering, its soullessness. It is the realisation of freedom ; freedom from the triple bondage of lust, hatred and ignorance. When man has found this inward peace, freedom and serenity, he no longer looks to any heaven for happiness. Released by wisdom from desire, supreme amongst god and man, he looks upon the very gods in heaven with sympathy and compassion, even as grown man looks upon children transported with trifles. Clinging to nothing whatsoever in all the world, he does not fear or tremble. Unfearing, untrembling, he attains to his own deliverance, and he knows : "Rebirth is ended ; lived out is the holy life ; done all that was to be done ; for me this world is no more !"

"This, brothers," says the Buddha, "is the highest, this is the holiest wisdom namely, to know that all suffering has vanished away. He has found the true deliverance that lies beyond the reach of any change. And the Saint whose peace is no more disturbed by anything whatsoever in all the world, the pure one, the sorrowless, the freed from craving, he has crossed the Ocean of Birth and Decay. Steadfast is his mind, gained is deliverance. For he has surmounted the lust of the world."

BUDDHISM

BY MR. A. S. MUDALIYAR.

Were I obliged to give an approximate definition of Buddhism in one sentence, I should say that it is the religion of deliverance from evil by enlightenment. Buddhism teaches that the universe is of one essence, developing to one aim according to one law. Buddhism asserts the truth of the

transiency of all there is, which Huxley expresses thus:

"In the whole universe there is nothing permanent, no eternal substance either of mind or matter."

Buddhism enunciates the truth thus: There is no Individuality without a Putting Together, no Putting Together without a Becoming, no Becoming without a Becoming Different, and no Becoming Different without a Dissolution.

Buddhism explains the evolution of the universe in broad lines. In the words of Paul Carus:

"From appetences, formative and organising, rises awareness or feelings. Feelings beget organisms that live as individual beings. These organisms develop the six fields, i.e., the five senses and the mind. The six fields come in contact with things. Contact begets sensation. Sensation creates the thirst of individualized being. The thirst of being creates a cleaving to things. The cleaving produces the growth and continuation of selfhood. Selfhood continues in renewed births."* Buddhism casts out the delusion of metaphysical ego and unholds the existence of the feeling, thinking, aspiring, soul, briefly called mind, born of contact between sense and object. The cause and the effect are not one and the same, yet not different.

To speak about the Ego—entity:

There can be no Ego beyond Mind. If there be, what is it? Can a thing stand apart from its quality? Can there be heat apart from fire? Can the ego act without mind and body? If the ego were not an illusion but an enduring reality, how can selfhood be broken? If the ego were the reflexion of the Infinite the ego must be an unreal thing, not worth making any fuss about. If the Ego was unconditioned, to perfect the perfect would be useless. In short the idea of a soul-monad is a child of superstition. Mere Delusion! Take away the pages, and the book disappears. Take away the component parts, the man disappears. Man is but an aggregation of form, sensation,

* Gospel of Buddha p. 31.

perception, discrimination, and consciousness. Birth means the putting together of the above elements: Death their disintegration. And when death destroys our present individuality, we find no peace: our thirst for existence abides: and our selfhood re-appears in new birth: and so on and on we are tossed about on the countless waves of births and deaths. And how can it be otherwise? If I perish in the struggle, is the grave the end of my strivings and sufferings, of my virtues and vices, of my hopes and fears? Our acts remain as the germ of a new existence. They cannot be compensated during one life. What is called a clinging to existence is what is called the principle of birth and death. The effects of our deeds become what is called the building-power which results in rebirth, and which depends for its character on the deeds done. According to the tone of life led in a previous existence, the cleaving principle is reborn. Time and space cannot bind the causes produced by a personality. And when death strikes down the present personality naught remains but the causes generated, which can be negated only by their logical consequences. The clinging asserts itself and a new individuality is born. The clinging dies—and Nirvana is attained. This is the law of Karma, this the Transmigration of Character, this the Re-incarnation of soul, which Buddhism speaks of.* And this is

* Thus John Morley: (On Popular Culture, Critical Miscellanies, Second series.) When our names are blotted out, and our place knows us no more, the energy of each social service will remain, and so too, let us not forget, will each social disservice remain, like the unending stream of one of nature's forces. The thought that this is so may well lighten the poor perplexities of our daily life, and even soothe the pang of its calamities; it lifts us from our feet as one wings, opening a large meaning to our private toil and a higher purpose to our public endeavour; makes the morning as we awake to its welcome, and the evening like soft garment as it wraps us about; it nerves our arms with boldness against oppression and injustice and strengthens our voice with deeper accents against falsehood, while we are yet in full noon of our days—yea, and perhaps it will shed some way of consolation, when our eyes are growing dim to its all, and we go down into the Valley of Darkness.....

the explanation which Buddhism offers for the mysteries of life.

This is the light which Buddhism sheds on the tangled web of life. The force set in motion in life, cannot lie fallow, but must fructify. But for some force or other which is at work in the world, how can we explain the aggregation and disintegration of elements? There are so many theories which we take up as working hypotheses, though they are too subtle for thought. The thought that there is a cause and a cure for every sorrow, endows us with a nerve to brave the future however dark and dreary though it may be, and emboldens us to endure the present however terrible and miserable it may be. The thought that every good shall get good, and every evil, evil, furnishes mankind with fortitude and patience, with joy and content. The blessed thought, quite scientific in its character, crushes every grief into joy, every despair into hope, every pain into pleasure every poverty into riches, every shame into glory.

Leaving aside this thought that we are the cause of our sorrows and joys, we shall pass on to the authorship of God. If God were the author of my sorrows I should have very little regard for him. Can Chance be the author? Well, if Chance, I should prefer death to life. To live under Chance is unfortunate. To say that God, just for trial, placed one in gorgeous affluence, and another in abject poverty, one in a mansion and another in a cottage, one in power, and another in bondage, one to enjoy all the ecstasies of earthly heaven, and another to suffer all the pangs of earthly hell,—is simply absurd. Pain is real so far as our own senses are concerned. God has no business to make an invidious distinction between man and man. If you want to judge men, put them on a par, give them equal opportunities, and then try them. And then to say that the rich here are to be burnt in brimstone, and the poor here to be placed in a splendid emporium hereafter,—is a poor consolation. To say that the finite sin committed here through ignorance, would be schooled in an infinite perdition,—is heartless. Carnal reason opposes it

tooth and nail. To say that the Penal Code formulated by a coterie of men is all enough for man to keep him straight,—is too presumptuous and too insignificant. How many villains do we not see ride in triumph covered with illustrious titles, and courted by a thousand powerful men. And how many men, good and true, do we not see chained to poverty, obscurity, and ignoring? How to account for this? Behind every effect there is a cause. But is there no cause behind human sorrow? No energy is lost—no deed is lost. But can villainy go unpunished and virtue unrewarded? Not an act, not a word, not a thought of ours, can be lost, and wasted in space. It must affect us or others. In some form or other, in some character or other, in some work or other, it must live. No pious quibble, no learned sophistry, no pretentious ignorance, can explain this stupendous fact of life. Fact is a fact. Neither belief nor denial can change the fact.

To uproot sorrow Buddhism recognizes the Fourfold Truth.

Existence of sorrow: Cause of sorrow: Cessation of sorrow: Way to cessation of sorrow.

There is sorrow in birth, in growth, in disease, in death, in the union with the unpleasant, in the separation from the pleasant, in the craving for things which cannot be obtained.

Sorrow originates in a cleaving to things.

Sorrow ends if the fires of lust and hate are put out.

Sorrow can be put an end to only by a faithful pursuance of the Eightfold Truth.

The Eightfold Truth consists in purity of thought, word and deed.

	{ Right Views.
	{ Right Aspirations.
Thought.....	{ Right Efforts.
	{ Right Mindfulness.
	{ Right Meditation.
Word.....	{ Right Speech
	{ Right Conduct.
Deed.....	{ Right Livelihood.

The Eightfold Truth in ordinary parlance means the Ten principles.

Thought.....	{	Not to covet. To cleanse one's heart of hate. To free one's mind of ignorance.
Word.....	{	Not to lie. Not to invent evil reports. Not to carp. Not to profane.
Deed.....	{	Not to kill. Not to steal. Not to Commit adultery.

The truths so symbolically expressed can be summed up into Control Over Self and Love to Others. Our words are symbols, and symbols convey ideas. With self at his command, with an all-embracing love to one and all, man triumphs in a joyous repose over sin and sorrow. What else does man seek? What else can help him to this blissful state, but a peaceful mind and loving temper. Why grope in delusions? Effrontery does not mean Emancipation. Jugglery may trick and bewilder men,—but can never unveil Truth. There can be no higher wisdom than self-control; there can be no higher contemplation than pervade the four corners of the world with thoughts of love; there can be no deeper faith than a generous mind; there can be no greater work than a loving service to every fellow-being. Yes there can be nothing beyond the reach and grasp of Love. If there be any, it is not worth having. Without a pure and loving mind, every science is foolish, every philosophy is mischievous, and every religion is a conceited hypocrisy.

* Thus Shelley :

Reproach not thine own soul, but know thyself.

Nor hate another's crime, nor loathe thine own.

It is the dark idolatry of self.

Which, when our thoughts and actions once are gone.

Demands that man should weep, and bleed, and groan;

Now comes the question—Is there a God? It is a question to which Buddhism offers no answer, negative or affirmative: it is a question about which Buddhism prefers to observe profound silence. And silence least offends where thought faints and lips falter. Buddhism is not disposed to be satisfied with a personal creator, or with the absolute, or with the self or with chance. Creator must have a creator. The absolute cannot be the cause of things. The self cannot create sin and sorrow. Chance is foolish, confusion cannot be worse confounded. Buddhism teaches, however that there is Truth hidden in the changing things, which is omnipresent and eternal, which is the source of enlightenment, which gives reality to existence, which is the sum total of all those verities which condition the cosmic order of the universe and which is the law of righteousness. What else is the fact? How else does a thoughtful man think of God in the inmost recess of his heart? Within the domed temple of the universe, the Law of Good, self-culture is the prayer and self-sacrifice, the worship. False hope is a fair delusion. To think of God with human attributes, may be charming to many minds. How far is it real? How can we love and adore that which we neither know nor have seen? Mere words are but blind talk.

Even the God, of whose praise human lips are so full, even if he should come down and live among us and if he should be a poor, obscure, and unlettered outcast,—how would you treat him? Cannot he be branded as a vagabond by the pious folks themselves? Well, Buddhism tells you—Be God-like before you can be a God yourself. Let self bloom into Truth. Truth cannot be found either in idle deeds or in empty delusions. Love, Love alone can take you to whatever Truth there is.

O vacant expiation! be at rest:—

The past is Death's, the future is thine own;

And love and joy can make the foulest breast

A paradise of flowers, where peace might build her nest.

(The Revolt of Islam)

After all does not that man who serves Truth serve God, and does he not serve the best? Is not the disinterested servant the truest servant of all?

Buddhism explains the stupendous problem of life thus.

Ignorance breeds Desire, a low, cleaving, morbid desire, and Desire, when thwarted, breeds Hate or Aversion, and Hate breeds misery. And misery can be put an end to only when Hate can be destroyed, and Hate can be put down only when Desire is lulled into repose, and Desire can be mastered only when ignorance is removed, and Ignorance can be dispelled only when the sense of separateness is annihilated in Truth. Where there is no lust of self, there is Truth. Where there is no egotism of the I, there is love. Where there is Love, there is Joy. When the clouds of self pass away Truth dawns in all its glory. When there is Love, which knows of no self, then Nirvana is attained. No human word can describe it. No mortal pen can sketch it. Nirvana chafes at being cribbed, cabined and confined into faulty words of human race.

Where the deluded sees annihilation, there the Blessed One bathes in Immortal Peace. None but those who have thrown out the lust of self and the canker of hate, can be given to behold the faint glimmerings of the beatific vision of Nirvana.

MAHA BODHI SOCIETY, COLOMBO

ANNUAL GENERAL MEETING.

The 35th annual general meeting of the Mahabodhi Society was held at 4-30 p.m. on Tuesday the 14th February at the Vidyodaya Oriental College, Maligakande, Colombo. Besides a large number of Buddhist monks there was also a fairly large number of Buddhist laymen present.

The Ven. Lunupokune Dhammananda, Nayaka Thero, presided and with him was accommodated in the "manda-

paya" or raised *dais* the Ven. Kahawe Ratanasara Nayaka Thero.

The proceedings were in Sinhalese and began with administering of *Pansil*.

The Rev. Karandana Jinaratana proposed and the Ven. M. Attadassi Nayaka Thero seconded that the Ven. Lunupokune Dhammananda Nayaka Thero do preside at that meeting.

This was carried.

Dr. C. A. Hewavitarne, the Secretary of the Society, then read the report—a booklet printed in Sinhalese and illustrated with several pictures depicting the work of the Society such as "Foster House" in London, the Seminary at Kandy, Sri Dhammarajika Vihara at Calcutta, etc.

Mr. C. D. S. A. Wijenaika said that there was a reference in the report stating that it was not an easy task to obtain the books of the Society after the troublous period of 1915 when the books had been stopped. As the statement was not quite clear he wished to know whether the books were not returned to the Society.

Dr. C. A. Hewavitarne replied that they were not given all the books. Only a few were returned.

A. Dharmapala replied that the books in Calcutta were seized by the Police and were not returned.

The Ven. L. Dhammananda, Nayaka Thero, then proposed the adoption of the report.

Mr. W. H. W. Perera seconded.—Carried.

CHAIRMAN'S REMARKS.

The Ven. L. Dhammananda, Nayaka Thero, addressing the meeting, said that the report showed that the Society had been engaged for the last 35 years in promoting the welfare of Buddhism. The fruits of its work were evident to them. The Buddhist priesthood had very jealously guarded their religion in Ceylon, but the same could not be said of knowledge and that knowledge to some extent was preserved in India. For a long time the intimate relationship that had existed between

India and Ceylon and the interchange of knowledge in Pali and Sanskrit had been interrupted and it was left for the Mahabodhi Society to endeavour to resuscitate that intimate relationship. That Society had done splendid work in that direction. It had also done very valuable work in their endeavour to re-establish Buddhism in India although very much yet remained to be done. The Society was now going to undertake a very great work in the heart of the British Empire. As London was more or less the hub of the universe it was nothing but fitting that they should construct a Vihara there. That Vihara would be the centre for the propagation of Buddhism in the West and he wished it every blessing and success.

A NEW CHAPTER.

Hon. Mr. D. B. Jayatilaka said that he had to be brief as he had to attend another function and also as the meeting had been started half-an-hour later than the scheduled time. He considered that with that meeting the Society had opened a new chapter. It was a very good thing that they were making efforts to incorporate the Society. He thought that when that was done they would not only be able to do more work, but also accelerate their work. All of them knew the work of the Society in the island and when he went to India about four months ago he was afforded an opportunity of seeing the work of the Society there. In Calcutta he stayed in the hall built by the Society. The Dharmarajika Vihara was an enduring monument of the work of the Society and he did not think there was a more splendid Vihara in India or Ceylon. The work of the Society in India had pleased him very much. He had also felt that the long years of service Mr. Dharmapala had spent in India was now beginning to bear fruit. The only person now left to carry on his work in India was one devoted youth trained by him. There were also two or three other young men to assist him. Whilst in India he had also felt that there was a great desire on the part of the people in general especially in Bengal to study Buddhism and it was a matter of

great regret that there was no one to undertake that noble work. He thought the Society should devise measures to see that that need was fulfilled and that steps were taken for the propagation of Buddhism in India. As an instance of the anxiety of the people to learn Buddhism he said that it was announced at 2 p.m. on a Sunday that a lecture was to be delivered by him on "Buddhism" at 6 p.m. and when he went to the hall it was fully crowded. He sincerely hoped that the Society would take steps to preach Buddhism in India and thus succour to the needs of those who were so anxious to study it.

ANAGARIKA DHARMAPALA'S ADDRESS.

Anagarika Dharmapala then addressed the gathering. He said that the Mahabodhi Society was started in 1891 with only Rs. 200. Three months later he was informed that he was appointed to the Advisory Council of the Congress of World Religions at Chicago and when he went there he was given a first class ticket to go round the world. It was on that occasion that he went to Honolulu where Mrs. Foster came to see him having seen a telegram that a Buddhist missionary was arriving there. That meeting was on October 17, 1893, and most of the work of the Society had been done with the money that she had given from time to time. Shortly after the inauguration of that Society and in January, 1892, under the shade of that sacred Bo-Tree at Buddha Gaya he dedicated his life to the Buddha. The total contributions of Mrs. Foster was about seven lakhs and all that money had been give without his asking. One day he was very sad and wanted money very very badly and meditated about it. Two months afterwards he received Rs. 150,000 from Mrs. Foster. Sometime afterwards he was again in need of money and made an entry in his diary to that effect and two months later he received three lakhs from her. Strangely enough the date of sending that money corresponded with the entry in the diary and he thought that even the devas were helping the Society.

"A sincere Buddhist" had derided and disgraced him. He had never asked for money from anyone but if it was given to him he took it. He had done that work for 42 years and only a few more years remained for him.

HIS EARLY LIFE.

One day in 1895 while he was starving at Buddha Gaya and was in need of help he determined to throw away his white robes and don that yellow robe and become an Anagarika which meant that he was a homeless man. Long years ago he had passed the Government Clerical Service and had he accepted his appointment he would have been like a 'wild elephant' not known to anyone. He was very glad that he had not joined the Government Service. Mudaliyar D. D. Weerasinha, who was seated there, was one of those who had sat for that examination with him and for the past 30 years he had been living in constant fear. The coloured man lived in constant fear of the white man. The Mahabodhi Society to which he had devoted his services was now known throughout the world. That Society was purely the work of Sinhalese. In three years more he would complete his 45 years of service and then he would retire from active service. He had determined to build a Vihara in London and if he failed he would die in the attempt.

NEW OFFICE-BEARERS.

As Dr. C. A. Hewavitarne is leaving for England shortly, Mr. Neil Hewavitarne was elected Acting Manager of the Schools of the Society and Dr. D. B. Perera, Acting Secretary of the Society.

The following General Committee with power to add to their number was then elected for the ensuing year:—Messrs. W. A. de Silva, D. B. Jayatilaka, A. V. Dias, Robert de Zoysa, Dr. D. B. Perera, Dr. G. P. Malalasekera, Dr. J. P. Chandrasena, Messrs. W. H. W. Perera, W. Pedrick, W. E. Bastian, R. Hewavitarne, U. B. Dolapihilla, E. S. Jayasinghe, R. S. S.

Gunawardene, A. Ratnayake, J. Munasinghe, S. Munasinghe, M. Piyadasa, Harry Dias, P. de S. Kularatne, Mudaliyar D. D. Weerasinha, Muhandiram Peter Weerasekera and Mr. A. P. Gunaratne.

INCORPORATION OF THE SOCIETY.

Dr. Hewavitarne said that Mr. D. B. Jayatilaka had promised to bring a Bill in the Legislative Council for the incorporation of the Mahabodhi Society after the Bill for the incorporation of the Y. M. B. A. was over. That would take about two months and therefore he proposed that the General Committee of the Society should consider and draft the rules and constitution for the incorporation of the Society.

This was agreed to.

Anagarika Dharmapala then proposed that as the work of the Society had hitherto been done by laymen a Board of 13 Bhikkhus should be formed to help in the work of the Society.

Dr. D. B. Perera seconded and Muhandiram Peter Weerasekara supported.

The appointment of this Board was left in the hands of the General Committee.

Muhandiram Peter Weerasekara proposed that Dr. C. A. Hewavitarne be asked to select a suitable site for the new Vihara in London.

Mr. W. Pedrick seconded.—Carried.

DR. HEWAVITARNE'S REMARKS.

Dr. C. A. Hewavitarne said that although he was the Secretary of the Society when Mr. Dharmapala was there he retired to the background. Besides, he was leaving for England shortly and he was taking some rest. He had been connected with that Society since 1904. Like other Buddhist Societies they have had their evil day in 1915, but they had now renewed the vigour. The Society had done more work in India than in Ceylon and that was with the view of spreading Buddhism again in India. That work was

solely done by Mr. Dharmapala. Complaints had been made that they had not succeeded in regaining Buddha Gaya. That was a very difficult task. For hundreds of years the Christians had been fighting to take possession of Jerusalem and it was only after the Great War that it had finally come into the hands of Christians. Every Buddhist should strive for the purpose of regaining Buddha Gaya. Every year for the last two years the Society sent a number of Buddhist monks to Buddhagaya for a period to show the Indians that it was a place sacred to the Buddhists.

Continuing, Dr. Hewavitarne said that although he did a good deal of work he did not work according to rules and regulations and many were only too willing to come forward and blame him for it. Therefore he hoped that when he returned from England Mr. Neil Hewavitarne and Dr. D. B. Perera would have framed rules according to which he hoped to work. He hoped that in the future the Society would be able to do greater work than it had done in the past.

Society's Accounts.

Anagarika Dharmapala again addressing the meeting said that the Society now had $4\frac{1}{2}$ lakhs and they had also established facilities for Buddhists to carry on work in India. They would see only after three years the benefits of the work they were going to start in London. They know how many people had blamed and derided him. He was not angry with one of them because when he determined to work for Buddhism he had not hoped for their praise or blame. When he went abroad there was no trouble with the people whom he met, but immediately he returned after doing so much work the people in Ceylon asked him for the accounts. A man who gave him two or three rupees asked him for the accounts. Mrs. Foster had given him so much money and never asked him for accounts, but the Sinhalese people gave him Rs. 600 or Rs. 700 and asked him for accounts. A Buddhist who changed a five-cent bit and gave three cents asked for all accounts. He

had strived hard for 42 years and endured great hardships and it was time now that younger Buddhists did their work. He (Anagarika) was old but he had determined to go to England and build a Vihare in London.

Anagarika Dharmapala concluded with an exhortation to the monks to take an active part in the propagation of the faith and reproached them for their inactivity.

Proceedings ended close on 7 p.m.

Ceylon Daily News.

"BUDDHISM IN BENGAL"

Lecture by S. C. MOOKERJEE, Bar-at-Law.

On 24th January, 1927 at the Dharmarajika Vihara.

Anga, Banga, Kalinga are ancient and well known Provinces of India.

"Anga Desa" with its chief town "Champa" is a well known Buddhistic Province. It is now recognised to be the same as the District of Bhagalpur.

"Kalinga" we all know to be Orissa.

What is Banga is no doubt Bengal but not the Bengal as you and I find her to-day.

Anga and Kalinga are hilly countries and as water always flows down through the lowest level, the drainage of the River system of Northern India into the Sea took place near the ancient Champa from where down to the Sagor Islands it was all a mass of inland sea in the course of being silted up by the alluvial deposits of the Ganges, the Padma, the Brahmaputra, Madhumati and the Bhairab and other mighty rivers which we are fortunate to possess in Bengal.

References to "Banga" in the Vaidic period therefore related to Northern Bengal or some Islands like the Sagor islands

which had come into existence at the confluence of the Ganges and the Sea.

This confluence has always been retreating South wards. The whole of this vast Province of Bengal is in one sense the gift of the Ganges and her thousand and one tributaries. Naturally its marvellous fertility has always attracted a huge concourse of population from every part of India and Farther India such as Burma, Arakan, China, Malayan Peninsula. The Dravidian element through its proximity to Orissa has been no less a prominent feature.

The object of my briefly referring to the deltaic origin of Bengal, its ethnical condition, is to suggest for your consideration that it did not become colonised by the Aryan inroads into India as the Punjab (the Sindhavas) or the Brahmarshi desa (Mathura Allahabad *i.e.*, U. P.,) were. This Deltaic Bengal or Bengal Proper of to-day had a civilisation of its own owing to the diverse ethnic elements commingling together and that civilisation was more of a non-Aryan type than of the Brahminised Aryan type.

We find it in Raghu Vansa that the kings of Bengal fought with Raghu in boats and would not surrender their liberty to him when he was out to conquer all the neighbouring principalities.

In Ramayana we get that Raja Dasaratha tried to coax Rani Kaikeyi and by thus coaxing to retract her set purpose of getting Rama banished by offering her all the best products from Anga, Banga and Magadh but she would not relent.

The story of the destruction by the curse of Kapila Muni of the numerous progeny of Raja Sagore and the lifting of that curse by the bringing of the Ganges from the Himalayas by Bhagirath we know. That Sagore island where that tragedy took place is now in the Sunderbuns where I believe there does exist an Asram of Kapila Muni no doubt set up at a later date.

When a huge tract of sea is reclaimed by alluvial deposits of rivers it is the natural law that small and big islands spring

up and as they get firmer and higher the original beds of rivers change and the islands become consolidated into one compact whole. That was what took place in Bengal.

Bengal civilisation being non Aryan, non Brahmanic, it continued to be all embracing, broad and catholic and agile and virile in its spirit of adventure for the New and the unknown because of its proximity to the Sea and its struggle for existence with mighty Rivers. In short Bengal civilisation was a maritime civilisation. It came out of water slowly and unobtrusively in the beginning till it rose and made its mark in the roll of India's history both for good and evil.

The Great Bankim Chandra has said that when the Vedas and Smrities were being written Bengal was a Brahman-less, non Aryan country which in the ancient days had 3 division *Banga*, *Sumha* and *Paundra* (Assam).

These Paundras had extended their sway from the Sea to the foot of the Himalayas. They came to be known as the Podes of Bengal. From North Bengal we get a powerful fighting tribe called *Chandals* and from the centre island of the Delta group known as "Badwip" or Bakadwip we get a powerful tribe called *Bagdis*. These are now the Namasudras of Bengal. They are still within the Hindu fold but they were all Buddhists as every one in Bengal was a Buddhist when Buddhism was the state Religion in India from Asokan Period.

Territorially the following divisions can be made with regard to Bengal—

(1) In the North Barendra (2) Rahr in the South (3) Ganga Rashtra or Upa Banga or Samathat as the Buddhists called it, in the Centre and (4) Chattala or Chittogong in the East.

Its civilisation may also be divided into four distinct periods (1) The Prehistoric period of Ramayana and Mahabharat ending with Alexander's invasion or the reign of Chandra Gupta I (2) From Emperor Asoka in the 3rd Century B. C. down to the 10th Century A. C. that is to say a period of 12 to 13 hundred years which covers the period of the Gupta monarchs of Magadh and the Powerful Pal Monarchs of Gaur

those two famous lines of kings being Buddhists. The 3rd period arose upon the decay of Buddhism which brought in its train the Hindu revivalist monarchs the Sens for 200 years and then the unmentionable 4th period which brought on the Pathan sway for 300 years preceded by 50 years of the famous twelve Bhuniyas and then 150 years of Moghul Rule.

My object is to tell you briefly about the 2nd period commencing from Emperor Asoka down to the 10th Century A. C.

Simultaneously with Lord Buddha's advent we hear of two other tribes settling down in Bengal viz: Jaudhas or Jadavas or Jodhis and another called Rastra-Kut whose settlement in the South of the Ganges gave the name of "Rarh" to that part of the country.

From the records of Magasthenis the Greek Ambassador in Chandra Gupta's Court we get mention of the Kingdom of Gangridi which is presumably the same as Ganga Rarhi.

It is said that their battalions of Elephants frightened Alexander the Great and he retreated after reaching the shores of the Ganges.

From the Greek Historian Pliny we hear that by the confluence of the Ganges and the Sea there lived a tribe called Modgalinga presumably the people called Molangies whose trade is to catch sea fish and to make salt. We have a lane in Calcutta called Molunga Lane.

Of the Gangridi or Ganga Rarhi tribe the principle town was Ganga Rajia. It was a big trading and naval centre from where muslin, coral, spices used to be shipped to Europe. Our information is from the Greek "Periplus of the Eurythrean Sea" a book of the 1st century A. C. This Ganga Rajia was some where in the old district of Jessore.

In the 3rd century B. C. Kalinga or Orissa was conquered by Asoka and we learn from his inscriptions that his conquest facilitated the spread of Buddhism in those provinces and in Bengal and thus for the first time Bengal and Orissa were brought into direct connection with the Aryan Dharma of Lord Buddha and Aryan civilisation of Northern India.

In the Buddhistic period the big island (we have described as Somathat or Upa Banga on the south of the Ganges and the Padma and reaching upto the Sea, was of great importance. It extended eastwards towards Commilla (Kamallanka) and Chattala, Chittagong.

It is recorded by that great Chinese traveller Huen Tsang that Lord Buddha in the course of his travels and preaching had visited the Samathat and in the capital of that place had preached his religion for seven days.

Huen Tsang further records that he had with his own eyes seen a Stupa erected in the Samathat said to have been built by Emperor Asoka.

Emperor Asoka, after his conquest of Kalinga, not only embraced Buddhism but upon making it a state religion became the Imperial Missionary on behalf of Buddhism.

It was he who sent his brother Mahendra and daughter Sangha Mitra from Pataliputra via Champa, Ganga Rajia and Tamrulipti (Tamlook) to Ceylon for the propagation of Buddhism there.

Later we find Prince Bejoy Singha from the Rahr country proceeded to Ceylon and upon conquering that country gave it the name of Singhala which before that had the name of Tamrabene.

As Emperor Asoka was a great Organiser leaving nothing to chance, he himself supervised the Mission work of his State Department which he had specially organised.

And as there was no rival Monarch to oppose Emperor Asoka's will it goes without saying that the whole of Bengal and Orissa were converted to Buddhism. In fact there being no vestige of any Vaidic religion or ritual in Bengal, what other religion could the people of this country have except Buddhism?

It is believed that the Buddhist University of Jagatdal, of which no trace could be found, was at Samathat which has had the misfortune of being over flooded by the Sea more than

once as Pataliputra has been two or three times by the waters of the Sone.

Thus a great deal of the ancient relics of Buddhism have gone under the all devouring sea so far as the Samatat is concerned. If we be real admirers of Lord Buddha and his great religion of Samya, Maitri and if we be really anxious, we degenerate Hindus of to-day, of closing up our ranks and strive to be a Consolidated Nation then we must proceed systematically on the Buddhistic lines and put on our own Buddhistic Armour for our own national salvation as against diverse hostile forces that have become visible to us for our national undoing. Then it is needless to say such relics of Buddhism as have gone under the Sea could be replaced by a regenerated Bengal, a regenerated India, earning the blessings of all the Free Buddhistic Countries of Eastern and Northern Asia who are keenly watching our spiritual growth.

The influence of Bengal under the spell of Neo-Buddhism throughout the length and breadth of not only India but the whole world would be magnetic, and fruitful of such great national benefits that you and I cannot conceive of and I only dimly discern in my dreams.

THE VIHARA PROPOSITION IN LONDON

(To the Editor, "MAHA BODHI").

Dear Sir,—In No. 7 of "Buddhism in England," the *Buddhist Lodge* makes the following strange statement with regards the *Vihara* proposition in London:—"But we have grave doubts as to the advisability of making any attempt at the moment to raise thousands of precious pounds to be spent on a heap of bricks while the only active Buddhist organisation in London cannot even afford to pay for one room to be kept for purely Buddhist purposes." Then the writer goes on

to say: "What the English Buddhists need at the moment is a small steady income to help pay for the upkeep of, at the most, three rooms in the heart of London, for a Reading room, Meeting room, Library and Shrine."

Such a statement could only come from one who has sadly misunderstood the meaning of the word "*Vihara*." If in the opinion of the writer a *Vihara* is only a "heap of bricks," I am sorry for him. He wants a Meeting room, a Reading room, a Library and a Shrine, but yet he does not want a *Vihara* which consists of rooms for the same purposes, only on a larger scale.

In another paragraph he writes: "Even if the Burmese be induced to raise the sum of £10,000 for a *Vihara* in London, we should need at least a further £250 a year for cleaning, lighting, etc. Who would pay this? Not the Lodge who could not afford a fifth of that sum. Even when built, the *Vihara* would for many years to come be very little used. Ninety percent. of the London Buddhists are working all day, and doing Lodge work of one sort or another in the evening, while with very few exceptions, the Sinhalese and Burmese students in London are not in the least interested in Buddhism, a fact which the East must sooner or later realise."

But pray, may I ask: if three rooms were to be leased out for this purpose, who would pay that? Is not a permanent, prominent, independent *Vihara* much better than three stuffy rooms in an unsuitable atmosphere under somebody, who at any moment may say "get out"? It may take some time to build this proposed *Vihara*, but—Rome was not built in a day. A *Vihara* is not a place *pour passer les temps*, it is a place where one could make a weekly visit, forgetting the worries and cares of life, and meditate on the noble Eight-fold Path shown by the great Aryan teacher, Gotama Buddha. It is not that the Burmese and Sinhalese students in London are disinterested in Buddhism, but the fact is that they have no place to go to, where they could hear and discuss the true Teachings of Buddha. A *Vihara* in London, the capital city

of the British Empire, is a bare necessity and I sincerely hope that Buddhists all over the world will unanimously unite and help the British Maha Bodhi Society to accomplish this noble work.

Yours in the Dhamma,

LONDON.

H. DAYANANDA.

REVIEW

The life of Gotama the Buddha By E. H. Brewster, Kegan Paul, Trench, Trubner & Co., Carter Lane, London E. C. 4. Price 10/6.

A long felt want has been supplied by the publication of *The Life of Gotama The Buddha* by Mr. E. H. Brewster. A connected life history of the Supreme Teacher giving particulars of His career during a period of 45 years has yet to be compiled and the work can be done not by one individual but by a committee of Pali scholars. Mr. Brewster has to be congratulated for the work he has done in compiling the present volume. The *Maha Sihanada sutta*, the *Brahmayu sutta* also give details of the Teacher's life. The two suttas should have been included in the volume.

Mrs. Rhys Davids had become an unsympathetic critic of the Compassionate One, and her Introduction shows the spirit of her conceit. The Buddha needs no Introduction just as the sun needs no introduction. The beauty of the work has been marred by the unsympathetic wording of her Introduction.

The features of the Buddha statue are not in accordance with the accepted tradition current among Buddhist sculptors and artists. The drapery is incorrect. The Buddha accentuated on the principles of *hiri ottappa*, and He emphasised in His teachings that the body should be properly covered. Only once during His ministry did the Lord expose his bust to convince the Jain Saccaka who came to argue with the Lord,

that His body was free from perspiration. In the next edition the Introduction should be eliminated, since its tone is so unsympathetic causing pain to the Buddhists. We would advise buyers of the volume to cut off the pages wherein the Introduction is embodied.

GOD

(Continued from page 93 of the last issue.)

Evil is the exaggeration of good, the progeny of human selfishness and greediness. Think profoundly and you will find that save death—the origin of every evil whether small or great is in human action, in man whose intelligence makes him the one free agent in Nature. It is not nature that create diseases, but man. The latter's mission and destiny in the economy of nature is to die his natural death brought by old age ; save accident, neither a savage nor a wild (free) animal die of disease. Food, sexual relations, drink, are all natural necessities of life ; yet excess in them brings on disease, misery suffering, mental and physical, and the latter are transmitted as the greatest evils to future generations, the progeny of the culprits. Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist they bring untold misery on those around him ; on nations as well as on individuals. All this then—food, wealth, ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence. Become a glutton, a debauchee, a tyrant, and you become the originator of diseases, of human suffering and misery. Lack all this and you starve, you are despised as a *nobody* and the majority of the herd, your fellow men, make of you a sufferer your whole life. Therefore it is

neither nature nor an imaginary Deity that has to be blamed, but human nature made vile by selfishness. Think well over these few words ; work out every cause of evil you can think of and trace it to its origin and you will have solved *one third* of the problem of evil. And now after making due allowance for evils that are natural and cannot be avoided,—and so few are they that I challenge the whole host of Western metaphysicians to call them evils or to trace them directly to an independent cause—I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation, it is the sacerdotal caste, the priesthood and churches. It is in those illusions that man looks upon as sacred, that he has to search out the source of that multitude of evils which is the great curse of humanity and that almost overwhelms mankind. Ignorance created Gods and cunning took advantage of the opportunity. Look at India and look at Christendom and Islam at Judaism and Fetichism. It is priestly imposture that rendered these Gods so terrible to man ; it is religion that makes of him the selfish bigot, the fanatic that hates all mankind out of his own sect without rendering him any better or more moral for it. It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them. Is not man ever ready to commit any kind of evil if told that his God or gods demand the crime ? ; voluntary victim of an illusionary God, the abject slave of his crafty ministers. The Irish, Italian and Slavonian peasant will starve himself and see his family starving and naked to feed and clothe his padre and pope. For two thousand years India groaned under the weight of caste, Brahmins alone feeding on the fat of the land, and to-day the followers of Christ and those of Mahomat are cutting each other's throats in the names of and for the greater glory of their respective myths. Remember the sum of human misery will never be diminished unto that day when the better portion of humanity destroys in the

name of Truth, morality, and universal charity, the altars of their false gods.

If it is objected that we too have temples, priests and that our lamas also live on charity.....let them know that the objects above named have in common with their Western equivalents but the name. Thus in our temples there is neither a god nor gods worshipped, only the thrice sacred memory of the greatest as the holiest man that ever lived. If our lamas to honour the fraternity of the Bhikkhus established by our blessed Master himself, go out to be fed by the laity, the latter often to the number of 5 to 25000 is fed and taken care of by the Samgha (the fraternity of lamaic monks) the lamassery providing for the wants of the poor, the sick, the afflicted. Our lamas accept food, never money, and it is in those temples that the origin of evil is preached and impressed upon the people. There they are taught the four noble truths—*ariya sacca*—and the chain of causation, (the 12 *nidānas*) gives them a solution of the problem of the origin and destruction of suffering.

Read the Mahavagga and try to understand not with the prejudiced Western mind but the spirit of intuition and truth what the Fully Enlightened One says in the 1st Khandhaka. Allow me to translate it for you.

"At the time the blessed Buddha was at Uruwela on the shores of the river Neranjara as he rested under the Bodhi tree of Wisdom after he had become Sambuddha, at the end of the seventh day having his mind fixed on the chain of causation he spake thus : From Ignorance spring the *samkharas* of threefold nature—productions of body, of speech of thoughts. From the *samkharas* springs consciousness, from consciousness springs name and form, from this spring the six regions (of the six senses the seventh being the property of but the enlightened) ; from these springs contact, from this sensation ; from this springs thirst (or desire, *kama*, *tanha*) ; from thirst attachment, existence, birth, old age and death, grief, lamentation, suffering, dejection and despair. Again by the destruc-

tion of ignorance, the Samkharas are destroyed, and their consciousness, name and form, the six regions, contact, sensation, thirst, attachment (selfishness), existence, birth, old age, death grief, lamentation, suffering, dejection and despair are destroyed. Such is the cessation of this whole mass of suffering."

Knowing this the blessed one uttered this solemn utterance. "When the real nature of things becomes clear to the meditating Bhikshu, then all his doubts fade away since he has learned what is that nature and what it's cause. From ignorance spring all the evils. From knowledge comes the cessation of this mass of misery, and then the meditating Brahmana stands dispelling the hosts of Mara like the sun that illuminates the sky."

Meditation here means the superhuman (not supernatural) qualities, or arhatship in its highest of spiritual powers.

From the Mahatma Letters to A. P. Sinnett, p. 52-59.

NOTES AND NEWS

WILL JAPAN ACCEPT CHRISTIANITY?

The Bishop of London, who had recently visited Japan in connection with the Christian Missions there, has given his impressions about Japan in an article to the "Times of London." After dealing with Korea and its relations with Japan he goes on to give his opinion regarding the prospects of Missionary enterprise in the "land of the rising sun" to back up which he had gone there. He says:—

"(3) And that brings me to the Missions to back up which was obviously my chief object in visiting Japan. It is a delusion to suppose that they are unpopular in Japan. So far from that being the case, when there was talk of the English Missionaries being withdrawn from Japan a visit was instantly made by the Police, and then later on by Government

Officials to say that they hoped that this was not the case as the authorities greatly valued their influence. The English lady with the leper hospital has received a small pension from the Government. The truth of the matter is that the English are very popular in Japan, and they are clever enough to see that there must be a great deal in the Christian Faith on which our own civilization has been built up for 1,600 years.

I shall come back to England more determined than ever to push at this open door and to induce more young men and women, young enough to learn a difficult language, to go out and make the great Island Kingdom at the other end of the world a Christian ally with us in spirit, if not in letter, for the betterment of the world."

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BUDDHISM IN LENINGRAD.

The following news appeared in the Indian Papers:—

"Preparations are well under way for the opening in Leningrad of a Special institution for the study of Buddhism. Its establishment, with the status of an Academy, will mark it out as the only institution of its kind in the world.

It will be organised in four departments—Japanese, Indian, Chinese, Mongolian, at the head of which will be four eminent Sanskrit Scholars one from each of the nationalities mentioned. The Soviet Government has borne initial cost and guarantees the institution financially for the future."

Readers should compare this with the Indians, warring with each other on petty trifles forgetting India is the place the Lord of Love and Compassion was born.

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ACTIVITIES AT THE DHARMARAJIKA VIHARA.

The following popular lectures were delivered in the Vihāra Hall during the last two months: (1) Religious Aspect of Buddhism by Mr. Nalinaksha Bhattacharya (1st lecture) (2) Buddhism in Bengal by Mr. S. C. Mookerjee, Bar-at-Law, (3)

Dharmapada by Saugata Sugatakanti (4) Religious Aspect of Buddhism by Mr. Nalinaksha Bhattacharya (2nd lecture) (5) The Ideal of Buddha's Life by Rai Bahadur Jadunath Mazumdar, C.I.E., M.L.C., M.A., B.L. (6) The Theory of Karma, by Saugata Sugatakanti (7) Buddhism a World Religion by Rai Bahadur Jadunath Mazumdar, M.A., B.L., C.I.E., etc.

On Wednesday the 16th February the M. B. S. celebrated the sacred Maghi Purnima (Full moon) under the presidency of Dr. B. M. Barua, M.A., D.Litt. There was a large gathering present. Speeches suitable to the occasion were delivered by Dr. Barua, Messrs. S. C. Mookerjee, Nalinaksha Bhattacharya, Saugata Sugatakanti, Lalit Kumar Barua and others. Three Buddhist Songs composed by Dr. Barua were sung. The function was a great success.

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THE PROPOSED LONDON VIHARA.

We are glad to state that an influential Committee, with the Chief High Priests of Ceylon as members, has been formed to carry out the above proposal. The idea of a Vihāra in London has been well received in Ceylon and with the help of generous Buddhists The Anagarika Dharmapala will accomplish one more important work for the cause of Buddhism. Dr. C. A. Hewavitarne who is now on a visit to England has been requested to select a proper site for the Vihara.

We appeal to the Buddhists of all countries to help the Committee to raise the required sum. Donations towards this fund may be sent to Mr. W. E. Bastian, Treasurer, London Vihara Committee, P. O. Box 10, Colombo, Ceylon, or to "Maha Bodhi" Office.

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BUDDHIST CONFERENCE AT MUKDEN.

A Buddhist resident of Peking writes as follows:—

The Tashi Lama is going to hold a conference at Mukden in the Spring with the Mongolians, to discuss religious and civil matters. What Asia needs is union on a basis of Buddhism,

and I believe the Tashi Lama will try to achieve this through his great influence on the Mongolians, who are going to hold a conference under him at Mukden in the Spring to discuss the whole question. This union is hinted at in Ossendowski's "Beasts, Men and Gods" p. 265, where he makes Baron Ungern say: "In Asia there will be a great State from the Pacific and Indian Oceans to the shores of the Volga. The wise religion of Buddha shall run to the north and the West. It will be the victory of the spirit." And again at p. 247 he speaks of "one Asiatic State, consisting of autonomous tribal units, under the moral and legislative leadership of China. . . If humanity, mad and corrupted, continues to threaten the Divine Spirit in mankind, to spread blood and obstruct moral development, the Asiatic State must terminate this movement decisively, and establish a permanent, firm peace."

This is the coming struggle between spirit and matter in China now which may involve the whole of Asia.

REQUIEM

Now in peace thine eyelids closing
 By no mortal care oppressed,
 From all earthly toil reposing,
 Enter thou eternal rest.

In the Buddha thou hast taken
 Thine enduring refuge here,
 Nevermore shalt thou awaken
 Unto Karma's bondage drear.

Truth, its fulness now revealing,
 Doubt and trembling fear shall quell;
 Love Divine, all sorrows healing,
 O'er thee breathes its tender spell.

Rest! Immortal Life enfolds thee,
 Thou hast won thy full release;
 Evermore Nirvana holds thee
 In immortal bliss and peace.

A. R. ZORN.

THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

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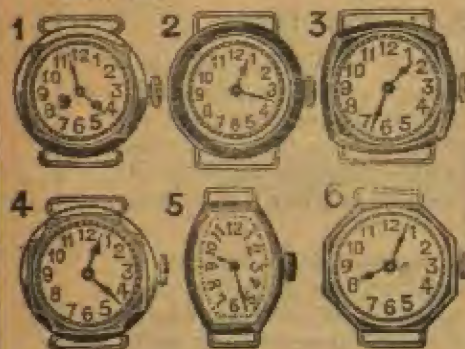
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Vol. XXXV]

APRIL,

B. E. 2470
A. C. 1927

[No. 4

THE WAISAKHA CELEBRATIONS

The thrice sacred festival in commemoration of the Birth, Enlightenment and Parinibbana of the Buddha Sakya muni will be held on the 16th May, 1927 at "The Foster House," LONDON, the Sri Dharmarajika Vihara, Calcutta, Mrs. Foster Hall, Madras and also at the holy places sacred to the Buddhists, viz., Lumbini, Buddhagaya, Benares, and Kusinara.

The Executive Committee of the Maha Bodhi Society expects Buddhists of Burma, Ceylon and India would send their contributions to the Honorary Treasurer, Maha Bodhi Society, 4/A, College Square, Calcutta.

ANAGARIKA DHARMAPALA

General Secretary.

M. B. S.

THE NUMERICAL SAYINGS

CHAPTER XVI.

ON THE EXCELLENT NORM.*

(1) LISTENING TO THE NORM (a)

Brethren, he who is endowed with five things though he listens to the excellent Norm is incapable of accomplishing the final attainment of meritorious conditions. What five? He treats with contempt the preaching, and the preacher, he depreciates himself (unnecessarily), he listens to the Norm with a confused mind and without one-pointedness† of mind, and he contemplates without thoroughly fixing attention.‡

Brethren, he who is endowed with five things and listens to the excellent Norm is capable of accomplishing the final attainment of meritorious conditions. What five?

[Repeat the converse of the above five.]

(2) LISTENING TO THE NORM. (b)

Substitute 'ignorant, stupid, deaf and dumb' and 'prides himself in professing to know that which he does not know' for the fourth and fifth factors in Discourse (1).

(3) LISTENING TO THE NORM. (c)

Brethren, he who is endowed with five things and so forth as above. What five? He listens to the Norm, being hypocritical and with a heart possessed by hypocrisy, he listens to the Norm with mind ill-disposed and bent on picking holes, he is hostile and afflicted in mind towards the

* *Saddhamma*—The Good Doctrine.

† *Anekagga-citto*—Both P. T. S. and Ceylon text punctuate wrong.

‡ *Ayoniso manasi-karoti*—A common phrase 'pondering without systematised attention.'

preacher, he is ignorant, stupid, deaf and dumb, and he prides himself in professing to know that which he does not know.

Brethren, he who is endowed with five things and so forth as above.

(4) THE DECAY OF THE NORM. (a)

There are, brethren, these five things which lead to the decay and disappearance of the excellent Norm. What five?

Herein, brethren, the brothers do not carefully listen to the Norm, do not carefully master the Norm, do not carefully bear the Norm in mind, do not carefully investigate the meaning of the Norm so kept in mind, and are not intent upon carefully knowing the meaning of the Norm and the complete righteousness of the Norm.

Verily, brethren, these five things lead to the decay and disappearance of the Norm.

There are, brethren, these five things which had to the prolongation, non-decay and non-disappearance of the Norm. What five?

[Repeat the converse of the above five.]

(5) THE DECAY OF THE NORM. (b)

There are, brethren, these five things which lead to the decay and disappearance of the excellent Norm. What five?

Herein, brethren, the brothers do not master the Norm (consisting of) prose-discourses, sermons in prose and verse, exposition, songs solemn sayings, the logia, birth-stories, talks about the super-normal and discourses long and short of diverse nature. This, brethren, is the first thing that leads to the decay and disappearance of the excellent Norm.

Then again, brethren, according as the Norm was learnt and mastered the brothers do not declare in detail to others. This, brethren, is the second thing that leads to the decay and disappearance of the excellent Norm.

Then again, brethren, according as the Norm was learnt

and mastered the brothers do not teach others the Norm, in detail. This, brethren, is the third thing that leads to the decay and disappearance of the excellent Norm.

Then again, brethren, according as the Norm was learnt and mastered the brothers do not recite in detail. This, brethren, is the fourth thing that leads to the decay and disappearance of the excellent Norm.

Yet again, brethren according as the Norm was learnt and mastered the brothers do not ponder, consider and think over in the mind. This, brethren, is the fifth thing that leads to the decay and disappearance of the excellent Norm.

Verily, brethren, there are these five things that lead to the decay and disappearance of the excellent Norm.

There are, brethren, these five things that tend to the prolongation, non-decay and non-disappearance of the excellent Norm. What five?

[Repeat the converse of the above five.]

(6) THE DECAY OF THE NORM (c).*

There are, brethren, these five things that lead to the decay and disappearance of the excellent Norm. What five?

Herein, brethren, the brothers recite ill-learned discourses, ill-arranged as to words and letters. Brethren, owing to ill-arrangement of words and letters the meaning also becomes hard to understand. This is the first thing that leads to the decay and disappearance of the excellent Norm.

Again, the brothers become unruly, and being unruly in conduct they become impatient and disregard advice. This is the second thing that leads to the decay and disappearance of the excellent Norm.

Again, whatsoever brothers are learned and well-versed in the Canon, the Doctrine, the Discipline and the Text they do not carefully teach others the discourses. Owing to their fault, the discourses being unprotected are destroyed from the root.

* C.f. p. 191 Numerical Sayings II.

This is the third thing that leads to the decay and disappearance of the excellent Norm.

Again, brethren, the elders among the brethren become wanton and lax, in descending (to the worldly life) taking the lead, in respect of the secluded life shirking the burden, they do not put forth endeavour to attain what they have not yet attained, and to realise what they have not yet realised; the later generations who come after them fall into dependence on views. They also become wanton and lax, in descending (to the worldly life) taking the lead, in respect of the secluded life shirking the burden (of it), they do not put forth endeavour to attain what they have not yet attained or to realise what they have not yet realised. This is the fourth thing that leads to the decay and disappearance of the excellent Norm.

Yet again, brethren, the Order is broken up (by dissension), there being disunion they revile one another, censure one another, quarrel with one another and reject one another. Then those who are displeased do not become reconciled, and a distinct change comes over those who are friendly. This brethren, is the fifth thing that leads to the decay and disappearance of the excellent Norm.

There are, brethren, these five things that tend to the prolongation, non-decay and the non-disappearance of the excellent Norm. What five?

[The first four factors are the converse of the above] and the fifth is as follows:—

Yet again, brethren, the Order dwells in ease, harmonious, on friendly terms, in concord and recite together; the Order being harmonious they do not revile one another, censure one another, quarrel with one another and reject one another. Then those who are displeased become reconciled, and those who are pleased increase in friendliness. This, brethren, is the fifth thing that tends to the prolongation, non-decay and non-disappearance of the Norm.

Verily, brethren, there are these things that tend to the prolongation and so forth.

(7) PLEASANT AND UNPLEASANT TALK.

When a person, brethren, is compared with (another) person, talk becomes unpleasant unto five persons. What five?

To the faithless, brethren, talk about faith becomes unpleasant talk, to the unrighteous talk about virtue becomes unpleasant talk, to the ignorant talk about learning becomes unpleasant talk, to the stingy talk about liberality become unpleasant talk, and to the foolish talk about wisdom becomes unpleasant talk. Why then, brethren, is talk about faith unpleasant to the faithless?

Whenever, brethren, talk about faith takes place the faithless one loses his temper, begins to quiver, is hurt, becomes obdurate and shows forth anger, malice and mistrust. What is the reason therefor? Indeed brethren, he perceive not in himself the blessing of faith, and in consequence of it obtains not joy and gladness. Even so does talk about faith become unpleasant to the faithless. Why then, brethren, does talk about virtue become unpleasant to the unrighteous?

Whenever, brethren, talk about virtue takes place the unrighteous one loses his temper and so forth as above. Similarly with regard to talks about 'learning,' 'liberality' and 'wisdom.'

Verily, brethren, there are these five persons to whom talk becomes unpleasant, when a person is compared with (another) person.

Also, brethren, there are these five persons to whom talk becomes pleasant when a person is compared with (another) person.

(8) DIFFIDENCE AND CONFIDENCE.

Endowed with five things, brethren, a brother becomes one who is diffident. What five?

Herein, brethren, a brother is one without faith, unrighteous, uneducated, slothful and ignorant.

Endowed with five things, brethren, a brother becomes one who is self-possessed. What five?

Herein, brethren, a brother is one who is full of faith, virtuous, well-versed, energetic and possessed of wisdom.

(9) DECLARING THE NORM.

At one time the Exalted One was sojourning at Kosambi in the Ghosita-Park. Then the venerable Udāyi was declaring the Norm, being surrounded by a large assembly of laymen. Now the venerable Ananda saw the venerable Udāyi declaring the Norm, being surrounded by a large assembly of laymen. So seeing he came to where the Exalted One was, and after making obeisance to the Exalted One he took a seat at one side. Seated aside the venerable Ananda said thus to the Exalted One: 'Lord, the venerable Udāyi is declaring the Norm, being surrounded by a large assembly of laymen.'

Forsooth, Ananda, it is not easy to declare the Norm to others. He who declares the Norm to others, Ananda, should declare the Norm to others, being personally equipped with five things. What five?

The Norm should be declared to others (thinking): I shall impart gradual instruction, the Norm should be declared to others (thinking): I shall speak seeing the reason, the Norm should be declared to others (thinking): I shall speak on account of compassion, the Norm should be declared to others (thinking): I shall not speak out of greed, and the Norm should be declared to others (thinking): I shall speak without harming myself and others.

Verily, Ananda, it is not easy to declare the Norm to others. He who declares the Norm to others, Ananda, should declare the Norm to others, being personally equipped with these five things.

(10) HARD TO DISPEL.

There are, brethren, these five things that are hard to dispel when arisen. What five?

Lust arisen is hard to dispel, ill-will arisen is hard to dispel, infatuation arisen is hard to dispel, readiness of speech arisen

is hard to dispel and low, (pagan) thought arisen is hard to dispel.

Verily, brethren, these five things when arisen it is hard to dispel.

Chapter XVI: On the Excellent Norm ends.

A. D. JAYASUNDARA.

THE LORD BUDDHA'S MESSAGE TO THE PEOPLE OF INDIA

Two thousand five hundred years ago the Lord Buddha wandered from place to place in the Gangetic valley preaching to the prince and peasant the law of Righteousness and the Way of Love and Peace and Freedom. Two hundred and thirty years after His Parinirvana the great Emperor Asoka accepted the Dharma of the Holy One and inculcated the supreme ethic of Effort and Righteousness throughout India by means of rock cut edicts, stone pillars, which have won for him the homage of the enlightened world as the best of Emperors that ever lived.

Although the Religion of Rightousness enunciated by the Lord Buddha and the emperor Asoka have gone out of existence from the land of its birth, yet the perfume of its teachings still survive, whose fragrance could still be inhaled by those who have the sense of smell in the realm of psychology.

India that gave light and life for Asia is today living in darkness, accentuated by a sense of utter helplessness, and her children engaged in mutual recriminations, reviling each other and tearing each other's throats. To the outside world India offers the picture of a wrecked house, the males lying in utter exhaustion and the women and children weeping.

I have lived in Bengal for a period of 36 years, during which period I have strenuously worked to revive the forgotten doctrine of Righteousness promulgated by the Lord Buddha and the great Asoka. For 36 years I have lived psychically

in an atmosphere of love and looked back to the times when India was considered as the western heaven by the people of China. To appreciate the forgotten period of India's greatness it is necessary to read the accounts of the period bequeathed as a legacy by the Chinese pilgrims Fa Hian, HwenTsang and I-tsing. It is exhilarating to read the history of the Buddhist Period in the Pāli literature. India was then free and the people then enjoyed the freedom of independence. There were no religious feuds and dogmatic fanaticism was unknown during the long period of India's independence. Two thousand five hundred years ago the Lord Buddha exhorted His disciples not to revile other sectarians. In a beautiful sermon called the "Dutthutthakasutta," Sutta Nipata, Khuddaka nikāya, the Lord Buddha preached to His Disciples the wrong that one does to his own creed by reviling other creeds, and related the story of the Sectarians who in order to harm the Bhikkhus, conspired and with the help of a party of hooligans of Savatthi, entrapped a young courtesan by the name of Sundari into the precincts of the Jetavana and had her killed and the corpse secretly hidden in a heap of rubbish therein. The next day the Sectarians made a commotion about the absence of Sundari, and requested the King to make an inquiry. The conspirators after some search discovered the corpse of Sundari within the precincts of the Jetavana and the partisans of the Sectarians reviled the Bhikkhus who were denounced as hypocrites and deceivers. The king ordered the "rājapurisas" to search and arrest the culprits. In a drinking saloon they found the hooligans who had murdered Sundari engaged in a controversy about what each had done in their effort to kill the courtesan. They were found guilty and along with them the Sectarians who took part in the murder were decapitated. Taking the subject of Sundari's murder the Lord Buddha exhorted the Bhikkhus that the Sectarians in order to gain their own livelihood, conspired to lead the Bhikkhus to disaster, and as the result of their

own treachery it was not the Bhikkhus who had to suffer but the Sectarrians themselves.

Two and half centuries later the great Emperor Asoka laid down the principle for the benefit of the sectarians and householders in one of his famous rock cut edicts* as follows:—

- (a) KING DEVANAMPRIYA PRIYADARSIN is honouring all sects: ascetics or householders, with gifts and with honours of various kinds.
- (b) But DEVANAMPRIYA does not value either gifts or honours so (highly) as (this), (viz.), that a promotion of the essentials of all sects should take place.
- (c) This promotion of the essentials (is possible) in many ways.
- (d) But its root is this, viz. guarding (one's) speech, (i.e.) that neither praising one's own sect nor blaming other sects should take place on improper occasions, or (that) it should be moderate in every case.
- (e) But other sects ought to be honoured in every way.
- (f) If one is acting thus he is promoting his own sect considerably and is benefiting other sects as well.
- (g) If one is acting otherwise than thus, he is both hurting his own sect and wronging other sects as well.
- (h) For whosoever praises his own sect or blames other sects,—all (this) out of pure devotion to his own sect, (i.e.) with the view of glorifying his own sect,—if he is acting thus, he rather injures his own sect very severely.
- (i) But concord is meritorious, (i.e.) that they should both hear and obey each other's morals.
- (j) For this is the desire of DEVANAMPRIYA, (viz.)

* Twelfth Rock, Edict: Kalsi.

that all sects should be both full of learning and pure in doctrine.

- (k) And those who are attached to their respective (sects), ought to be spoken to (as follows).
- (l) DEVANAMPRIYA does not value either gifts or honours so (highly) as (this), (viz.), that a promotion of the essentials of all sects should take place.
- (m) And many (officers) are occupied for this purpose, (viz.), the *Mahamatras* of morality, the *Mahamatras* controlling women, the inspectors of cowpens, or other classes (of officials).
- (n) And this is the fruit of it, (viz.) that both the promotion of one's own sect takes place, and the glorification of morality.

India is not absolutely a Hindu or Moslem country and today there are in this land many devotees of other religions who look up to the two main religions to set an example of patience and religious tolerance. The leaders of both communities have a great duty to perform and that is to keep under control the ignorant and illiterate masses. Today India should look to the historic past to find out how peacefully the people in the past had lived loving each other and forgiving each other.

Study the teachings of the Great Teacher of Mercy as well as the teachings of the other great religions and the result will be peace and harmony among the different communities in India.

THE ANAGARIKA DHARMAPALA

DRAFT OF RULES FOR A BUDDHIST ORDER COLONY

BY DR. GEORGE GRIMM.

Christianity considers it the highest merit in its adherents if they contribute towards the spreading of their religion. And, as a matter of fact, every year untold sums of money are given by Christians in order to bring the teachings of the Nazarene more especially to the peoples of Eastern Asia,—to the peoples of Eastern Asia who themselves possess the noblest of all religions, the absolute religion, the religion of the Buddha.

Hence the followers and friends of the Buddha can give them no better answer than by, on their side, bringing to the peoples of Europe this highest religion of the Buddha, in the light of which all Christianity pales like moonlight in the glow of the sun.

This also is *the duty* of every friend of the Buddha in Asia. For the Fully Awakened One has expressly enjoined that his disciples should carry his Teaching to *all* men. To every one who works towards that end he promises the richest blessing and a very fortunate re-birth. For, whoever helps to spread the Buddha's teaching, brings to his fellow men the highest of bestowals: "The Gift of the Teaching excels all other Gifts." Can it be that to-day there no longer are any disciples of the Buddha who obey this his command? Can it be that, especially in Eastern Asia, there are no longer any friends of the Buddha's Teaching who are blessed with this world's goods, and are willing to place at disposal the means necessary for the spreading of the Buddha's Teaching in Europe? Are the rich friends of the Buddha in Asia going to let themselves be put to shame by the rich Christians of Europe? No, that cannot be! that shall not be! All the less shall that be, in that no very extraordinary amount is required. Five thousand pounds sterling would suffice to carry out the following

plan which indicates the most promising method for the spreading of the Buddha's Teaching in Europe.

The methods which hitherto have been followed are unsuitable! The mere spreading of the Teaching alone is not enough. People wish to see men who also *live* according to this Teaching; they wish to have a *practical* example before their eyes. To be sure, attempts have been made to provide them also with this example by trying to found in Europe, Viharas, with monks as inmates. But a Buddhist monk is no model for a European. This model is for him too high; for this he is not yet ripe. It therefore can only be a question of showing Europeans that the Teaching of the Buddha, quite as much as Christianity, can also be realised by laymen. Catholicism especially, in this respect, already for two thousand years has imparted to European mentality its direction. The foundations are formed of the laymen's associations, at the head of which stand the clergy; while, here and there a few cloisters are scattered about which point the way to the highest of all.

Accordingly one must bring it before the eyes of Europeans, in visible shape, that also in Buddhism the lay element constitutes the foundation, that also in Buddhism one can occupy oneself with worldly affairs, earn a livelihood for oneself and those dependent upon one, yea, enjoy all the reasonable pleasures of life, and nevertheless, as man of the world, also work out one's eternal weal.

Further: one must show the European that in Buddhism, exactly as in Catholicism, with the single exception of complete sainthood, the *higher* stages also of the spiritual life can be practised within the limits of lay life, and in close intercourse with other lay adherents. *Such* a Buddhism will impress the religious European when he sees it in visible form before his eyes. Yea, to not a few will it appear much more elevated than Christianity,—namely, to all those who have understood that the Buddha's Teaching is no mere religion of faith, but conducts to knowledge. Hence the object of the following

Rules is the founding of such a Buddhist Lay Organisation in Europe.

In the Colony provided for by the Rules, a genuine Buddhist lay life shall be led, and not merely a Buddhist lay life which limits itself to the observance of the Five Silas, and aims only at the attainment of a favourable re-birth. A serious Buddhist layman can, and ought also, to set before himself the goal of Sotapanna-ship. There are many passages in the Buddhist Canon which bear testimony to that. Therefore the members of the new Order strive after this goal.

Yea, the most valient among them, in the institution of Anagārikas, will realise still higher stages. Whoever, upon whatsoever grounds, is unable to settle in the Colony will, all the same, be admissible as a member of the Order, and within his own sphere of activity can strive for the goal of the Sotapanna. But a place is provided for those also who do not yet feel themselves grown to the level of the goal of the Sotapanna, but whose attitude at least is one of sympathy towards the Buddha-dharma, and the new Order which it is proposed to found. These will be *Friends* of the Order who, later on perhaps, will become Upāsakas.

The members of the already existing "Lodge of the Three Gems," now already live in accordance with the under-mentioned fundamental Rules. They would immediately pass into the new Order, and a proportion of them also people the Colony.

RULES OF THE ORDER OF THE THREE GEMS

§ 1.

The Society bears the title of "The Order of the Three Gems," and the Colony belonging to the Society, the name of "

Colony in grateful remembrance of Mr.
, who, out of love for the Fully Awakened One
and his Teaching, provided the means for the founding of
the Colony.

§ 2.

The Order has its Headquarters at On the ground of this organisation the Colony also is situated.

§ 3.

The object of the Order is twofold: First, to make possible to its members their pursuit of the higher Buddha-Path; and second, to spread in Europe the Teaching of the Fully Awakened One.

§ 4.

The members consist of:—

1. Anagārikas (Homeless Ones).
2. Upāsakas (Adherents).
3. Friends of the Order.

§ 5.

Upāsakas follow the Sotapanna-Path, strive after the fruit (phalam) of Sotapanna-ship, so that before their death they may be able to say: "Escaped am I from Hell, escaped from the Animal Kingdom, escaped from the Realm of Shades; I have entered upon the stream—Sotapanna—escaped from Ruin, am assured, am certain of the Highest Awakening."

§ 6.

This entails upon them the following obligations:—

- a. They give themselves to the earnest study of the Buddha's Teaching, and to *meditative contemplation*, in order to realise the goal of the Sotapanna, in accord with knowledge; namely: our personality as alien to our essential being (Anatta), and accordingly, to recognise more and more the state free from personality, thus, the state of Nibbana, as that which alone is proper to us. This recognition must become so clear for them that they are filled with unshakeable confidence in the Buddha as the proclaimer of the Higher Truth, in his Doctrine

as this Truth, and in his Sangha as the Summation of his Holy Disciples.

b. For the realisation of the *practical* Sotapanna-goal, they more and more seek to become perfect in the Five Silas.

1. They neither kill nor hurt, with intention, any living creature.
2. They do not take what has not been given.
3. They shun unchastity in every form.
4. They do not lie, speak no harsh words, use no idle speech.
5. They abstain from intoxicants in so far as their enjoyment might disturb the cognitive activity, even in the slightest degree.

For the rest, also, they devote themselves to a behaviour such as is recommended by the wise, such as is dear to the Holy Ones, leads to concentration. They are faithful to their duties, full of care for those belonging to them, moderate also in permitted enjoyments, kind towards all living creatures, forbearing, modest, gentle.

§ 7.

So far as they are not absolutely prevented, they devote at least half an hour of every day, unbroken or in several portions, to the study of the Buddha's Teaching or meditative contemplation. One portion of this time, preferably at night before going to sleep, is to be devoted to examination of conscience as to how far one has fallen short of the obligations mentioned under § 6. In this, the foremost object is the correction of leading individual weaknesses.

§ 8.

The Upāsakas keep the Uposatha days as these are fixed by the Chapter of the Order. On these days they observe with especial conscientiousness the prescriptions given under § 6 and § 7; and widen them to this extent that on these days they observe complete chastity, visit no place of entertainment,

also no theatres, use no perfumes, and wear no ornaments. In order to be constantly reminded of the significance of the day they were outside the quite inconspicuous Uposatha-token that is handed to them by the Master of the Order.

§ 9.

At the end of every month each Upāsaka gives a brief report to the Head of the Order concerning his observance of the prescriptions given under §§ 6, 7 & 8. These reports are treated as confidential by the Master of the Order.

§ 10.

The conditions laid down under §§ 5 & 6, hold good also for Anagārikas, who, where possible, should aim further than the Sotapanna-goal. On this account, they also take upon themselves the additional obligations positively no longer to visit any places of entertainment, no longer to use any perfumes, and no longer to wear any ornaments. Above all, however, they lead a life of perfectly pure chastity.

Hence they devote all their time to the study of the Buddha's Teaching, to meditative contemplation, and their own moral perfecting; and further, to the instruction of the Upāsakas to whom they should offer an example, and to the spreading of the Teaching by speech and writing, in particular, also by lecturing tours.

They celebrate also every fifteen days the Patimokkha Ceremony with reference to the obligations which they have taken upon themselves. Above all, upon what they learn at these Celebrations they have to observe unbroken silence their whole life long, even after their possible departure out of the Order, and pledge themselves to this by a solemn oath which they give, at their ordination, to the Chapter of the Order.

At their ordination, they take, with the approval of the Master of the Order, a certain Order-name which cannot again be altered.

§ 11.

The Chapter of the Order may declare any person a Friend of the Order who cherishes love for the Buddha-dharma and feels sympathy with the Order. Such persons receive the publications of the Order, and may take part in all ordinary meetings.

§ 12.

The members of the Order address one another as "Brother," or, as the case may be, as "Sister." The Anagārikas shall be addressed as "Sir" by the other members of the Order.

§ 13.

Once a year the Pavāraṇa Ceremony shall be observed, i.e., a solemn assembly, when possible, of all members of the Order. Members in need shall be provided with their travelling expenses to this end.

§ 14.

The Anagārikas shall live at the Colony. Each Anagārika shall have his own cell. They perform no physical tasks. For their modest maintenance, the property of the Order, before all else, is destined. They wear distinctive clothing.

So far as space allows, the Upāsakas also, either permanently or temporarily, may settle in the Colony. Each family, and each independent person, shall have their own apartments; and also, for the rest, as much as possible may live independent of the others. Their individual liberty shall not be encroached upon any further than is necessary in the interests of the community.

For their apartments they pay an appropriate rent; they can also make their own housekeeping arrangements. At wish, however, the Colony will provide them with board against a corresponding payment.

Each Upāsaka in the Colony may follow any honourable employment. If not in a position to do so, he will be employed by the Colony itself, and paid for his services so that he has a competency.

At any time, Friends of the Order, so far as space allows, may stay at the Colony as guests against a payment that meets the bare, increased outlay occasioned by their stay.

The more detailed Regulations with reference to life in the Colony are laid down in a special Colony Notice.

§ 15.

The supreme authority of the Order is the *Chapter of the Order*. It consists of the fully qualified Anagārikas. When the number of these falls below three, it is to be completed up to this number out of the male Upāsakas resident in the Colony. This completing of the Chapter takes place by means of a ballot of all the members of the Order entitled to vote. Naturally only the worthiest among them ought to be elected.

With the Chapter of the Order rests the total management of the Order, as well in religious-moral as in its worldly relations. Its decisions are arrived at by a majority vote of its members.

The Chapter of the Order chooses from among its number the *Master of the Order* as its executive officer, and at the same time, as its legal representative outside. The period of service of a Master of the Order is three years. He is eligible for re-election.

The Master of the Order appoints from among the members of the Order a *Secretary*, and nominates one of the Upāsakas living in the Colony as Manager of the Order. He can, at any time, again dismiss these from their posts. Upon the Manager of the Order rests the entire business and financial management of the Order. In this he is bound by the instructions of the Master of the Order. At the close of a business year he has to lay his accounts before the Master of the Order.

These are to be gone over and checked by the Chapter of the Order.

§ 16.

Changes in the Rules as regards §§ 1, 3-10, are positively not permissible. For the rest, for any changes the consent of the Chapter of the Order, and of a two thirds majority of the total number of Upāsakas is necessary.

§ 17.

Changes in the *substance* of the Order's property which are not, like the renewal of Promissary Notes that have fallen due, dependent upon the regular management, require, in addition to the consent of the Chapter of the Order, the approval also of the majority of the Upāsakas permanently resident in the Colony and, during the lifetime of the Benefactor of the Order, the approval of the latter also.

§ 18.

Applications for admission to the Order as Upāsaka or Anagārika are to be directed to the Chapter of the Order, accompanied by a brief sketch of the applicant's life. Males only may become Aangārikas. The Chapter of the Order shall decide as to their admission. Before admission the pledge prescribed in §19 is to be taken. Admission takes place, first of all, only as a Novice, and only on probation. Novices have no voting rights. Anagārika Novices may not take part in Pātimokkha celebrations. The Novice will be addressed by that name; while, with regard to other members of the Order, he will use the forms of address: "Mr. Brother," or, as the case may be, "Madam Sister"; or in the case of an Anagārika, "Sir."

Upon admission, a Novice has to choose as Instructor, a full member of the Order (a man for a man, a woman for a woman), under the approval of the Master of the Order. During the period of probation the Instructor has to enter into

active relations with the Novice ; and in particular, to clear up his questions and doubts, at need, with the assistance of the Master of the Order.

The period of probation as Novice lasts for a year. During the same, the Novice, if he does not reside at the Colony, at least once shall have a face to face interview with his Instructor.

Upon the expiry of the period of probation there follows, through the Chapter of the Order after hearing the Instructor, the decision upon the *ordination* of the Novice; i.e., the decision as to whether he shall become a full Upāsaka or an Anagārika.

§ 19.

As soon as any one belonging to the Order becomes guilty of a serious breach of any of the moral prescriptions contained in § 6, for example, commits adultery ; or, as though unmarried, burns with sensual love for a married person ; or gets intoxicated with liquor ; or, an Anagārika indulges in sexual intercourse, he must resign his membership of the Order.

An Upāsaka must also send in his resignation when he thinks he can no longer strive *seriously* to keep the prescriptions given in §6, or an Anagārika those in §10 ; or no longer *intends* to strive seriously to keep them ; or when an Upāsaka no longer *intends* to fulfil the obligations taken under §§ 7-9.

In such cases, each member of the Order upon his admission has solemnly to pledge himself by a vow to send in his resignation. The Notice of Resignation itself need not be accompanied by the reasons for the same.

If a member of the Order disputes that there is any ground for his resignation, on this point the decision of the Chapter of the Order shall be conclusive, without appeal, (especially to any outside legal tribunal) being permissible. If the Chapter of the Order decides that any of the aforesaid grounds for a member's resignation exists, and if the member concerned thereupon does not send in his resignation, then he shall be expelled by the Chapter of the Order.

For the rest, it also remains open to every member of the Order at any time to resign his membership.

Resignation, or expulsion, from the Order, also entails departure from the Colony.

Especially may a member, temporarily or for all time, be expelled from the Colony if he persistently acts against the ordered regulations of the Colony. The final decision as to whether this is so in the case of any particular member of the Order, rests entirely with the Chapter of the Order. At least three written warnings must first be sent to such a member in the course of the last year. Expulsion from the Colony does not of itself involve expulsion from the Order.

§ 20.

The Order cannot be dissolved so long as three members at least wish to carry it on.

In the event of the dissolution of the Order, the property of the Order shall be disposed of in such wise as the decisions of the Benefactor of the Order touching such an eventuality, shall decree.

NAMO BUDDHAYA.

No other home than Buddha lives for me,
No better home in all the world than this ;
And may the truth thus uttered set me free
From every vice and crown with victory—bliss !
Albert J. Edmunds.

THE ATOM

By an atom of an element is meant the smallest part of that element which can exist as such. By a molecule is meant the smallest part of a compound which can exist as such. The relative weights of atoms are deduced from Avogadro's hypothesis, which states that equal volumes of different gases under the same conditions of temperature, and pressure, contain equal numbers of molecules.

Now when an electric current is passed through an Electrolyte i.e. a substance the aqueous solution of which is capable of conducting electricity—the molecule of the Electrolyte breaks up into free atom or ions, each of which carries a charge of either positive or negative electricity. The ions travel to one or other pole of the battery. Those that carry a positive charge to the negative pole, and those that carry a negative charge to the positive pole, and there they give up their charge. The ion which goes to the positive pole is sometimes called the anion and the ion which goes to the negative pole is called the cation. The charges carried by each ion is called a *faraday* that is an unit charge of Electricity.

Since the discovery of the different kinds of rays which appear when an electric current is passed through a nearly exhausted tube and since the discovery of the existence of radio active substances, new light has been thrown on the nature of the atom. The atom which up to ten years ago, had been considered to be indivisible and homogeneous in structure by the action on it of the rays above mentioned or by its own spontaneous disintegration as in the case of the radio active substances, has been broken up and been found to be electric in nature, that is to consist of nothing but electric charges, and to have no mass except that which results from these charges. But what is the nature of these Electric charges?

When an Electric current is passed through a partially exhausted tube containing a small amount of an element in the gaseous state, certain rays are thrown off from the negative pole (cathode) and are known as the cathodal rays. They are found to consist of small particles, and the deflection they show when the tube producing them is placed in an electric or magnetic field show they carry negative electricity. By the joint action of the known Electro Magnetic fields the ratio of their charge to their mass has been determined. They are called *Electrons*. Their mass has been found to be equal to 1830 faradays (unit charges of electricity) per gramme. A gramme of the lightest element known, Hydrogen in electrolytic solutions only carries one faraday, so that if the cathodal rays consist of singly charged negative particles as Hydrogen in the ionic condition consists of a singly charged positive particle, then each negative particle will have only about $1/1830$ of the mass of the Hydrogen atom. These electrons are to be regarded as the ultimate units of negative electricity. The small mass may be regarded as arising from the electric inertia of the electron caused by the magnetic field surrounding it, any change in the motion of the electron in the field being resisted when the speed of the Electron closely approaches that of light its Electrical mass increases. This is in accordance with Einsteins's "theory of Relativity" which asserts that the mass of a body varies with its velocity.

Sir Oliver Lodge considers that the discovery that energy has mass "as shown by the composition of the Electron is the greatest discovery made in the first part of the 20th Century." Now, since an atom is normally in a condition of Electric neutrality, and since its component Electrons contribute a negative charge, the atom must contain a balancing charge of positive Electricity. Now we have seen that when an Electric current is passed through a partially exhausted tube containing an element in a gaseous state a stream of negative electrons flows constantly outwards from the cathode (negative pole). On the other hand positively charged particles are at

the same time moving towards the cathode and if the cathode is perforated they pass through the perforation and appear behind the cathode in the form of luminescent rays known as *canal* or positive rays. They are found to carry a positive charge from the effect of Electric or magnetic fields upon them. The deflection which they suffer through such fields may be recorded by photographic methods: and from measurement of the deflection their velocity and the ratio of mass to charge may be calculated. In this way it has been discovered that no positive Electron corresponding to the negative Electron has been discovered. The unit positive charge is always associated with a mass equal to or greater than that of an atom of Hydrogen.

The atom then must be regarded as a structure consisting of positive and negative electricity—the negative being in the form of Electrons of negligible mass, the positive on the other hand being definitely associated with the massive part of the atom. The massive part is recognised as forming the nucleus—or core of atom. In it there is always found an excess of positive Electricity, though in every instance save that of the Hydrogen nucleus, the nucleus of the atom contains negative Electrons as well. Rutherford, who first discovered the structure of the atom conceived of it as consisting of a positively charged nucleus in which resides, practically the whole mass of the atom, and round which the Electrons revolve—like planets round a Sun. When any charged particle such as an Electron is accelerated or retarded, an Electro magnetic wave it sets up, which if the disturbance is of sufficient magnitude may reveal itself as light or X rays. Conversely X rays and light of short wave lengths are capable of liberating electrons from bodies on which they fall. X rays are produced by placing in the path of the cathode rays, as they are thrown off from the cathode, a positive Electrode from another battery. The cathodal rays are stopped in their course and from them a new set of rays proceed which are called

X rays. They do not consist of a stream of electrically charged particles but are wave motions of very short length.

(To be continued.)

MRS. N. H. BLAIR.

LORD BUDDHA

BY A. S. MUDALIYAR

III.

The most glorious Lord, the best, the noblest, and the greatest of the human race, appeared on earth some five and twenty centuries ago, to drive away from the brain of man the ghost of superstition, to unveil Truth to the wondering gaze of mankind, and to celebrate Love above all things. To put out the fires of desire, to quench the flames of hatred, to burn and bury sorrow and to take the human race to Nirvāna, to Absolute Rest the Great Tathāgata appeared on the stage of life. To expose human vanity in all its hideousness, to convict Error of Ignorance, and to glorify Truth and Righteousness, the Holy Buddha was born, with a world-wide sympathy which embraced all forms of life. Born a prince to luxury, to pleasure and to glory, as the son of SUDDHODANA, KING OF KAPILAVASTU, of the SAKYA race, he reached manhood in a splendid isolation,—like a brilliant star that dwells apart. Having lost his mother MAYADEVI within seven days of his birth, the child began to grow musing to himself. The vain shows of the world had no charms for him. He was never raptured with the good things of the earth. He was ever living on the topmost heights of thought. To dislodge him from his sublime contemplation, he was married to Yasodara, a paragon of beauty and virtue, and she bore him a pretty son whom he named Rahula, for he thought him to be a tight bond that was intended to bind him to wife and home. The sights of pain and misery, of old age and sick-

ness, of decay and death, made him almost impatient of human life and sorrow. And the sight of a hermit, calm and serene, had influence enough to make him believe that that was a glorious life. True, there were—there are—many noble souls who renounce this world and all its possessions, but they did so only for their own salvation. But he the grand Exemplar of Renunciation, gave up everything not for himself, not for the deification of his little self, but for the enduring happiness of the human race. Herein lies his excellence. Herein lies the majesty of his renunciation. He found sorrow supreme everywhere. He willed to depose sorrow, and enthrone joy in its place. He wished to seek the ways and means of accomplishing this sublime and glorious work. It was midnight. And it was but the wind that moaned through the boughs and leaves of the trees that were in his palace. His wife's chamber was lamp-lit. The mother was fast asleep with her babe in her arms. He saw them and sighed. And without casting a glance back, and without any other thought than that of the service of humanity, he called for Channa, his charioteer.

"Speak low," Siddhartha said: and bring my horse.
For now the hour is come when I should quit
This golden prison, where my heart lives caged.
To find the truth: which henceforth I will seek
For all men's sake, until the truth be found."
"Alas, dear Prince," answered the charioteer,
"Speak then for nought those wise and holymen
Who cast the stars, and bade us wait to time
When King Suddhodana's great son should rule
Realms upon realms, and be a Lord of lords?
Wilt thou ride hence and let the rich world slip
Out of thy grasp, to hold a beggar's bowl?
Wilt thou go forth into the friendless waste
That hast this Paradise of pleasures here?"

The Prince made answer, "Unto this I came,
And not for thrones: the kingdom that I crave
Is more than many realms—and all things pass
To change and death. Bring me forth Kantaka.'"

(Light of Asia.)

Well, he sent back his charioteer to his palace; exchanged his clothes with those of a mendicant. With nothing but a rag to clothe himself with, and with none but his bowl for his company, he walked on through forests. He tried every one available: he tried every method possible. Having suffered every loss, he felt rather disappointed in not yet finding out the panacea for human misery. Seated under the cool shades of a tree, henceforth to be called the Bo tree, he found at last what he sought so long. He found that self-culture and Universal love—these alone could change the phase of the human race and put an end to all ignorance, to all desire, to all hate and to all misery. And to preach this gospel of culture and love, he went out on his life's mission. He was rejected and cast away. Opposition and ridicule stared him in the face. Nothing daunted, he persisted and persisted till he was understood, till powerful potentates became his willing poens, till the Barber and the Brahmans forgot their distinctions, till man and woman forgot their inequalities, till the whole country was run over with his ardent disciples. The poor and the rich, the learned and illiterate, the high and the low—all flocked to his standard and vied with one another in paying their homage to him. His father, his wife, his son, his kinsmen, all became his converts. Nunneries and Monasteries arose everywhere. Carried away by self-forgetting enthusiasm, hundreds of missionaries sprang up, ready to go to preach the Gospel of Love to thousands of places. Saints and savants, kings and queens, kissed his dust. The outraged humanity found in him a saviour, whose words they laid at their hearts as a soothing anodyne. Full five and forty years he spent in loving ministration to the

sinning and sorrowing humanity, and passed away to his Eternal Rest. Ransack the pages of History and see if you can find one glorious character like his, one sublime renunciation like his, one splendid suffering like his, one laborious and useful life as his. He broke the fetters of custom and authority. He dealt a sublime blow at superstition. He cast to the winds the soul-shrinking creeds of his time. He sought to banish selfishness into cold neglect. Here is it:

"Ye that are slaves of the I, that toil in the service of self from morn to night, that live in constant fear of birth, old age, sickness and death, receive the good tidings that your cruel master exists not."

"Self is our error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted."

"He who has found there is no I, will let go all the lusts and desires of egotism."

(Gospel of Buddha.)

Abolishing Self he insists in Love.

"As a mother, even at the risk of her own life, protects her son, her only son, so he cultivates good will without measure among all beings."

(Gospel of Buddha.)

Unlike the thoughtless, pitiless multitudes, who scorn and starve the sinner to death, the Blessed One gives him strength and peace. Here is it.

'He, whose evil deeds are covered by good deeds, brightens up this world like the moon when she rises from behind the clouds.'

There is no sins but ignorance, and a clear perception of nature of things scatters the clouds of sins. The sinner to-day can develop the possibility in him to become a saint to-morrow. And the saint who has dropped his little-self out of existence, little cares what treatment he gets at the hands of the world. The awakened sage rejoices at his lot, however bitter it be as the fruit of his own act,—and welcomes suffering from every

form as the healer of his heart's wounds. Far above idle metaphysics, far above occult jugglery, far above the learning of curiosity, of infatuation, the Blessed One places love that knows of no self. Here is it.

"Not only by discipline and vows, not only by much learning, do I earn the happiness of release which no worldling can know. Be not confident as long as thou hast not attained the extinction of thirst. The extinction of sinful desire is the highest religion." The attainment of truth is possible only when self is recognised as an illusion. Righteousness can be practiced only when we have freed our mind from the passion of egotism. Perfect peace can dwell only when all vanity has disappeared.

Brushing aside everything else, he asks only for character.

"Do not ask about descent, but ask about conduct."

"Him I call indeed a Brahmana who, though he be guilty of no offence, patiently endures reproaches, bonds and stripes—who, though he cursed by the world, yet cherishes no ill-will towards it."

Caring not for creeds, caring not for philosophical quibbles and other inanities, he asks us:

"Hold fast to the truth as a lamp."

Thus, we see, he sealed the lips of selfishness, of desire, of discord, and of hate. He worked only for love. Love was the root and basis of his life. He bequeathed to the human race the riches of his heart and brain. Abandoning his beloved wife and child, and casting away to the wind his possessions and throne, he courted penury and went into homelessness. With no motive, with no desire, with no favour or threat, with no hate, he went about the world doing good. Scrutinize him how you may, he was all love: he was all pure, he was all good. Kill ignorance, put out desire and hate, and enjoy peace that passeth all understanding in Nirvana. This was his gospel. This was his discovery. To

proclaim this to mankind was his mission in life. And who can say that the world would not be better and happier for his teachings? He worked not for self, not for the individual exaltation of any one, but for the collective good of the whole universe. Words can only falter and murmur to adequately express the glory of this divine man. There was—there is—none kinder, none wiser, none more patient, none more self-sacrificing, none a greater thinker than he. And nothing can be deeper than the truth he enunciated, and nothing can be stronger than the love he evinced for his fellow-beings. May we commune with his mighty spirit and walk in the light of his glorious life and peaceful teachings!

MRS. RHYS DAVIDS AND THE WILL IN BUDDHISM

Mrs. Rhys Davids is on the warpath. The late Dr. Rhys Davids founded the Pali Text Society in 1881. Up to date the Society has published seventy one Texts in 101 volumes. Since 1893 Mrs. Rhys Davids, then Miss Caroline Foley, had been a student of Pali literature. She has done remarkable work in editing and translating Pali Texts since 1900. The Buddhists are grateful to her for what she has done in introducing the psychological portion of the Pali Texts to the Western world. Since the death of her only son a change has come in her attitude towards the Great Teacher, the Buddha Gotama, and now she is maligning the great name. She calls Him whom we love and adore the "small man of Kosala." The enemies of the Buddha, the Brahman Tithiyas, called Him all sorts of low names, but the Indian people raised Him to the highest pinnacle making Him the ninth Avatar of their God Vishnu. In China the followers of Confucius and of Laotze enthroned Him in their Temples, making Him to occupy the central place in their Shrines, while they have placed the Image of Confucius on his right

and the Image of Laotze on the left. To the Buddhist the Tathāgata is the Supreme One in the Universe, the God of Gods, Brahma of Brahmas ; and He is the Teacher of gods and men. For 2500 years He had been receiving the homage of countless millions of human beings. Now comes Mrs. Rhys Davids with her confused knowledge of Buddhism, to tell the Christians that they need not fear the circulation of Buddhist literature because in the whole of the 101 published volumes by the Pali Text Society there is no word in Pali to express the word *will* ! On this one word hang all the "law and the prophets" !

What has the psychologists to say about the will of the fanatical Christians? Had Jesus a will of His own? Have the ordinary Christian people a will of their own, the alcoholic man and woman? In Buddhism there is no prayer, and it is the only religion that delivers the mind of man from the fetters of a creator and dogmatic theologians who keep human beings in a state of fear. The creator feared that man will eat the fruit of the tree of life and live for ever. Had he a will of his own he would not have feared man. What does the book of Genesis say? "Behold the man is become as one of us to know good and evil, and now lest he put forth his hand and take also of the tree of life and eat and live for ever" Genesis chap. 4.22.

Poor man he had a will, but it was destroyed by the creator through fear, lest man will become his equal. A man that prays and lives in eternal fear of an everlasting hell can never have a will of his own. Neither could the dogmatic theologians who harp on saying that man should fear God and that if he does not an eternal hell fire awaits him. No paid servant could have a will of his own. All those who work for wages can have no will of their own. The monarch who sits on the throne has no will of his own. Ex-emperor William when he lost his will had to fly for his life. Napoleon at the battle of Waterloo lost his will and he was taken prisoner and died in St. Helena. Jesus prayed in the garden

of Gethsemane, and said unto his disciples "my soul is exceeding sorrowful, even unto death, and he prayed and fell on his face, and said O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Matt 26.39. And on the cross having no will of his own he cried with a loud voice 'My God, My God, why hast thou forsaken me'! Ibid ch 17. v. 47.

Mrs. Rhys Davids has found no will in Buddhism, and yet the whole of the Kammattāna bhāvana is a kind of mystic psychical training to develop the adhiśhāna (adhiṭṭhāna) so necessary to do the ten kinds of iddhi, the power to do phenomenally marvellous wonders which Christians call 'miracles.' If ordinary people have a will of their own they would not be slaves of some body else. Certain men are slaves of women, and some women are slaves of men, and the majority of both are slaves of their senses. Such could not have a will of their own. The iddhikathā of the Patisambhida unmistakeably shows the power of the trained human will. What is a house? It is the co-ordination of walls, rafts, beams etc., that go to make up the house. The final words of the Tathāgata were a clear pronouncement of the inherency of the will of those who try to lead the holy life. Depend on none, depend on self and on Truth.

THE ANAGARIKA DHARMAPALA.

MADHYAMIKA APHORISMS

PART II.

By Hirendra Lal Sen-Gupta, M.A., Late Senior fellow of the Institute of Philosophy at Amalner.

The late Dr. S. C. Vidyabhusan, M.A., PH.D. in his earlier days edited and translated some Mādhyamika Aphorisms of Nāgārjuna. About ten Chapters of them already appeared in

the then Buddhist Text book Society's Journal in the early nineties of the last era. But with the discontinuance of the Journal, the late Dr. Vidyabhusan who was already occupied in many works, stopped his edition and translation of this important piece of work and the following pages edited and translated by his pupil are meant as a supplement to that earlier portion which had already appeared in the said Journal and left incomplete by that eminent scholar.

It is the earnest desire of the present translator to add to this, a brief survey about the origin and development of the Mādhyamika philosophy and its influence on the contemporary and later branches of Indian thought. A few pages, in short, appears in the "Buddhist India" of April 1927 by way of an introduction. A connected history of this important branch of Indian philosophy with an account of its notable exponents will in course of time appear in this Journal in later issues.

CHAPTER XI.

पुर्वापर कोटिपरीक्षा नामैकदशमं प्रकरणम् ।

पुर्वा प्रणायते कोटिर्नैत्युवाच महामुनिः

संसारोह्नवराग्नो हि नास्यादिर्नापि पश्चिमं ॥ १ ॥

1. The great sage has said that the earliest extremity cannot be traced. The world neither appears nor disappears. It has neither a beginning nor an end.

नैवाग्रं नावरं यस्य तस्य मध्यं कुतो भवेत्

तस्मान्नात्रोपपद्यन्ते पुर्वापर सहक्रमाः ॥ २ ॥

2. If it neither appears nor disappears, how can it occupy an intermediate position? Hence it is wrong to stick to the principle of sequence or simultaneity.

पुर्वं जातिर्यदि भवेज्जरामरणमुत्तरं

निर्जरा मरणा जातिर्भवेज्जायेत वामृतः ॥ ३ ॥

3. If birth precedes old age and death, then there will be an immortality specially when there is birth without old age and decay.

पश्चाज्जातिर्यदि भवेत् जरामरणमादितः

अहेतुकमजातस्य स्याज्जरामरणं कथं ॥ ४ ॥

4. (But) if decay and death precedes birth, then how can that birth which is without a cause have decay and death?

न जरामरणेनैव जातिश्च सहयुज्यते

मृयेत जायमानश्च स्याच्चाहेतुकतोभयोः ॥ ५ ॥

5. Birth can not be placed along with decay and death. That which is both born and uncaused may die.

तत्र न प्रभन्त्येते पुर्वपर सहकृपाः

प्रपञ्चयन्ति तां जातिं तज्जरामरणं च किं ॥ ६ ॥

6. Where both succession and simultaneity can not shine, how can (the Aryas) signify (the world) with birth, decay and death?

कार्यं च कारणं चैव लक्ष्यं लक्षणमेव च

वेदना वेदकश्चैव सन्त्यर्था ये च केचन ॥ ७ ॥

7. There must exist the effect and the cause, the sign and the significance, knowledge and the knower whoever he may be.

पुर्वा न विद्यते कोटिः संसारस्य न केवलं

सर्वेषामपि भावानां पुर्वो कोटी न विद्यते ॥ ८ ॥

8. It is not only that there is no earliest point of this world but also all things of the world have no such earliest point.

CHAPTER XII.

दुःख परीक्षा नाम द्वादशमं प्रकरणम् ॥

This chapter aims at refuting those who hold that there is *Atmā* (आत्मा) signifying *सुख, दुःख* etc.

स्वयंकृतं परकृतं द्वाभ्यां कृतमहेतुकं

दुःखमित्येक इच्छन्ति तच्च कार्यं न युज्यते ॥ १ ॥

1. There are some who hold that sufferings are brought about by the agency of the self or, of others or of both or of uncaused. Hence it can not be an effect.

[N. B.—It is a refutation of the doctrines of those who think that pain comes as a result of one's own action or of other's or of both, or of uncaused something.]

स्वयंकृतं यदि भवेत् प्रतीत्य न ततो भवेत्

स्कन्धानिमानमी स्कन्धाः संभवन्ति प्रतीत्य हि ॥ २ ॥

2. If it be self caused then its existence does not depend on others. But other [new] skandhas e.g., desires etc. arise on those (old) skandhas [which is a contradiction.]

[N. B.—The first theory namely that pain comes from the agency of the self is refuted here. The twelve *Nidānas* are divided into two parts : one beginning with *Avidyā* and ending with death (*marana*) and the other beginning with *soka* (remorse), *parideva* (repentance) and ending with the last. The first portion of this is called

मरणान्तिक स्कन्ध because it ends with death, and it implies *सुख, दुःख**]

And now the second theory that pain can not come of others is proved here :—

यद्यमीभ्य इमेऽन्ये स्युरेभ्यो वामी परे यदि

भवेत् परकृतं दुःखं परैवेभिरमीकृताः ॥ ३ ॥

3. If these elements be quite foreign to others or if other elements (which begins with *Avidyā* and ends with death) be

* See *Bhāmati* Bombay Edn. p. 528.

different from the previous ones, then suffering may be caused by others while these (skandhas ending with death) may as well be caused by others.

स्वपुद्गलं कृतं दुःखं यदि दुःखं पुनर्विज्ञा
स्वपुद्गलः स कतमो येन दुःखं स्वयंकृतं ॥ ४ ॥

4. If sufferings are caused by the self and not by pain alone then what is the nature of that self by which sufferings come of themselves.

That is, दुःखं can not be both cause and effect.

परपुद्गलजं दुःखं यदि यस्मै प्रदीयते
परेण कृत्वा तद् दुःखं स दुःखेन विना कुतः ॥ ५ ॥

If sufferings come as a result of the agency of others, then how is it that it is attributed by some to one (i.e. to the Devas) who are quite unaffected by pain at all.

परपुद्गलजं दुःखं यदि क (:) परपुद्गलः
विना दुःखेन यः कृत्वा परस्मै प्रदिनोति तत् ॥ ६ ॥

If pain is a creation of others, then how can it be that there is some who even though untouched by pain, yet transmits the same to others.

स्वयं कृतस्याप्रसिद्धे दुःखं परकृतं कुतः
परोहि दुःखं यत्कुर्यात् तस्य स्यात् स्वयं कृतं ॥ ७ ॥

7. When pain can not be brought about by one's own self how can it then be brought about by others? If others bring about pain, in that case, it belongs to him.

न तावत् स्वकृतं दुःखं नहि तेनैव तत्कृतं
परो नात्मकतश्चैत् स्याद् दुःखं परकृतं कथं ॥ ८ ॥

8. Pain can not be self-created. For it can not be its own cause. If in the latter case, pain is not its own cause, then how can it be caused by others?

स्यादुभाभ्यां कृतं दुःखं स्यादेकैकं कृतं यदि
पराकारास्वयंकारं दुःखमहेतुकं कुतः इति ॥ ६ ॥

9. If pain is the creation of each, or of others, then in that case, it can come of both. For, how can that which does not come of others or of itself, exist without a cause.

न केवलं हि दुःखस्य चातुर्विध्यं न विद्यते
सर्वेषां बह्वानामपि भावानां चातुर्विध्यं न विद्यते ॥ १० ॥

10. It is not only that these four causes are applicable in the case of pain but they are also applicable in the case of other objects.

Thus all things beginning with दुःख (pain) have no cause. They seem to be so owing to Samvritti or Avidyā.

CHAPTER XIII.

संस्कार परीक्षा नाम त्रयोदशमं प्रकरणं ॥

तण्मूषा मोषधर्मं यद्वगवानित्य भाषत
सर्वे च मोषधर्माणः संस्कारास्तेन ते मूषा ॥ १ ॥

The lord has said that all destructible things are illusory. Hence the composite things (i.e. world). Which are destructible are illusory.

तण्मूषा मोषधर्मं यद्यदि किं तत्रमुच्यते
एतच्छुक्लं भगवता शून्यतापरिदीपकं ॥ २ ॥

2. If all destructible things are illusory, then what is that which undergoes decay? The Lord while explaining Suññata laid down this theory which implies that things have no self-existence.

[N. B.—It is shewn here that everything is illusory. The truth is that the objects do not exist by themselves.]

भावानां निःस्वभावत्वमन्यथा भावदर्शनात्

अस्वभावो भावो नास्ति भावानां शून्यता यतः ॥ ३ ॥

3. As all objects manifest themselves in a different form, they have not therefore any fixed form whatever. There can not be an object without its form or existence. Objects therefore have no fixed position.

[N. B.—Here the theory that objects have no existence is refuted. It is shown that objects have no firm position.]

कस्य स्यादन्यथाभावः स्वभावश्चेन्न विद्यते

कस्य स्यादन्यथा भावः स्वभावो यदि विद्यते ॥ ४ ॥

4. If objects have no distinct form, then what is that, which appears in a different form? [Even] if there be a self-existence, then what is that which assumes a different form?

तस्यैव नान्यथाभावो नाप्यन्यस्यैव युज्यते

युवा न जीर्यते यस्माद्यस्माज्जीर्णो न जीर्यते ॥ ५ ॥

5. The one and the same thing can not assume a different form and so also a foreign thing can not assume this form. For youth can not assume the [nature of] old stage just as an old man who has got age, can not himself assume old age again.

तस्य चेदन्यथा भावः क्षीरमेव भवेद्विधि

क्षीरादन्यस्य वस्यचिद्विधि भावो भविष्यति ॥ ६ ॥

6. If there can arise a different form out of the same, then milk might as well be a curd. If (you think that), the milk while losing its own character, turns into curd, then in that case, another different thing might also form curd.

The non-existence theory is refuted in two ways :—

(a) because there is parināma, objects change into another form.

(b) because sunyatā is the inherent quality of objects, the quality does not exist without an object and vice versa. Sunyatā means neither originator by itself nor existence by itself.

The first point has been refuted here. A refutation of the second point follows next.

यद्यशून्यं भवेत् किञ्चित्तस्याच्छून्यमिति किञ्चन

न किञ्चिदस्त्यशून्यं च कुतः शून्यं भविष्यति ॥ ७ ॥

7. If there be anything like Asunyatā (not Sunya), then there must also be something by name "Sunya." [But] there is nothing of the kind called "Asennya." How can therefore "Sanya" come to be?

Sunyatā is not the essential of a thing. It is imaginary like the flowers in the sky. If it be imaginary, then how can there be anything that supports it?

शून्यता सर्वदृष्टीनां प्रोक्ता निःसरणं जिनैः

येसां तु शून्यतादृष्टिस्तानसाध्यान् वमाप्तिरे ॥ ८ ॥

8. Sunyatā is meant to be a complete expulsion of all kinds of beliefs. [heresies]. It is thus held by the Jinas, whoever hold that there is Sunyatā still, they are said to be incorrigible.

In Buddha's time there were many heretical teachers* 6 of them are repeatedly mentioned in the Buddhist and Jaina books e.g. Samāññaphala Sutta of the Digha Nikāya. Besides these there were various *dīthi*s numbering about sixty-two which find mention in the Brahmajāla Suttanta of the Digha Nikāya. They are also classified under various clauses† such as eternalists, non-eternalist, eelwigglers, etc. These *dīthi*s or beliefs were in existence for a long time and are perhaps older than Buddhism. Buddha himself tried to disassociate his views from these.

CHAPTER XIV.

संसर्ग परीक्षा नाम चतुर्दशमं प्रकरणं ॥

In this chapter, a discourse on Sanskāras or qualities whose relations bring about the idea of the existence of things as some (e.g., the Abhidhammikas) hold, is given. The relation among the sight, seer and the seen is held to be false in as much as there is no object (bhāva) at all.

* See Digha Nikaya Vol. I. P. T. S. p. 49.59.

† Ibid, p. 39.46.

द्रष्टव्यं दर्शनं द्रष्टा त्रीरेतानि द्विशोद्विशः

सर्वशब्द न संसर्गमन्योन्येन व्रजन्त्युत ॥ १ ॥

1. The objects of sight, sight, seer and the instrument of sight [i.e., the eye], these three have no connection with one another by two and two. They are not also connected even if they are taken as a whole.

एवं रागश्च रक्तश्च रञ्जनीयं च दृश्यतां

त्रैधेन शेषाः ल्लेशाश्च शेषायायातनानिच ॥ २ ॥

2. Thus in the same way attachment, lover and objects of attachment should also be scrutinised. So also in the same way the three kinds of kleshas and the Ayatanas and the rest, should be treated.

अन्येनान्यस्य संसर्गस्तच्चान्यत्वं न विद्यते

द्रष्टव्यप्रभृतीनां यन्न संसर्गं व्रजन्त्यतः ॥ ३ ॥

3. Connections [of one thing with another] can only be possible between two objects of different kinds. But [here] difference does not exist between the objects of sight etc. Thus they can not be connected together.

न च केवलमन्यत्वं द्रष्टव्यादेर्ण विद्यते

कस्यचित् केवलचित्तमार्थं नान्यत्वमुपपद्यते ॥ ४ ॥

4. It is not only that there is no difference among the objects of sight but difference also does not lie in any and everything whatsoever.

अन्यदन्यत्प्रतीत्यान्यन्नान्यदन्यद्वृत्तेऽन्यतः

यत् प्रतीत्य च यत् तस्मात्तदन्यन्नोपपद्यते ॥ ५ ॥

5. One thing [i.e., ghata] is said to be different from the other [i.e., Pata] in relation to the latter. The latter (i.e., Pata) can not be different (from the former) without being related to the former (i.e., pata).

That is, ghata is not different from (Pata) for it (ghata) depends on the former (Pata).

यदन्यदन्यदन्यस्मादन्यस्माद् भवेत्

तदन्यदन्यदन्यस्मादने नास्ति च नास्त्यतः ॥ ६ ॥

6. If one thing which is different (i.e., ghaṭa) be different without being related at all to a second different object and if that very one which is different, be such, without being related to another, then, in that case, every variant form will be different from others even without being related to one another.

Therefore one thing is not different from another i.e., one ghaṭa is not different from paṭa; the one differs from the other in comparison only. Otherwise there is no differentiation.

नान्यस्मिन् विद्यतेऽन्यत्वमनन्यस्मिन् न विद्यते

अविद्यमाने चान्यत्वे नास्त्यन्यद्वा तदेव वा ॥ ७ ॥

7. The differentiation is not possible either in different or in non-different objects. If differentiation be eliminated then there is neither the different nor the same bodies.

न तेन तस्य संसर्गो नान्येनान्यस्य युज्यते

संसृज्यमानं संसृष्टं संसृष्टा च न विद्यते ॥ इति । ८ ।

8. There is no association between the one and the same body and it is not proper to say that there is any association between two different things.

And so there is no possibility of any connection, of any connected (objects) and of any future connection.

It is only by means of association that things come to be. If association be eliminated, the existence of things will then be a nullity.

(To be continued).

VEGETARIANISM

I give below for the consideration of the thinking section of the Buddhist Burmans, especially housewives, figures of the number of animals slaughtered during the year 1925-26.

This is in 38 Municipalities out of the 58 in our province. (See separate list A).

It is very surprising why we the Buddhists of the East, unlike those of the West, are meat eaters, though they repeat every morning the first noble precept that they will not take life, either directly or indirectly. The meat sold today in the markets cannot be described as "pan-thu-ku," as it is only carted from the slaughtered houses and not from "pan-thu-ku" houses. Every Buddhist knows well that the meat he eats daily is deliberately slaughtered, yet he twists the first precept and regards it as "pan-thu-ku."

Even the great Buddhist Emperor, Asoka, who introduced Buddhism into our land in the year 259 B.C. abstained from meat eating as can be seen from the following rock edict. (See separate letter B).

When will the Burma Buddhists, especially clergy, cease twisting the teaching of the Tathāgata, under the expression "Pānātipātā veramani sikkhāpadam samādiyami," and try to save the defenceless animals, "even as a mother at the risk of her own life protects her son."

Literature on vegetarianism can be had of—

KYAW HLA, F.T.S.,

Mandalay Vegetarian Society,

Asian Buddhist Mission House,

32, Bombine Avenue, Mandalay.

A

	Buff- aloes	Bull- ocks	Cows	Calves	Goats	Sheep	Pigs	TOTAL
Akyab ...	44	1,000	676	821	629	...	...	3,170
Kymukpyu ...	...	53	205	29	...	...	...	284
Sandoway ...	1	86	274	...	...	...	...	361
Syriam ...	...	656	...	...	1,864	...	...	2,520
Insein ...	5	620	95	35	670	32	400	2,057
Pegu ...	52	1,429	...	...	1,299	67	1,637	4,504
Nyaunglebin ...	...	331	...	...	...	...	...	331
Minhla ...	38	173	39	...	...	...	379	629
Shwedaung ...	9	233	764	...	...	...	261	1,267
Paungde ...	306	1,439	...	10	886	...	1,574	4,215

	Buff- aloes	Bull- locks	Cows	Calves	Goats	Sheep	Pigs	TOTAL
Shwegyin ... ..	...	226	53	...	330	...	353	962
Thayetmyo ... ..	...	1,116	26	...	...	...	...	1,142
Allanmyo ... ..	...	450	13	5	250	15	300	1,033
Ywataung								
Maubin ... ..	...	106	4	190	163	...	720	1,183
Danubyu ... ..	...	232	...	...	100	...	365	697
Bassein	234	2,509	...	1	2,937	695	2,869	9,245
Henzada ... ..	...	351	...	...	571	65	...	987
Pyu ... ..	...	264	...	...	808	77	1,165	2,314
Kyangin	18	406	...	...	27	...	340	791
Wakema ... ..	...	120	94	...	269	...	377	860
Pyapon ... ..	...	306	...	...	265	...	350	921
Thaton ... ..	...	438	...	...	706	...	1,354	2,498
Moulmein ... ..	...	524	1,696	432	2,600	34	4,693	9,979
Mergui ... ..	...	88	105	145	...	...	1,385	1,723
Shwebo ... ..	...	399	...	...	51	1,257	1,072	2,779
Sagaing ... ..	...	90	308	154	...	...	...	552
Pakokku ... ..	...	772	126	...	1,934	3	5,359	8,194
Minbu ... ..	...	403	701	...	397	12	584	2,097
Yenangyaung ... ..	...	775	5,975	105	...	2,855	...	9,710
Mandalay	1,112	2,589	7,743	1,741	8,162	9,751	13,826	44,924
Maymyo ... ..	...	971	2,193	885	879	4,996	633	10,557
Pyinmana ... ..	...	1,114	...	...	2,356	856	1,969	6,295
Myingyan ... ..	...	304	...	...	904	200	3,240	4,648
Bhamo ... ..	...	187	28	13	142	137	4,380	4,887
Rangoon	2,337	17,005	11,799	2,720	100,643	49,772	29,446	213,722
Total	4,156	37,765	32,941	7,286	130,042	70,844	79,031	362,038

B

ASOKA'S (GIRNAR-KATHIAWAR) EDICT

On the sacredness of life.

This rescript on morality has been caused to be written by King Devanampriya Priyadarsin. Here no living being must be killed and sacrificed. And no festival meeting must be held. For King Devanampriya Priyadarsin sees much evil in festival meetings. But there are also some festival meetings which are considered meritorious by King Devanampriya Priyadarsin. Many hundred thousands of animals were killed daily for the sake of curry. But now, when this rescript on morality is written, only 3 animals are being killed (daily) for the sake of curry, (*viz.*,) 2 peacocks (and) 1 deer, (but) even this deer not regularly. Even these 3 animals shall not be killed in future.

MAHA BODHI SOCIETY OF INDIA

A general meeting of the Maha Bodhi Society was held on Saturday the 19th March 1927 at the Society Headquarters, College Square, Calcutta. Mr. S. C. Mookerjee, Bar-at-Law occupied the Chair. A large gathering was present.

The Anagarika Dharmapala in explaining the activities of the Society said that the first duty of the meeting would be to elect a President in succession to the late Sir Asutosh Mukherjee. He said that it might be asked why a president was not elected just after the death of the late President. Sir Asutosh's death created such a sense of loss it was then impossible to find out a suitable person to take the place of such an illustrious personage as Sir Asutosh. At the same time the Anagarika fell ill and was ordered to take treatment, so he had to leave for Ceylon. Though he again visited Calcutta in 1924 he was unfortunately not able to do anything in this matter owing to continuous ill health and finally in 1925 he had to go to Europe to take expert treatment. Now the Anagarika felt very happy that he could enlist the sympathy of the Hon. Mr. Justice Manmatha Nath Mukherji who had consented to be the President. He had no doubt that Mr. Justice Mukherji would fill up the vacant place with equal success bringing glory to the Society and extending its usefulness throughout India and outside.

The Anagarika then touched upon the Buddhist Missionary work started in England and said that he had to leave the Indian affairs in the hands of the members and office-bearers and that it was really an encouragement to him that he was able to entrust the work to Mr. Justice Manmatha Nath Mukherji.

He said that he found a great and hopeful field for missionary work in London. England sends her best men to the East to preach Christianity and it was for the Indians and Ceylonese to send their best men to the West in order to give the best spiritual culture to the westerners. He had now

worked in India for 37 years and he was, as it were, a domiciled Bengalee. He was thankful to all the Bengalee friends but for whose hospitality and co-operation success would have been rather difficult to achieve. As a result of his labour they had now among them a beautiful Vihara, a splendid lecture hall and a library. This great city of Calcutta was now sanctified by the body relic of the Lord Tathāgata which was enshrined in the stupa inside the Vihāra. Buddhism which was almost unknown 36 years ago had been revived and people of India have been given a new stimulus as a result of the activities of the Society. They all took greater interest in Buddhist revival. In one of the Asoka Edicts it is mentioned that every one could become great if one only tried. This is the lesson that the Maha Bodhi Society was trying to inculcate in the minds of the masses of the people.

Thanks to the generosity of that noble lady Mrs. Foster the Society was in a sound financial situation and the officials never asked the Indians for pecuniary support. But now that the activities of the M. B. S. have been multiplied and more centres of work have been opened it was necessary to appeal for more funds.

Lastly the Anagarika intimated that he would sail for England on the 7th April and hoped that the good work of the Society would be carried on by the members and its usefulness would ever be enhanced.

The following were elected Office-bearers :—

PRESIDENT :

Hon. Mr. Justice Manmatha Nath Mukherji, M.A., B.L.,
Judge, Calcutta High Court.

VICE-PRESIDENTS :

Rai Bahadur Pandit Sheo Narain, Advocate, Lahore.
Mr. S. C. Mookerjee, Bar-at-Law.

FOUNDER AND GENERAL SECY. (FOR LIFE):

The Revd. Anagarika Dharmapala.

HON. LEGAL ADVISER :

Hirendra Nath Dutta Esq., M.A., B.L.,

CORRESPONDING SECY :

Mr. Nareshnath Mookerjee,

Recording Secy. and Treasurer.

Brahmachari Devapriya Walisingha,

ASSISTANT SECY :

Mr. P. P. Siriwardene.

An influential governing body was elected including representatives from various Buddhist countries to carry on the activities of the Society.

A sub-committee was also formed to revise the existing rules and submit the same for consideration.

RESOLUTIONS :

The following resolutions were unanimously passed :—

(1) That this meeting of the Maha Bodhi Society of India desires to place on record its high appreciation of the work started by the Rev. Anagarika Dharmapala for the enlightenment of the people of England and the propagation of Aryan culture which will be the means for the true union between England and India and pledges itself to support the work by all means in its power.

This meeting expresses its hearty thanks to all friends, sympathisers and supporters in England who have extended ungrudging assistance to the Anagarika Dharmapala and ensured in a great way the success of his mission.

(2) This meeting once again records its grateful appreciation of the large hearted generosity of Mrs. Foster who has supported the movement represented by the Society with munificent gifts and benefactions and invokes the blessings of the Tathagata upon her.

Proposed by Mr. Sachindra Nath Mookerjee.

Seconded by Dr. B. L. Choudhury.

(3) This meeting places on record its high appreciation of

the honorary work done by Mr. Hirendra Nath Dutta as legal adviser and conveys its grateful thanks to him for his excellent services.

Proposed by Mr. C. C. Bose.

Seconded by Mr. Devapriya Walisingha.

At the close of the meeting Mr. Sachindra Nath Mookerji in a neat little speech emphasised the fact that Buddha's message was the one thing needed for the uplift of the masses and that it was for them to work up the Society in Calcutta while the Anagarika was engaged in missionary work in London. He wished the Anagarika all success and long life.

PROSPECTS OF BUDDHISM IN INDIA

Pessimists do not see any sign of revival of Buddhism in India. Their views are somewhat like this:—

"The masses cannot be satisfied with a philosophic religion. They want comforting religion in which they can invoke the supernatural for their religious craving or for temporal benefit. They want pilgrimages, Gurus, Murshads and Saints. Either invisible divinity or symbols of the attributes of the Divinity are needed to be invoked by them to relieve trouble or grant them boons and favours. They do not understand objectless charity. Their charities are bargains with the bestower of prosperity in the hope of hundred times rewards. Superstitions are most congenial to their temperaments. The educated few read religions as curiosities. They are quite content with the religion they are born in. They do not bother themselves about truth."

The optimists think otherwise, they argue some what like this:—

"History tells us that religion has been a source of evil as well as good and that religion is a necessity both for the masses and the educated. The world is progressing steadily.

We have had a thousand varieties of religious thought and worship, e.g., Nature worship, fetish worship, animal worship, idolatry, incarnations of divinity, obscurities, immoralities—ancestor worship, tomb worship, saints, priests, mantras, sacrifices, superstitions. We have had prophets, inspirations, revelations, Gods and Goddesses. Age of reason is setting in. Remnants of ignorance and superstitions are no more than fossils. Multifarious conditions of social and political life now require a code of morals for the regulation of human conduct. Peace, harmony, amity are taking the place of religious persecution, religious quarrels and antagonisms between races. Religion can not be banished wholesale. Nations now quarrel only for the sake of aggrandisement. The bone of contention is not religion but material prosperity. There is no reason why rationalism will not eventually be the ruling principle. Education is fast spreading which will cut at the roots of fanaticism, bigotry and superstition. Speculator's are fast vanishing giving place to scientific truths. If this course is not impeded, we shall have a different world in a few centuries. Buddhism will be the only religion for the whole world to fall back upon."

One cannot say with any confidence whether Europe and America will adhere to Christianity. Let us survey the situation in India.

(1) Arya Samajists are keen on the revival of Vedic religion and are steadily deflecting from popular Hinduism. Circumstances of the country force them to make common cause with orthodox Hindus who in turn recognize Arya Samajists as towers of strength. The educational work of the Arya Samajists deserves all praise. It is not likely that they will relapse into popular Hinduism. It is, however, possible they may pave the way for revival of Buddhism which they certainly appreciate.

(2) Brahma Samaj has little life now. Their activity is slackened. It is possible they may some day go over to a

School of Buddhism Northern, if one likes to call it so. It will appeal to them best.

(3) Sikhs. They have a very simple religion. It is a debatable question whether Sikhism is any independent religion or it is a mixture of Vedantism, Buddhism and Hinduism. The element of a personal God is too prominent among them, besides a spirit of Militarism. Both of these elements will not incline them towards Buddhism.

(4) *Modern Hindus*. Their behaviour is peculiar. Political exigencies are forcing them not to oppose *Shuddhi* in so far as it means reclamation of deserters from Hindu fold. They are very lukewarm as to converting Muhammadans and Christians to Hinduism. They inwardly do not like their introduction into their society but they do not openly oppose the propaganda of Buddhists and Arya Samajists in this direction. With this mentality, they continue to retain their old customs, rites and practices in tact. Their compendious system called Hinduism is quite capable to accommodate every thing ancient and modern. This virtue of adaptability is their great asset. Their attitude towards Buddhist propaganda is not antagonistic. They may not move actively in the field for Hinduising people of other faiths but they would not mind others doing the work in which they tacitly acquire. They watch everything going on around them but they themselves act very tactfully.

Before any hope of revival of Buddhism can be entertained what is required is Buddhistic propaganda on an extensive scale in all the vernaculars of the country and a band of preachers all over the country.

SHEO NARAIN.

BACK TO THE MASTER !

If Buddhism is to be understood properly it must be understood in the words of the Master.

Remember His anxiety that every Bhikkhu should know the Dharma thoroughly and get his doubts removed before He entered into the Final Release. As the devoted Bhikkhus sat around Him in tense silence in that supreme moment of Mahāparinibbāna His foremost thought was that He must not leave any one in doubt about His teachings. Remember the deep pathos of His appeal to the assembled sangha that they should have their difficulties explained before His Passing Away, so that there might be no occasion to repent afterwards after He had passed into Silence. And when the Sangha signified thrice by silence that no doubts troubled their minds, He was satisfied, uttered His last injunction and sank into the mystic concentration spanning the two shores. Remember His last words uttered in that supreme moment, words instinct with a vital force which still sustains the faithful all over the world, "Handadāni Bhikkhave, Vayadhammā sankhārā appamādena sampādetthati." "The dross adheres to the pilgrim's soul only for a while, strive steadily." The certainty of Emancipation and the Effort which brings it about are the corner stones of Buddhist life even now, and the centuries that have rolled away since the Master delivered His world-redeeming message make no difference.

The best way to try to understand Him is not by poring over annotations and getting befogged in clouds of fine scholastic mist, but by trying to read the message of Buddha in the light of experience and of the appeal it makes to the human heart. The Dhamma is "Ehi-passika," "Dittha-dhammika"—it is to be experienced and realised. The pragmatism of Buddhism is a challenge to experience. If Buddhism achieved any success it did so because it appealed to universal experience and because experience upheld it.

First of all get to the very words of the Master and then interpret them by your innermost experience.

D. N. SEN.

BOOK REVIEW

Principles of Indian Silpa Sastra with the text of Mayāsastra by Phanindra Nath Bose, Professor of History, Vishva-bharati, Price, Rs. 3-8-0.

The author aims at giving a popular exposition on the principles of Indian Silpa Sāstra as expounded by the Indian āchāryas. He has paid special attention to Indian Painting and Iconography which has been treated at length by Mr. O. C. Ganguly in his book "The South Indian Bronzes" and by Mr. Gopinath Rao in his Indian Iconography with numerous illustrations. The present book would have been highly interesting if it had embodied a few observations on the size and measure of the old images and pictures and of the old temples. The author deserves grateful congratulations of all lovers of Ancient Indian for placing the Māyā Sāstra within their reach and for the first time attempting a systematic study of the principles of Indian Painting and of collating them from ancient literature. There is on this subject an interesting dissertation by Mr. W. S. Hadaway published in the "Hindu" on the 15th August, 1912, which the present book does not mention. Notwithstanding this, the treatment of the author is ever attractive, particularly, the portion dealing with the decline of the Indian Silpa. The strict orthodox rules which the author refers to are only limitations for the mediocre and the incapacitate. To attribute the downfall to this orthodoxy does not generally meet with universal approval. The familiar example of Natarāja or Ganesha so often cited by Indian artists, supports the above contention. The ancient Greek artists had also their canons and system of proportion and were not mere handicaps to mere arts and imagination. The Silpa Sāstras were compiled in Southern India in the time of the Pāndyas and the Chola kings. Historical facts are

exemplified in the temples and images still existing there. We therefore do not see any sign of decay even in that age.

The book is one which the reading public thinks to be long overdue and we are glad to see that some of the theories put forward by the author deserves a very special commendation.

HIRENDRALAL SEN GUPTA, M.A., B.L.

Ancient Indian Tribes by Dr. B. C. Law, M.A., Ph.D.
Published by the Punjab Oriental Series, 1926.

We congratulate Dr. B. C. Law, M.A., Ph.D. who has within a very short time enriched the two departments of Pāli and Ancient Indian History and culture for adding a supplement to his earlier book on Kshatriya clans. It has so far as we see, exhausted all available information regarding the Kshatriyas of Kosala, Magadha, etc. Much of the information supplied by Dr. Law is based on Vedic, Puranic, Epic, literary, numismatic and other sources. It would have been still more interesting if all the facts had been connected into a history as it has been the case with its predecessor. Nevertheless it is interesting on many points especially for the direct proof of the affinity that existed among the different Kshatriya clans and for the mutual relations among all these states.

We congratulate the author for his perseverance and the attraction for the hitherto neglected subject of Pāli. He is one of the few scholars who fully resemble the Late Dr. Rajendra Lal Mitra and Rai Sarat Chandra Das Bahadur who were during the last era known to be the indefatigable workers in the field of Indian culture.

HIRENDRALAL SEN GUPTA, M.A., B.L.

NOTES AND NEWS

SARNATH VIHARA WORK.

We are glad to state that in spite of various difficulties arrangements are nearing completion for making a start in the above work at an early date. The Anagarika Dharmapala whose arrival we were expecting came to Sarnath on the 1st March and appointed a committee to carry on the work during his absence in England. Owing to the architect's failure

to come to Benares inspite of repeated requests and several other reasons the Committee, with the approval of the Society, has adopted the original plan of Mr. Khanna. This plan had also been approved and sanctioned by the Archaeological Department before the second one was submitted. The original plan which has now been adopted has the advantage of being more spacious and imposing.

The Society deeply regrets that the work could not be started earlier; but considering the heavy odds against it we feel happy that the work could now be commenced. We trust all our supporters and sympathisers will excuse the unavoidable delay and extend us their much valued co-operation. The estimate for this plan will be almost the same as for the other. The Government of India has shown its sympathy by donating the land and we hope our fellow Buddhists will appreciate this action by helping the Society to raise the required amount.

* * * * *

ACTIVITIES AT THE SRI DHARMARAJIKA VIHARA

The following important lectures were delivered during the last month. (1) Japan the Land of Living Buddhism, by Dr. Kalidas Nag, M.A., D.Litt. (Paris), (2) India's Mission to England by The Anagarika Dharmapala, (3) Buddhism as a factor in Asiatic Civilization by Dr. P. C. Bagchi, M.A., D.Litt.

The Pāli Class under Revd. Dharmaratana and Saugata Sugatakanti is progressing well. The chief feature is the interest taken in this class by the younger students. This is a good sign for the future of Pāli studies in Bengal.

* * * * *

GAYA MAHA BODHI HALL

The work of the above Hall has been started at last. Mr. Saugata Sugatakanti has been deputed to supervise the work and it is expected that the work would be completed within three or four months. It will be ready by the next pilgrim season when Buddhists pilgrims from Burma, Ceylon and other countries pour in large numbers. As the hall is about fifteen minutes walk from the Railway Station and on the way to Buddhagaya it will be a welcome resting place for them both on their way to Buddhagaya and back. It is estimated that Rs. 5,000/- will be required to complete the work. We have up to now received only Rs. 411-15-0 from the public. We trust a few generous Buddhists will come forward to contribute the balance.

* * * * *

OUR WAISAKHA NUMBER.

Our Waisakha Purnimā number will be issued before the 16th May, the sacred anniversary of the birth, enlightenment and Parinirvāna of the Blessed One. It will contain articles on various aspects of Buddhism by well known Buddhist writers and will be profusely illustrated. It will contain a special poem written by Dr. Rabindra Nath Tagore. Those who wish to obtain extra copies should inform the Manager in time and also remit Rs. 1/- per copy. Subscribers will of course get it as usual.

* * * * *

OUR CORRESPONDENCE COLUMN.

From the next issue of the Maha Bodhi we have decided to reserve two pages for the expression of the views of our readers on different topics of interest to the Buddhists. There are various questions that are of vital importance to the Buddhists and about which our readers may wish to express their opinion. We are therefore ready to publish their views as space permits us. The Editor reserves the right to withhold publication of letters which he may think not suitable. Letters should be as brief as possible and to the point.

* * * * *

THE BRITISH BUDDHIST.

No. 5 of this interesting little magazine has just arrived. We request our readers to subscribe to it and help the organisers to spread the Dhamma in the West. Sample copies may be had free from the Manager, Maha Bodhi.

OUR EXCHANGES

We acknowledge with thanks the following periodicals:—

The British Buddhist (*monthly*), London; Sinhala Baudhaya (*Weekly*), Colombo; The Bengalee (*Daily*), Calcutta; The Young East (*Monthly*), Tokyo; Calcutta Review (*Monthly*), Calcutta; Indian Antiquary (*Monthly*), Bombay; Indian Review (*Monthly*), Madras; Theosophist (*Monthly*), Madras; Indian Historical Quarterly, Calcutta; Prabuddha Bharata (*Monthly*), Calcutta; Epigraphia Indica; Buddhism in England (*Monthly*), London; Vishwa Bharati (*Quarterly*), Calcutta; Asiatic Review

(Quarterly), London; The Vedanta Kesari (Monthly), Madras; Theosophy in India (Monthly), Benares; Journal of Behar & Orissa Research Society (Quarterly), Patna; Annual Report of the Archaeological Dept; Memoirs of the Archaeological Survey of India; Indian Social Reformer, (Weekly), Bombay; The Open Court (Monthly), Chicago; The Journal of Oriental Research, (Quarterly), Madras; Annals of the Bhandarkar Institute, Poona; The Free Thinker (Weekly), London; Indian Thinker (bi-monthly); Buddhist World (Monthly), Honolulu; Vedic Magazine (Monthly), Lahore; Bulletin of the Museum of Fine Arts (Monthly), Boston; The World and the New Dispensation (Weekly), Calcutta; Buddhist India (Quarterly), Calcutta; Bauddhabani (Monthly), Rangoon; The New Burma (Thrice a week), Rangoon; The Punjab, (Weekly), Lahore; Monthly Doko (Hawaii); Hindu Patrika (Monthly), Jessore; Buddhist Annual of Ceylon; Shrine of Wisdom (Quarterly), London; The Path, Sydney; Dwaja, Java; Andhra Research Journal (Quarterly); Sanskrit Sahitya Parisat, (Monthly); The Eastern Buddhist, Japan.

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TOTAL	411	15	0

EDMUNDS ON THE PETAVATTHU

(The Mahā-Bodhi: Calcutta, January, 1927, pp. 36-41).

ERRATA.

- P. 36. *Dialogues of the Buddha* Vol. III. (Vol. omitted).
 37. "German should be Gehman, (line 15).
 .. Quotation marks for "mocked" are misplaced.
 .. Line 5 from the end "Given" should be *giver*.
 38. The word *ancient* is omitted from the end of the fourth paragraph.
 40. "There is one mention" should be: *There is NO mention*.
 .. The reference to the Numerical Collection is to the King of Siam's edition.
 Other mistakes are venial.

THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
Maha Bodhi Society.

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the organ of the Buddhist Lodge, London

Edited by A. C. MARCH.

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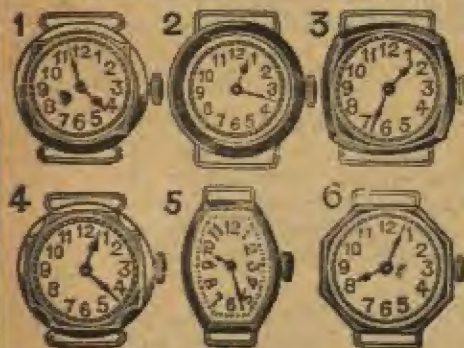
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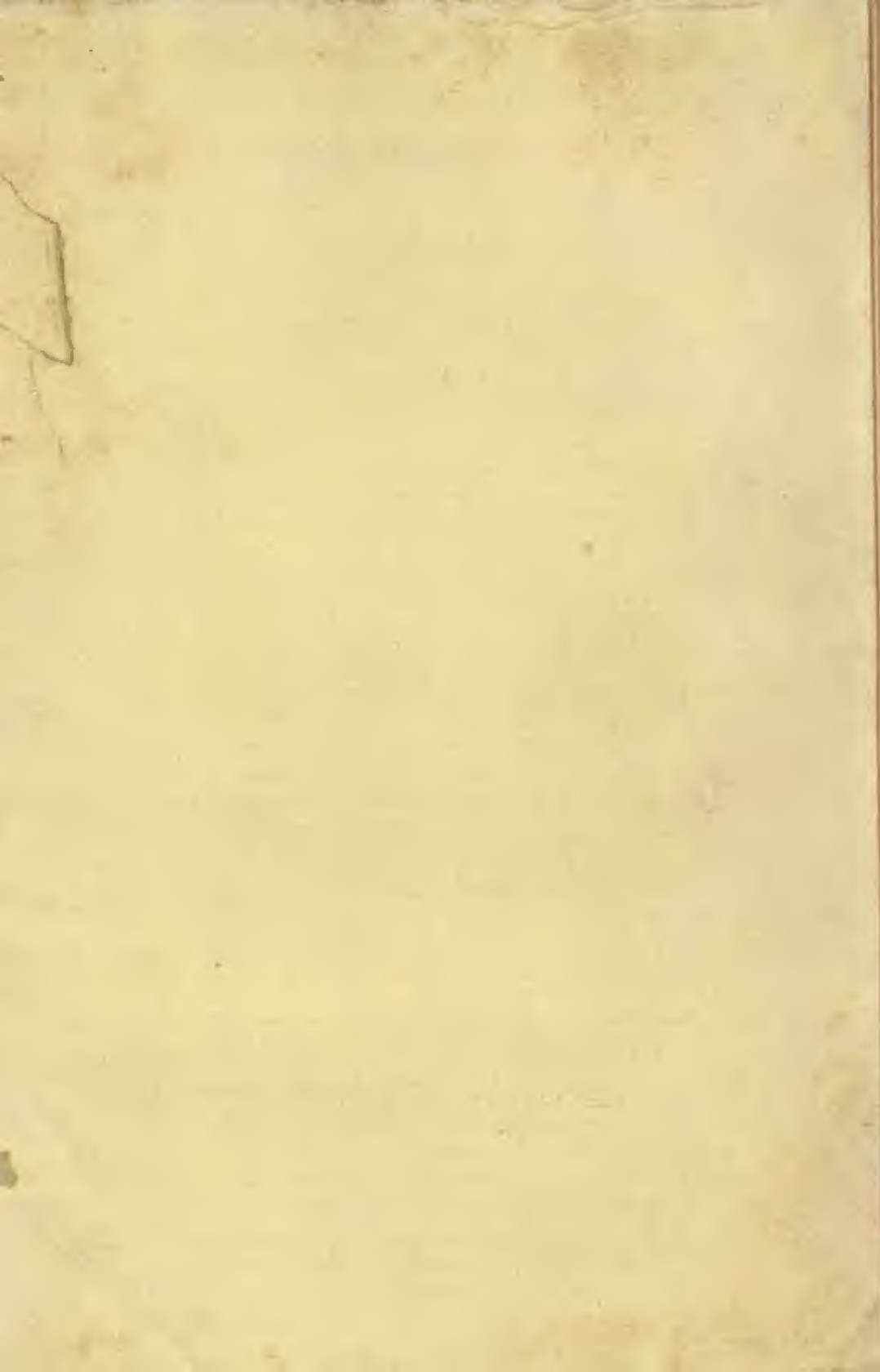




IMAGE OF LORD BUDDHA
executed by Mr. E. H. Brewster of Italy.

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

अथ भिक्षवे चारिकं बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय अत्राय
हिताय सुखाय देवमनुस्सानं दिसेय भिक्षवे यथा आदि कल्लाणं मज्जे कल्लाणं
परियोसानं कल्लाणं सारवं सम्बुद्धं केवलपरिपुषं परिसुद्धं ब्रह्मचरियं पक्कासेयं ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

MAY & JUNE,

B. E. 2470
A. C. 1927

[No. 5 & 6

THE FETTERED : THE FREE

(The Dhaniyasutta.)

[By Miss C. H. HAMAN.]

"So therefore if thou like, now rain, O Sky!"

I

DHANIYA.

"My fine white rice is boiled, my cows are milked."

So said the herdsman, Dhaniya—he who
Was rich in cattle, gear, and earthly store,
A householder, a prosperous wealthy man.
And when his cows came lowing from the field,
Tossing their tails to fend away the flies,
Driven by herd-boys through the mire and murk
Up to their stable-stalls, then he could count them

By hundreds there, red ones and dun and white,
Black ones and brindled ones ;—and when the milk
Flowed from their udders, foaming, yellow-white,
Under the fingers of the milking-maids,
First rattled in the pails then filled them full
With thick and creamy liquid, then good Dhaniya
Foresaw great wealth of fragrant, mellow cheese,
And curds and whey, and butter yellow as gold.
And too, his rice-fields, wet and cool and green
Where barefoot planters worked, and all day long
Cared for the plants within the slippery ooze ;—
These too he saw ;—his planting-land stretch far,
And too his grazing-ground—for miles on miles,
And forest-land and fallow, orchard and farm.—
“I live together with my fellows near
The Mahi River ; and my house is covered—
Strong beams of cedar and the good stout walls
Holding on high the roof of good grass thatch,
Cosy and warm and snug. My fire is kindled ;
I have no fear of frost or rain or wind,
So snugly housed I am. Now rain, O Sky !
My wife, my friend, is near and dear to me.
We have been living for a long time now
In heart and mind together, and I know
Nought evil of her. Never do I hear
That she is quarrelsome with other women
When they have drawn the water from the well,
And with poised earthen jars upon their heads
Pause there awhile to talk. Not once I hear
That she has slandered any neighbour woman,
Or has shown malice. When the talk has turned
On this or that one's faults or seeming sins—
“Oh, do you know, my dear?” or “Have you heard?”
Straightway she draws her veil about her head,
And says quite simply—“Now friends, I must go.”
She never says—“You should not talk this way.”

But they know well, these slander-mongering women,
What thing it is she's thinking. Half-ashamed,
They say, "Dear, do not go. We beg you, stay ;
And we will talk of other, different things."—
And so they do. You cannot look for long
Into her eyes, so deep, so sweet, so kind,
And not see God's own goodness shining there,
And when by chance I blame a fellow-man
For this or that—and many a one deserves it—
She says,—“Oh, Husband, do not say such things.
Perhaps the man was cursed now in his birth ;
Perhaps his parents, good enough, each one,
Together formed him thus. And then, perhaps
Some wrong thing done to him while yet a child
Has caused this thing in him. And this is true
That when my wife shall talk to such an one,
He straight grows humble, gentle. He who owes
His neighbour money, goes and pays at once
The debt he had no thought of paying. He
Who nourished hatred, ceases then to hate,
And learns to love his fellow.—Oh, my Lord,
What happiness to have a wife like mine !
Were I as good a man as she a woman
I would indeed be good. We two together
Would bless each other's virtue, heighten it,
Give strength and purity each one to each,
As now she does to me. And too, my Lord,
She has great charm, is winsome, beautiful ;
Stately and tall, graceful and lithe is she.
And too, the noble qualities of mind
Are hers. A seeker of the Truth is she
In everything, or whether large or small ;
The greater and the lesser are to her
Both bearers of the truth. And we have now
Our children all about us, happy, well,
And free from imperfection. Sweet and gay

They run about. They sing for very joy :
 They laugh aloud in glee, at sun and rain.
 And when the snows of the Himalayas there
 Gleam white at noon, or in the sunset light
 Glow rose and blue, my children stand and gaze
 And say, "Is not the wide world beautiful?"
 Alas, I have to tell them,—“No, my dears,
 Not all the world is so.” “Father, why not?”
 Is what they ask.—What should I tell them, Lord?
 For well we know, we older folk, that is,
 That there is bitter pain upon the earth,
 And though it is brought on us by ourselves
 It is no less great pain and grief for that.
 For he who knows a better way, but does
 A worsen way—what will that bring but pain?
 And yet the whole world does so. Why, My Lord?
 In former times, when mankind knew no better,
 But were as children fumbling in the dark,
 They suffered true; and yet it then was not
 Their fault at all. But now it is as though
 A man who held a lighted lamp should dim
 The glow and radiance of that seeking light,
 Should put it out, then searching stumblingly,
 Should raise a bitter cry.—“I cannot see!”
 By my own earnings do I now support
 My wife, my children, workmen, and myself ;
 I give good quality ; I give good measure ;
 And never do I stint the golden cream
 And never do I stint an extra weight
 Of meat or fruit or grain,—and too, my children
 I have clothed well, and never do I hear
 It said that they are rough or rude, unkind
 To man or beast or bird,—but gentle are they,
 Loving and docile, quick to learn good things.—
 So many cows have I, cows with their calves,
 And mares with foals, those awkward, gawky young ones,

With legs so long, they cannot reach the grass
Except by spraddling ; though their necks are long.
Their legs are longer.—And too, I have great bulls,
Long-horned and fearless, thick of leg and rump,
And stallions with their flowing manes and tails,
And untamed eyes.—Oxen and horses have I
To do the heavy work. Asses I have,
And mules, part donkey and part horse. I have
Great flocks of chickens, ducks,—and geese
That hiss their curses to the passer-by,
And pigeons with their cooing like a growl,
And peacocks strutting with their spreading tails
Of many eyes, and some of purest white.
Flowers I have. Within my lotus-pools
Are many lilies, tall and pure and gleaming,
And others rosy, and the shorter kinds
That float upon the surface of the water,
Laying their petals lovingly against
Its cool dark surface, and the leaves and stems
Held up by water, stepped throughout with water,
Lush and lovely, cool and sweet and green ;
And flowers of the fields and of the woods,
And garden-blossoms, these I have, my Lord,
And trees for shade at noonday, grapes for wine,
Growing upon a trellis 'gainst the sun,
And sheltering a bench from which I see
The full moon rising, round and red, or silver ;
And too, the rainbow there within the sky,
An archway, as it were, to Brahma's Heaven,—
All these are mine.—So many sons have I,
So many daughters.—The stakes are driven in,
Cannot be shaken. Life now is secure.
My life established, all the ties are firm.—
The ropes are of firm nunga-grass and new,
Well-made ; the cows, if restless, will not now

Be able to break through them. So if then
Thou list to do it—let Thee rain, O Sky ;”

II

THE BUDDHA.

“I am free from anger, free from stubbornness,
Free from wrath, or any wish to injure ;
Malice is none of mine, but love to all,
With blest serenity and deepest calm ;—
And I am now abiding for one night
Upon the green banks of the Mahi River
How turbulent it is ! and yet how still
In places ! The first is like to life,
Turmoil and fret, fever and hurry now ;
The second is Nirvana, peaceful, quiet,
Untrammelled, unconfined.—My house, uncovered,
Gives to the open sky,—I see the stars,
The silver moon arising, and the sun
Raising his crest above the eastern line
Of Heaven and earth. And then at evening too
I see him going down—scarlet he is
Above intense blue hills—till but a spark
Remains of all his glory.—So, O Dhaniya,
It is with you and all who put their hope
In worldly things.—For whoso has great wealth
Of every kind has also greatest care.—
The fire of my passions is extinguished,
Hate, ignorance, desire are all put out.—
So therefore if thou like, now rain, O Sky !
By me is made a well-constructed raft
To pass across the raging flood withal
Of fierce destruction and of envious war,
Of avarice, illwill. And I have reached
The further bank, Nirvana. There is now
No more a use for rafts. The journey ended,

One does not keep his travelling-garments on,
Nor keep his staff in hand. He lays them by,
And sits and takes his ease within his home,
Cultured, well-subdued, a wild beast tamed.
My mind is firm, obedient, keen and supple.
It thinks the thoughts that most I wish it to,
And never any others. And I train it
That so it will be servant to the good,
And I am freed from worldliness. No more
I run around, enquiring here and there
"What is the fashion, friend? This season, now,
Does one wear cloaks? or merely little jackets?"
I have foresworn all that and I am free.
I am no longer bound by frivolous
Or wicked things—so let it rain, O Sky!—
And I am no one's slave. Nor do I now
Enslave my fellow-men. There is no need
For one or other. For I wander free
With that which I have gained—the love of truth.
Throughout the world I wander. No harm comes
To him who loves all men.—I have no cows :
I have no calves ; I have no cows in heifer ;
I have no yearlings ; and I have no bulls
As lords among the cows. And not tied down
Am I by vain possessions. He who has
Great store of wealth takes vain delight there-in.
His Rapture is not Right—but I have rent
The bonds, the trailing vines, the hampering creepers,
And like an elephant have broken loose,
And like a giant bull have thrust aside
These deadly barriers, this strangling menace ;
And I shall not be born to life again.—
So therefore if thou like, now rain, O Sky!—"
And then at once the clouds were rifted through,

A shower of rain poured down. The good green grass
 Was made more emerald, and the river rose,
 And rushing past its banks, carried brown loam
 To lower lands.—And when he heard the Sky
 Raining on the earth, good Dhaniya said :—

“No small gain has now accrued to us
 Since we have seen the Lord and heard his discourse :
 We will take refuge in thee, thou who art
 Endowed with the Eye of Wisdom. Be our Master.
 For both my wife, my friend, and I myself,
 Will be obedient, and our children too.
 Come hither, sons and daughters. Let us stand,
 And follow all the teachings of the Lord.
 For if we live a holy life, why then
 We conquer birth and death, and put an end
 To grievous pain—by doing good to others.
 But Substance now is great delight to men ;
 And he who has no substance knows no joy.”
 The Buddha said :—“But Substance, good friend

Dhaniya,

Is cause of people's care in all the world,
 And he who has no Substance of his own,
 Or very little, has an end of care.”

Hence, Disciples, the guerdon of the Holy Life is neither
 gifts nor honours nor good name ; neither is it excellence in
 Regulated Behaviour, neither the blessedness of Concentration
 nor yet penetrating Insight. But, disciples, the fixed, unalter-
 able Deliverance of the mind—this is the purpose of the Holy
 Life ; this is its heart ; this is its goal !

Majjhima Nikāya.

TO THE BUDDHISTS OF ASIA

Greeting

In 1891 January I took up residence at the holy site, Buddhagaya, and pledged my life to resuscitate the Dharma in the land of its birth. Unfortunately the Buddhists had forgotten India for nearly a thousand years and the Natives of the Middle country of India had forgotten all about our Lord Buddha. Buddhist History of India was a blank to them.

However with strenuous and unshakeable faith in the Lord Buddha I persevered year after year in the hope that some day that a few Buddhists will come forward to help the Maha Bodhi Society to do the great work of the re-establishment of the Buddha Sasana in the holy land where our Lord had taken birth for million times since the time of the Buddha Dipaṅkara, and after a period of 36 years, I feel glad that the efforts of the Maha Bodhi Society had eventually succeeded in bringing back a knowledge of the Dhamma to the people thereof. Much remains to be done, and what had been done is almost entirely due to the support received from the gracious lady, Mrs. Foster who had been helping the work that I had started, since she first met me at Honolulu in October 1893.

The Maha Bodhi Society has a great future. The work in India is slowly widening. The Dharmarajika Vihara has now become the centre of intellectual activity. A band of young Scholars are exploring the realms of Buddhist scriptures.

The next step that the Maha Bodhi Society has determined on is the establishment of the Sasana in England. The Natives of England should be enlightened as to the merits of the great Aryan Dharma. It is necessary that we should have a Preaching Hall and a Library in some central place in London. A plot of land has to be purchased which will cost at least £5000. The erection of the Hall etc. will cost another £10,000.

Christians of England send money to build churches in Buddhist lands, and thousands of missionaries are engaged in preaching the religion of Jesus to the people. Why should not the Buddhists follow the example of early Buddhist missionaries who went to distant lands to preach the Dhamma.

In my old age, and with great physical disabilities I am resolved to give the remaining years of my life to enlighten the people of England by telling them of the sublime doctrine of the Tathāgata. It is a great work that the Maha Bodhi Society has started, and I earnestly request the Buddhists of Burma, Ceylon, China, Japan, Siam and Tibet to send help to the British Maha Bodhi Society to build the Vihara with the Preaching Hall, Library etc.

I shall be present in London to take part in the Birthday Celebration of the Lord Buddha at the Foster House, 86, Madeley Road, Ealing on May 16th. Within the next two years I hope to concentrate all my energy in the work in England. Those who love the British people and the Lord Buddha will surely help the British Maha Bodhi Society.

Anagarika Dharmapala.

WESAK

[BY MR. J. F. McKECHNIE.]

Wesak is that sacred season when every Buddhist's heart should be filled with reverence and awe, and also with joy. It should be filled with reverence, for on this day there came into the world, the saviour of the world from sorrow. A man, just like us, and yet more than a man, in that he worked his way through efforts of thought of which we can only form a faint idea, to what is more than any of us common men could ever attain by our own unaided efforts,—the penetration of the cause of the world's sorrow, and the discovery of the

means whereby it might be cured. Consider the thousands and millions of men who were born before him, all of whom were more or less like cattle, driven to the pens of disease and death by the fell herdsman Karma, without their being able to say nay to that herdsman's imperious behests. Whipped with the whip of desires, urged on by the goads of their own hatreds and aversions, and blinded as to where they were going by the blinding clouds of delusion, the countless hosts of men wended their weary way down to death knowing nothing of the why or wherefore. And then, 2500 years ago, in a little city in the north of the holy land of India, there is born to the Raja of the small kingdom of Kapilavastu, a son who is to deliver these hosts of cattle-like fellow-men from their cattle-like doom. Or rather,—and much better,—to show them how they may deliver themselves! They are no longer to be dumb driven cattle. They are, for the first time, to become MEN, with the prerogative and right of MEN to determine their own fate. And he will show them the way. But his early life did not at first reveal what he was going to do for men. He was remarkable in many ways. But his mode of life was that of other men in its taking, as he found them on his path the pleasures of life such as a king's son might take, without blame from others. He tasted the delights of the senses as these were offered him, in early manhood's years, and probably thought no more of it than most young men do, till the change came! That change was the change from thoughtless youth to thinking manhood. He began to think; and after that, had no more rest till he had climbed the last summit of thought that man can reach, till he had become a Fully Enlightened One, a Buddha.

For that is the second great event in the world's history which this Wesak day brings to our memory, and which we commemorate with reverence and awe, and also with joy. Nothing greater, nothing more stupendous in the way of human achievement can be imagined, than that a human being should lift himself right out of the common ruck of men who

run through life *because they must*, into the ranks of those who give up life *because they WILL*. For that is what the Buddha did on the great night of Urucela. He penetrated the veil of illusion which conceals the imperfection of life from all ordinary mortal eyes. He saw its imperfection, its defectiveness, its lack, and turned his face away from it to something better. More than that: He henceforth resolved to let all his fellow men see also what a poor thing is life as ordinarily lived, and to show them the something better he had seen. That was the one mainspring of all his activity for all the rest of his life. At first he hesitated a little. He thought at first that men are so much in love with life, so infatuated with its pleasures and delights, that it would be useless telling them of anything better: they would not believe him. Especially, he thought, they would not believe him when he told them that to get the something better they must let go what they had: they were so fond of their little possessions, their little joys, their little pleasures and delights. However, he finally made up his mind that he would pursue the path of a Perfect Buddha, and not of a Solitary Buddha,—that he would follow the path of a proclaimer of the Way out of Samsara, instead of the path of one who only follows that Way for himself. And so he went to Benares, and there set rolling the Wheel of the Teaching of Nibbana and the Way Thither. And this event is again one which we celebrate to-day with reverence and awe, but more than all, with joy.

We celebrate it with joy, because now indeed we have cause for joy. The way out of suffering has been found and proclaimed so that none can mistake it. There is suffering, said the Buddha, in that first sermon of his in the Deer Park near Benares, but there is a sure and certain Way of getting rid of it. And there and then he proceeded to tell the five monks who had been his former companions what that Way was. He had a great deal of trouble to make them understand; but at last he succeeded. All the five of them saw what the Buddha had seen by his own effort,—after he had pointed it

out to them. The great Teaching was launched on the world that never ceased in its victorious progress until it had conquered well-nigh all Asia, and brought to savage tribes of men true civilisation, for the first time; and to already highly civilized peoples, a further impulse towards greater and deeper culture, the culture of the mind to its last and greatest heights and depths, the attaining of Nibbana.

And on through the centuries that Teaching has gone on its victorious way, teaching, comforting, consoling myriads of men through two and a half milleniums, through scores of generations, and now has come down to us, to be our comfort and consolation also, to be our joy. Rightly do we say Sadhu! with uplifted hearts to every word of that Teaching that is spoken in our ears to-day by Bhikkhu or Thera. For that Teaching is our deliverer as soon as we receive it and make it our own. And it still survives in the world to-day that Teaching that first was given on that Wesak day* so far away now, in the park outside Benares city to a little band of five monks, who now have become many, many thousands all over the broad lands of Asia.

But one last scene this Wesak day also brings to our minds. It is the scene of the parting from this world of the Great Teacher to whom we owe the word of deliverance, to whom, therefore, we owe our deliverance, or shall owe it, when at length, following his Way, we achieve it. After eighty years of the life of this world, his body, just like any other body is wearing out; its natural force is abating; its strength is going; the old worn out machine cannot go on running much longer. And so the Buddha, in the natural feeling of men, turns again towards the home of his youth, towards the hills. There he will lay down this now useless frame of flesh. He has spent forty years of his life, and five more, in ceaseless labour to enlighten his fellow men, to

[* The First Sermon was delivered not on Wesak day but on the full moon day of Asalha, three months after Wesak-Ed. M. B.]

open their eyes, and make them see ; and now he can do no more with his weakened powers. In short : now he must die. There is much consternation among the Bhikkhus who are with him at such a prospect. How can they possibly go on working and living without the revered Master among them to encourage them when they do well, to reprove and check them when they do ill, and turn them back on to the right road again? Poor Ananda, the faithful body-servant of the Buddha, openly breaks down, and retires behind a door to sob and weep.

Then the Master rises once more to the full height of his powers. "What," he says, "did you imagine that I was going to stay with you for ever? Did you suppose that my body is different from yours? Did you suppose that what has had a beginning must not have an end also? My body had a beginning ; now it is coming to its end. Did you expect anything else? Have I not always told you that this is the nature of all things here, that they should decay and perish? And now you are grieving because my body is obeying, is falling under the power of that universal law! Come, cease your weeping ; there is no cause for weeping here except for those who are ignorant, and have not learned from me. I go, but my Teaching remains. Let that be your Master henceforth. Preserve that Teaching. Never lose it. And so long as you have that Teaching with you, you have me with you. Make that Teaching so much your own that you are it, that it is embodied, given visible shape, in you. And if you do this, never will it die out of the world. It will always be there to give light to men, to show them how they may be their own light. Work towards this end. Strive towards this end. Work unceasingly! Strive unceasingly!" And so speaking, the Light of the World departed on this Wesak day long ago in the little town of Kusinara.

What does it mean to us, this last Wesak scene from the past? It means what every Wesak day ought to mean, and remind us afresh, that in our keeping lies the Teaching of the Good Law, now that He, the mighty Master who taught it first,

has departed. It means that in us, in each one of us, that Teaching must find embodiment, so that it may still remain in the world as its light and helper, and not die out, drowned in the torrents of the world's heedlessness. It means that every Wesak day we have to remind ourselves afresh of our own duty to live that Teaching and make it shine in us, so that it may shine out of us and bring light where there is darkness, bring comfort where there is distress, bring consolation where there is despair, bring understanding where there is ignorance. All this the Wesak season may bring, in stronger renewal, if we each sit down and meditate a while on these four Wesak seasons of the past, the birth, the enlightenment, the Preaching, and the passing away of our Lord. From such a meditation, if properly carried out, we should arise with a renewed zeal for the Teaching that is the only light this dark world has, and with fresh reverence and love for him who made it known to men, for the benefit and advantage and well-being now and through all the ages of the world, till the great consummation is reached, and all humanity under the Buddha's mighty banner has found its true home, Nibbana.

A SIFT, TO SERVE

[BY DR. CASSIUS A. PEREIRA.]

The world and its values are man-made and relative. Based on these false values, our mirage-mocked paths go ever astray, and we thirst and suffer in vain. This is Absolute Truth.

A Buddha is One Who first realizes for Himself, and then discloses to us, the Eternal Law. The Law includes the Path leading from the pain-laden cosmic to the Sorrowless Hyper-cosmic, and is a Revelation of Absolute Values. To understand these few words is to perceive the Four Great Truths revealed by all the Buddhas,—Suffering, its cause, Emancipation, and the key to it.

Nothing in this world, nothing that flouts these Noble Truths, is worth living for. Are they wise, who, thirsting in Life's Ocean, drink ever deeper draughts of its salt waves in unavailing attempt to quench the unquenchable. We, soaked in suffering,—exclaiming “alas, alas!”—spend all our days seeking for treasures that add to pain.

Learn to do without this world's luxuries ; and many “necessities” are luxuries, if rightly seen. Eliminate them, one by one, if you would near happiness. As each goes, the thought must be—“There goes another burden,—a fetter that troubled me much heretofore.”

There are but four elementary physical needs,—pure food, medicine, clothing, and shelter. Corresponding to these, there are four mental needs,—right knowledge, virtue, constant guarding of the sense-doors, and meditation.

Granted these two sets of essential requirements for the living of a noble life, all that remains is to cultivate five great qualities,—Confidence, Energy, constant Mindfulness, Concentration, and Wisdom.

That is all ; and yet, how much it is ! For, at the perfection of these dominant attainments, one passes, from the state of the suffering and the fettered, to the Unending Bliss of Deliverance.

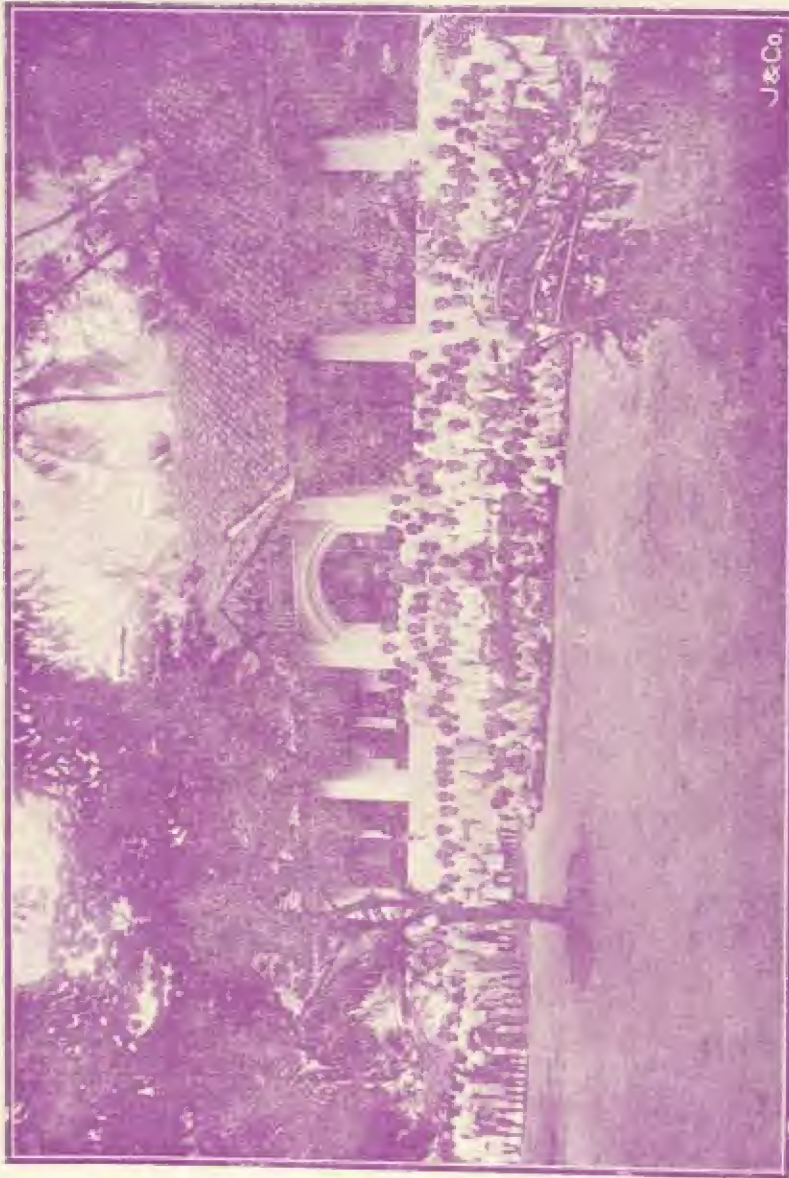
To him who recognizes truth in these words, one can but say,—“Purse this path further ; study the details of it ; convince yourself of its utter truth ; and, brother, may you reach the Haven to which the Buddhas only are Pilots.”

Even if highway robbers with a two-handed saw should take and dismember you limb by limb, whoso grew darkened in mind thereby would not be fulfilling my injunctions.

Majjhima Nikāya.



FOSTER BURGHUAT SEMINARY, KANDY, CEYLON,
where Young Samaritans are trained to take up Missionary Work.



RAJAGIRIYA SCHOOL, COLOMBO, CEYLON.
This is one of the several schools managed by the Maha Bodhi Society.

UPALI

[BY DR. BIMALA CHURN LAW, M.A., PH.D., B.L.]

Barber Upāli was one of the most distinguished disciples of Buddha Gautama and a short biography of his will not, we believe, be uninteresting to students of ancient Indian thought. We are not to make a confusion between Thera Upāli and Gahapati Upāli. The latter was at first a disciple of Nigantha Nāthaputta (Mahavira) but he was afterwards won over by Buddha Gautama (*Majjhima Nikāya*, Vol. I., pp. 371-387, *Upālisuttam*).

At the time of the Buddha Padumuttara, Upāli was born in a householder's family at Hamsavati. He was given the foremost place amongst the Vinayadharas by the Buddha Padumuttara. He prayed to have the post of Vinayadharānam aggo by performing suitable deeds. (*Manorathapurani*, Sinhalese Ed., p. 189).

At the time of the Buddha Gautama, he was reborn in a barber's family and was named Upāli. When he came of age, he became a favourite of six Sākya princes, e.g., Bhaddiya, Kimbila, Anuruddha, Bhagu, Ananda and Devadatta. When these Sākya princes renounced the world with a large retinue, Upāli followed them as their barber. The princes, however, on crossing the boundaries of their own kingdom, dismissed all the retinue except Upāli. As they reached the kingdoms of other kings, they put off their royal garments and asked Upāli to go back with the royal robes saying, "These are enough for your livelihood." Upāli could not disobey them but he returned with the robes with tears in his eyes. When they were out of sight, Upāli thought that if he would return home with these royal garments, the Sākyas

who were hardhearted, would see these robes and might kill him taking him to be the murderer of the six Sākya princes. Upāli further thought, "If these princes can do away with their garments, why should I not do so being an ordinary barber?" He then put the garments on the branch of a tree, came back to the princes and related the matter to them. The princes took Upāli with them and came to the Buddha who was then staying at the Anupiyā mango-grove. They said to the Buddha, "We, Sākyas, are very proud. Upāli was our servant for a long time. Please ordain Upāli first and we shall show him honour and our pride will thus be destroyed."

Buddha and Upāli. Buddha acted up to their words. (D.C., Vol. I., pp. 137-139; cf.

Manorathapurani, Sinhalese Ed., p. 189). When Upāli was taking a subject for mental exercise from the Master, he said, "Send me not away, Lord, to dwell in the forest." Buddha told him that he could develop one subject only if he would dwell in the forest, but he could be proficient in both book-knowledge and insight if he would stay with him. (*Psalm*s of the Brethren p. 168; and *Manorathapurani*, Sinhalese Ed., p. 189). In the *Anguttara Nikāya* Buddha is stated to have said to young Upāli, when he expressed his desire to live in a forest, "Oh, Upāli, it is very difficult. One lying in a forest without having attained *samādhi* will surely entertain a doubt—viz., 'If I live in the forest, I may obtain *samādhi*'—which will cross and disappear from one's mind. You may live in the forest but there is no certainty that by so doing you will attain *samādhi*." (Vol. V. p. 201 ff). The Thera Upāli dwelt with the Buddha, learnt *Kammattthānam* from him, increased insight and in due course won arahatship.* (*Psalm*s of the Brethren, p. 168; and *Manorathapurani*, Sinhalese Ed., p. 189).

* Cf. Preamble to the *Sukhavihāri Jātaka* wherein Upāli is referred to as having joined the Brotherhood with six Sākya princes and attained arahatship (Faustöhl, *Jātaka*, I. p. 140.)

Upāli had a long conversation with Buddha about the five kāmāgūnas. Buddha spoke to him about the observance of precepts, attainment of samādhi up to nirodho. He emphasised that attainment of samādhi is the best of all vihāras, one kind of samādhi is better than the other and nirodho samādhi is the best of all. (A. N., V., pp. 202-209). Upāli was instructed by the Buddha about the dhammas which bring about the destruction of passion, cessation of suffering, calmness of mind, attainment of samādhi and nirvāṇa. He was also told to reject the dhammas which do not bring about these (Anguttara Nikāya, Vol. IV., p. 143). Upāli asked Gautama Buddha for what benefit the precepts were prescribed and why Pātimokkha was taught. The Buddha mentioned in reply the following ten classes of benefit:—

- (1) For the development of the Saṃgha.
- (2) For the prosperity of the Saṃgha.
- (3) To discourage shameless persons.
- (4) For the peaceful living of good bhikkhus.
- (5) For the destruction of sins in this life.
- (6) To stop the progress of sins in future life.
- (7) To please those who are not pleased.
- (8) To increase the number of those who are pleased.
- (9) For the stability of saddhamma.
- (10) To help the Vinaya and monastic rules.

(A.N., Vol. V., pp. 70-71).

The venerable Upāli questioned the Buddha regarding the interruption of the Sāmaṇerahood of a bhikkhu. The Buddha mentioned three ways of interruption, viz., by dwelling together, by dwelling alone and by not announcing (Vinaya, II., (S.B.E.), pp. 391-392). Upāli asked several questions regarding the action of the Saṃgha in inflicting punishment on an accused bhikkhu. The Buddha answered the questions distinguishing which acts of the Saṃgha would be lawful and which would be against Dhamma and Vinaya in determining the offence of an accused bhikkhu and in pres-

cribing punishment therefor. (Vinaya, II., pp. 276-280). Upāli learnt Vinayapitaka from the Tathāgata, and became well-versed in it.* He decided the cases of Ajjuka, Bharukacchaka and Kumārakassapa exactly like the Buddha and won the Master's commendation. Thereafter he was ranked first among those who mastered Vinaya (Psalms of the Brethren, 168-168; *Manorathapurāṇi*, Sinhalese Ed., p. 189). Buddha said, "Upāli is the foremost of the bhikkhus knowing Vinaya. (Vinayapāṃokkham).† In the *Anguttara Nikāya* (Vol. V., p. 77) we find that the Buddha in explaining to Upāli the cause of the quarrel amongst the Bhikkhus in Bhikkhusamgha and the cause of the Bhikkhus not passing comfortable days, said, "The discord in the Bhikkhusamgha is due to the fact that the Bhikkhus declare that which is not dhamma as dhamma. They also declare that which is avinaya as vinaya and that which is vinaya as avinaya. They say and do that which is not said and practised by the Tathāgata." Buddha once appointed Upāli to clear up a defamatory matter. A young nun known as the mother of Kumārakassapa, was once found to be with child sometime after her joining the order. At this Devadatta began to defame the Buddha. Asked by the Buddha, Upāli convened a meeting of four classes of disciples including the king of Kosala in order to clear up the matter. He asked Visākhā, the great female devotee of the Buddha, to ascertain the exact day on which the young sister was admitted into the order and thence to compute whether she conceived before or after that date. Visākhā examined the young sister and reported to the Elder Upāli that the conception had taken place before the girl had become a nun. The Elder Upāli proclaimed the nun innocent. (Fausböll, *Jātaka*, I, 148; cf. D.C., III., pp. 145 ff). This decision was approved of by the Saṃgha. Upāli had to act like a lawyer, so to say, on several occasions. Once a

* Cf. Fausböll, *Jātaka* IV. 266, 'Upāli Vinayadharo.'

† *Dīpavamsa*, Text, p. 136; Cf. A. N. I. 26; *Vinayadharānamaggo*.'

penitent matricide went to the Bhikkhus to receive Upasampadā ordination. The Elder Upāli being asked by the Bhikkhus, examined him. He elicited the nature of his guilt and said everything to the Blessed One for his final verdict. The Buddha ordered his expulsion (Vinaya, I., (S.B.E.), p. 220). Once a layman of an old family, on the death of his kinsmen, had his hair and beard cut off, put on yellow robes, secured an almsbowl and stealthily entered the ārama without receiving Upasampadā ordination to live there comfortably. But he was detected by the Bhikkhus who asked Upāli to examine him. Upāli's examination resulted in the expulsion of this layman from the Saṃgha (Vinaya, I., 217).

After the parinirvāṇa of the Buddha, Upāli taught Vinaya for full thirty-years to five hundred theras whose passions were extinguished, who were pure, holy and expounders of the excellent words of the Buddha (Dīpavamsa, Text pp. 32-33).

Upāli had a powerful memory (Dīpavamsa, 134). He used to recite Pātimokkha (Psalms of the Brethren, 169). He recited the entire Dhamma and Vinaya texts which he received from the Buddha (Dīp. Text p. 32).

In the First Council, Upāli, Mahākassapa, Ananda, Anuruddha—all such 500 great Theras first of all rehearsed the teaching of the Buddha, (Sāsanavamsa, p. 14).

All the Theras selected Upāli who was reputed to be wise and conversant with the origin and history of the rules, for reciting the Vinaya (Mahāvamsa, Ch. 3. (Geiger) Verse 30). Thera Mahākassapa took upon himself the task of asking questions regarding Vinaya and Upāli was ready to explain them. (Geiger, Mahāvamsa, verse, 31). The Saṃgha having assented, Upāli ascended the pulpit and said in reply to Mahākassapa's questions that the first Pārājikā was prescribed in Vaisālī touching upon sexual intercourse which Sudinnakalandakaputto was guilty of. He answered many questions regarding Vinaya and narrated the places where and the

Upāli—his part in the First Council.

reasons for which the ordinances were promulgated. When the collection of Vinaya was completed (in consultation with Upāli),* the Saṃgha entrusted Upāli with the task of teaching it to his pupils (Sumaṅgalavilāsini, pt. I, pp. 11-13; Cf. Rockhill, *Life of the Buddha*, pp. 158-159).

Dāsaka of Vaisālī approached the Thera Upāli, sat near him and asked him about the knotty points of the Vedas and Upāli explained them. (Geiger, *Mahāvamsa*, ch. 5, verse, 107). Dāsaka received Upasampadā ordination from Upāli who was at that time 60 years of age. (Dip. Text. p. 32). Upāli recited and explained the three Pitakas to one thousand arahats headed by Dāsaka-thera (Geiger, *Mahāvamsa*, ch. V, verse 112; Dip. Text pp. 32-33). Upāli explained fully nidāna, puggalapaññatti, anupaññatti, āpatti, and anāpatti (Samantapāsādikā, P.T.S. Vol. I, p. 14). Besides therā Dāsaka, Upāli had a retinue of followers who were masters of Vinaya (Saṃyutta Nikāya, II, pp. 155-156). Having appointed his pupil Dāsaka as the chief of the Vinaya-knowing disciples, Upāli obtained nirvāṇa. (Dip. Text, pp. 32-33).

THE BUDDHIST IDEA OF GIVING (*Dana*)

[By MR. A. D. JAYASUNDERE].

Recently a certain Western critic, who is a professed Buddhist, was pleased to pass some severe strictures on the Buddhist idea of charity. It behoves us therefore to make even a brief survey of the Buddhist view of *Dāna* and to enquire:—What is the real significance of giving, not only in the abstract as it is found in the Teaching, but also in actual practice among the present-day Buddhists.

Charity or giving is the lowest of all forms of morality, and

* Dip. Text. p. 31.

is the common property of all religions. It is the a, b, c of every ethical system or moral code. As an eminent thinker says: "Charity is like the second-hand of the horologue of morality." Even as the action of the seconds-hand is visible, *Dāna* manifests itself in material or gross form. Just as the movement of the minute-hand is less perceptible, and that of the hour-hand is even still less so, the higher moral virtues are hardly noticeable at all in their practice.

Giving is such an elementary form of moral conduct that it does not even enter into or find a place in the scheme of the Noble Eight-fold Path. What is the reason for this significant omission? The Eight-fold Path it should always be borne in mind, is actually trodden only by the Eight Aryans or the Four Pairs of Noble Ones. The rest of us many-folk, even the highest of them, are at best merely trying—some of them may be very hard—though yet unsuccessfully, to reach the lowest rung of the Eight-fold Ladder. This stage of the disciple's progress is in Buddhist parlance called the *Pubbabhāga-patipadā*, or the practice of the preparation stage. Giving forms only a part of the preliminary practice of the aspirant, and he oversteps this stage only when he has highly developed the practice of giving.

All deeds of ordinary world-lings are actuated more or less by motives of a self-referable character. In other words, all human actions, save and except those of the Arhans, are traceable in the last analysis to selfishness.

Egoism (taking the word in its empirical sense) is therefore the inevitable motive for morality. We are at once confronted with the great problem: How can then man, who is selfish by nature, get rid of his selfishness, so that he may reach the goal of final emancipation? He does so, we maintain, just in the same way as a sailor crosses the sea by paddling his own boat or by steering his own ship. The disciple of the Buddha reaches the further shore of *Sansāra* by practising acts of merit though prompted thereto by his own egoistic impulse.

The Buddhist instructed in the Dhamma gives with one

of two objects in view. Being a believer in the doctrine of retributory justice (Karma), he either gives expecting a worldly reward here in this life or here after in the course of rebirths, or he gives with intent to eliminate all the roots of greed from his heart. Even in the latter case, it should be observed, egoism is at bottom the motive-impulse.

Unfortunately, there is a good deal of confusion in the public mind on the Buddhist idea of *Dāna*. For, it is commonly held that gifts should always be made only to individuals of virtue. To put it briefly, this idea is both true and false. But we must here discriminate. Whoso gives expecting a worldly return should certainly find a virtuous recipient for his gifts. Forsooth, the wise farmer who looks forward to a plenteous harvest sows his seed on fertile soil. But the man whose object is to eradicate even from the very root all noxious weeds of craving from his inner nature, so as to prepare a solid foundation for the setting up of the higher virtues of *Sīla* and *Bhāvanā*, need not hanker after virtuous recipients of his charity, for to him any form of voluntary divestment of his property is to that extent a diminution of his attachment to worldly possessions.

The first of the Ten Perfections of the Bodhisatta is this virtue of *Dāna*. He perfected this virtue in numerous lives, over and over again, even to the extent of making the supreme sacrifice of his life itself for the sake of fellow-beings. But a virtuous person never could accept the gift of another person's body or flesh. The Bodhisatta was therefore obliged on all such occasions to make the supreme gifts to a being of no virtue whatever, be it a demon, a cannibal or a wild beast.*

* In this connection the writer recalls an interesting incident. Once a Christian Padre, daring to beard the lion in his own den, offered to deliver a lecture on Buddhism before a Buddhist Society. The lecturer was accorded a right Buddhist welcome. But forgetting the ordinary canons of hospitality, the lecturer in the course of his address proceeded to pass severe strictures on the act of suicide committed by the Buddha, (so he put it) when once of yore. He offered His body as food to a famished

The highest gift can therefore never be made to a virtuous individual. Nay, such is only acceptable to a sinner. It is thus clear without more ado, that he who gives without any worldly object, but solely with the idea of ridding himself of greed, need not go after virtuous persons, but may give irrespective of the virtues of the recipients of his gifts. The degree of worldly reward is necessarily commensurate with the virtue of the recipient. Hence, he who gives with a view to a worldly return should go after persons advanced in righteous life. Though such gifts are also acts of merit they are hardly of any moral value for the higher function of eradicating greed, with a view to the attainment of the Goal. On the contrary such mis-conceived acts of charity do indeed retard his spiritual progress, for every gift with a worldly object in view will only prolong his journey through *Sansāra* and detain him unnecessarily in the blind alleys of individual existence.

Whoso gives in order that he may reap a manifold reward hereafter, be it here on earth or in heaven, is like unto the careful creditor who lends money on interest. He will get back his money with interest, nay with compound interest, but without the slightest risk or uncertainty. But no virtue as such can be attached to a money-lender's deal. On the contrary such a giver merely aggravates his greed by the very fact of his expecting rewards. But he who gives in order that he may get rid of his greed does an act of highest virtue, and is a giver in the highest Buddhist sense. The best nay the only antidote to *Lobha* is *Dāna*.

There is also a donor, let us not forget, who gives out of sheer love or kindness, without the slightest reference to any

tigress. The retort courteous was promptly administered :—Jesus Christ the son of God offered himself as the supreme sacrifice to save mankind from sin. Buddhists admired this act as one of the highest renunciation, but it was an amazing thing to hear from the lips of a minister of Christ himself, that his master's gift was but a mean and cowardly act of suicide! The *tu quoque* argument went straight home. Needless to say, the poor man collapsed!

reward. But such a gift should be more properly counted, as an act of *Mettā* or *Karunā*, for the predominant quality of such a gift is rather the excellent motive behind it than the mere act of giving (*Dāna*). It will then be rightly accounted a *Bhāvanā*, a very much higher act of merit than *Dāna*.

All donors therefore fall into one of these two categories. The great majority of givers are the ordinary blind world-lings, who give as money lenders invest their money. This is exactly in accord with the saying of the Christian Bible. 'He that giveth to the poor lendeth to the Lord.' But the instructed Buddhist gives with the object of diminishing and ultimately eliminating his craving for wealth.

In that wonderfully scientific system called the *Saddhamma*, ethics are founded upon a purely psychological basis. The specific teaching of the Buddha is His sublime doctrine of *Anatta*. This is a teaching altogether peculiar to Buddhism. So much so, it is this *Anattā*—teaching that differentiate it from all other religions of the world. Now, what is the ethical import of this *Anatta*—teaching with reference to the idea of *Dāna*? He, who realises that he has no ego, soul or I, can never give with a view to benefit such ego, soul or I, either by worldly reward, or by eradicating craving. For the pure and simple reason that no such ego, soul or I, as a matter of fact, exists. So, the true Buddhist cannot possibly give with a selfish object. Taking this ego, soul or I, in its strictly philosophical sense, the Buddhist, who rightly understands, knows that if he gives with a view to worldly reward, it is not himself but another in his place who will actually reap the benefit of his gift. It is therefore only a believer in no-soul (*Anatta*), who can make an utterly unselfish gift. That is why this system is called the religion of enlightenment. For herein is given to knowledge the foremost place of honour. And knowledge is his religion of *Anattā*.

But others who do not rightly comprehend the Buddha's teaching on the point give only with a selfish idea. For they

are constantly thinking of their own selves or souls ; except perhaps in the only other instance, where one gives without knowing the ethical significance of what he is doing or prompted by the influence of a merely casual impulse.

Be it then noted, that a gift rooted in the ignorance of its consequences, according to the Buddhist point of view, can never form a virtuous action of high value, though it may be followed by a reward of an insignificant character. A person, who gives unaware of the moral value of his act, is like unto a man who throws up a stick, without any aim as to which of its two ends will strike the ground.

Those moralists, who posit a criterion for morality by saying: 'Virtue is its own reward,' must now realise that they are only pursuing a mere will-o'-the wisp. "Wherever there is self there cannot be virtue" says the Master. The only philosophical basis for morality is then this *Anatta*-teaching, for all those systems of ethics based upon the soul-theory must for aye and ever flounder in the selfishness of the souls (*Attas*) of their own creation. To them there can be no end to *Sansāra*. *Anattā* is thus the master-key to the Dhamma, and *Anattā* alone unlock the elusive mystery of the ethical problem.

In the words of the Dhammapada :—"Sons have I, pelf have I : so the fool bethinks. Of a truth, thou (thyself) hast no I ; how then canst thou possess sons or pelf?"

TRUE MONK.

Those at variance, he brings together and those already in union he encourages. Concord pleases him, concord rejoices him, in concord is all his delight.

Majjhima Nikāya.

THE NEW CHINESE TRIPITAKA

[BY MR. ALBERT J. EDMUNDS.]

A double event has happened in the history of world-literature. The Dialogues of the Buddha have appeared in English at Oxford after twenty-eight years since Rhys Davids published the first volume of the *Digha* in 1899, and now Lord Chalmers has just given us the second volume of the *Majjhima*. In Japan, since 1924, the entire Chinese Tripitaka, including commentaries and patristics, has been appearing, volume by volume, in a splendid series to be in fifty-five volumes of a thousand pages each. Vol. I, includes the *Digha* and *Majjhima Nikayas*, as rendered into Chinese more than fifteen hundred years ago (A. C. 412-413 for the *Digha*, and 397-398 for the *Majjhima*). They are called the Long and Middling Collections (*Agamas*) in the Chinese-Sanskrit. The Long Collection has thirty sutras and the Middling 222. The thirty of the Long have been compared, mostly by Nanjio (in 1883) and wholly by Anesaki (in 1908) with the thirty-four of the Pāli. They are found to represent nearly the same suttas, but in different order. Thus the opening ones, numbered 1 and 2 in the Chinese, are Nos. 14, 16 and 17 in the Pāli (16 and 17 being one in Chinese). This makes the collection begin with the Births of all the Buddhas and the Parinirvana of our historical Buddha. On p. 420 of the Chinese there is a lovely table of the sūtras in the two recensions, Pāli and Chinese, the Pāli titles being given in the Roman alphabet. Indeed all through this volume and the next the margin bristles with the corresponding titles in Pāli, standing out in our familiar letters amid the Chinese forest. These identifications are due to years of toil by Professor Anesaki.

In the Middling Collection only ninety-eight Pāli sūtras agree with ninety-nine Chinese ones, the rest of the 152 in the

Pāli being found in other Agamas (Nikāyas) or being later additions. Thus one which bears all the earmarks of lateness in the Pāli does not turn up in Chinese at all.

Until these Chinese Sūtras are translated and compared with the Pāli, the state of Buddhist textual science will remain in its present crude condition.

THE IDEAL OF BUDDHA'S LIFE*

[By Rai Bahadur Jadunath Majumdar, M.A., B.L., C.I.E., M.L.C.,
VEDANTAVACHASPATI.]

Buddhas there were in the past and Buddhas there shall be in the future but the great Buddha who is known all over the world as "the Buddha," was the radiant orb into which were focussed the lights of all previous Buddhas and from which shall ever emanate the lights of all future Buddhas for the benefit of humanity.

Though every one of us has in him the potentiality of the Buddha or the awakened, very few of us have tasted the bliss of spiritual awakening which only enables us to see things as they are and to penetrate into their inness.

Be they high or low we all must have our own ideals of life in which we must live, move and have our beings. This ideal of one's life is his God—the object of his devotion, prayer and worship.

The ideals must vary according to the inner culture both inherited and acquired and the external environments of every man. The child's conception or ideal of the Summum Bonum of life, if he has any, is not and cannot be the same as that of his parents. The ideal of a primitive man is not the same as that of a civilized one. To some, to eat, drink and be merry is the

* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

ideal of life. But they soon find out their mistake and begin to realise that the indulgence of the flesh can never lead one to the summit of bliss or *ānanda* in life. Not that one should altogether ignore all material comforts but because undue attention to them brings on spiritual stupor and stands in the way of spiritual awakening which only enables man to properly adjust everything that comes in his way.

The Great Buddha had learnt by painful experience that neither Epicurianism nor Stoicism, neither self indulgence nor self mortification can lead one to spiritual awakening, and his teaching in this respect is in perfect accord with that of the "Bhagavat Gita." He preached the eight-fold path of

(1) right comprehension (2) right resolutions, (3) right speech, (4) right acts, (5) right way of earning a livelihood, (6) right efforts, (7) right thoughts, (8) right state of a peaceful mind.

There is in this eight-fold path neither asceticism nor indulgence.

And any one who has been able to enter this path will be in a position to exclaim like Buddha himself.

"Long have I wandered! Long!
Bound by the chain of desire
Through many births,
Seeking thus long in vain,
Whence comes this restlessness in man?
Whence his egotism, his anguish?
And hard to bear is Samsāra
Whence pain and death encompass us.
Found! it is found!
The cause of selfhood
No longer shalt thou built a house for me.

Broken are the beams of sin;
The ridge-pole of care is shattered
Into Nirvana my mind has passed,
The end of cravings has been reached at last."

Sir Edwin Arnold in his inimitable style puts Tathāgata's words as follows:—

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
Sore was my ceaseless strife !

But now,
Thou Builder of this Tabernacle—Thou !
I know thee ! Never shalt thou build again
These walls of pain,
Nor raise the roof-tree of deceits, nor lay
Fresh rafters on the clay ;
Broken thy house is, the ridge-pole split !
Delusion fashioned it !

Safe pass I thence—Deliverence to obtain.

What was the ideal of Buddha's life? It was *मैत्री* or universal love. Love not only for human beings but also for beasts and birds—love not for beasts and birds but also for trees and plants. The whole universe was his kith and kin and he could see himself in everything.

Every man loves himself—he loves his parents, brothers, sisters, wife, children. In fact he loves those whom he considers to be his own. This love is implanted in human nature, proceeds from himself to his children—to the family—to the community—to the nation—to the entire mankind. The ideal of Buddha was even higher. His love extended to the whole universe.

This world of ours consists of contraries, if there is love in this world, there is hatred as well, and Buddha fully recognised that fact and therefore it was the aim of his life to promote love and banish hatred from among mankind.

The Lord Buddha preached the ethics of self-reliance and exhorted them to discard faith, the fate or *बहुच*. Freedom based on fearlessness was the consummation of the dharma. There is no doubt a peace based on fear, cowardice and unmanliness, and which we have in abundance at present, but

the Tathagata preached the peace of fearlessness, based on wisdom, prajna, Love, Maitri, and self-sacrifice, and Nishkama Dharma and that is what we need. Great is the loss which India has suffered for several centuries by discarding Lord Buddha ; let us have him back in our midst. Let our orthodox pundits study the Pali Literature side by side with the Sanskrit literature. It will widen their horizon, warm their hearts which do not at present feel for the countless miseries of their down-trodden countrymen. I appeal to you all earnestly to reflect seriously on our gain in claiming Buddha as our own and our loss in disowning him, and we can claim him only when we are prepared to follow the eight-fold path and the ten commandments laid down by him whose love for humanity was unbounded, and who had in him the tenderness of a mother's heart, the intellect of a sage and the self-sacrificing spirit of a martyr.

Buddha's ten commandments, as you know, are :—

- (1) Kill not but have regard for life.
- (2) Steal not, neither do ye rob ; but help every body to be master of the fruits of his labour.
- (3) Abstain from all impurity and lead a life of chastity.
- (4) Lie not, but be truthful, and speak the truth with discretion, not so as to do harm but with a loving heart and wisely.
- (5) Invent not evil reports—neither do ye repeat them.
Carp not, but look to the good side of your fellow beings, so that you may with sincerity defend them against their enemies.
- (6) Swear not, but speak decently and with dignity.
- (7) Waste not time with empty words but speak to the purpose or keep silent.
- (8) Covet not, nor envy, but rejoice at the fortunes of other people.
- (9) Cleanse your heart of malice ; cast out all anger, cherish no hatred, embrace all living beings with kindness and benevolence.

- (10) Free your mind of ignorance and be anxious to learn the truth, specially in the one thing that is needed, lest you fall a prey either to scepticism or to errors. Scepticism will make you indifferent and errors will lead you astray, so that you shall not find the noble path that leads to life eternal.

Buddha was never found willing to explain Nirvana to one who had not purified his heart from all selfish desire, for the image of Nirvana will never reflect itself on a stained heart and it is only a Buddha or the awakened, that can realise the Nirvana which can only be realised and cannot be expressed in words.

Had I any influence over any Universities of India, I would have made a book like Paul Carus' Gospel of Buddha, a moral text book for Schools and Colleges for the benefit of our Students—the future hopes of our country.

There is a misconception that Buddhism preached pessimism in an extreme degree. Nothing is farther from truth than this. Buddha had faith in human nature, faith in its power of combating evil and establishing a reign of truth. I have heard many to say that India easily yielded to foreign invasions in by-gone times on account of the teaching of Buddha, which attached undue importance to the sanctity of life, irrespective of circumstances and that we became unmanly through his teaching. This also is not correct as will appear from the account of the conversation of the General Sinha—the Commander-in-Chief of Bimbisara—the king of Magadha with Lord Buddha:—

Sinha, the General, said to the Blessed One : I have heard Lord, that Sramana Gautama denies the result of actions ; he teaches the Doctrine of Non-action, saying that the actions of sentient beings do not receive their reward, for he teaches annihilation and the contemptibleness of all things ; and in this doctrine he trains his disciples. Do you teach the doing away of the soul and burning away of man's being? Pray,

tell me, Lord, do those who speak thus say the truth, or do they bear false witness against the Blessed One?

The Blessed One said:—

There is a way, Sinha, in which one who says so is speaking truly of me; on the other hand, Sinha, there is a way in which one who says the opposite is speaking truly of me.

Listen, and I will tell you:—

I teach, Sinha, the non-doing of such action as are unrighteous, either by deed or by word, or by thought; I teach the not bringing about all those conditions of heart which are evil and not good. However, I teach, Sinha, the doing of such actions as are righteous by deed, by word, and thought; I teach the bringing about all those conditions of heart which are good and not evil.

I teach, Sinha, that all the conditions of heart which are evil and not good, unrighteous actions by deed, by word, and by thought, must be burnt away. He who has freed himself, Sinha, from all those conditions of heart, which are evil and not good, he who has destroyed them as a palm tree which is rooted out so that it cannot grow up again, such a man has accomplished the eradication of self.

I proclaim, Sinha, the annihilation of egotism, of lust, of ill-will, of delusion. However I do not proclaim the annihilation of forbearance, of love, of charity and of truth.

I deem, Sinha, unrighteous actions contemptible whether they be performed by deed, or by word, or by thought; but I deem virtue and righteousness praiseworthy.

And Sinha said: One doubt still lurks in my mind concerning the doctrine of the Blessed One. Will the Blessed One consent to clear the cloud away so that I may understand the Dhamma as the Blessed One teaches it? "The Tathagata" having given his consent, Sinha said: "I am a soldier, O Blessed One and am appointed by the king to enforce his laws and to wage his wars. Does the Tathagata, who teaches kindness without end and compassion with all sufferers, permit

punishment of the criminals? And further does the Tathagata declare that it is wrong to go to war for the protection of our homes, our wives, our children, and our property? Does the Tathagata teach the doctrine of a complete self-surrender, so that I should suffer the evil doer to do what he pleases and yield submissively to him who threatens to take by violence what is my own! Does the Tathagata maintain that all strife including such warfare as is waged for righteous cause, should be forbidden!" Buddha replied, "The Tathagata says, 'He who deserves punishment must be punished, and he who is worthy of favour must be favoured. Yet at the same time he teaches to do no injury to any living being but to be full of love and kindness. These injunctions are not contradictory, for whosoever must be punished for the crimes which he has committed, suffers his injury not through the ill-will of the judge—but on account of his evil-doing. His own acts have brought upon him the injury that the executor of the law inflicts. When a Magistrate punishes, let him not harbour hatred in his breast, yet a murderer, when put to death, should consider that this is the fruit of his own act. As soon as he will understand that the punishment will purify his soul, he will no longer lament his fate but rejoice at it.'" And the Blessed One continued "the Tathāgata teaches that all warfare in which man tries to slay his brother is lamentable, but he does not teach that those who go to war in a righteous cause after having exhausted all means to preserve the peace, are blameworthy. He must be blamed who is the cause of war."

"The Tathāgata teaches the complete surrender of self, but he does not teach a surrender of anything to those powers that are evil, be they men or gods, for all life is a struggle of some kind. But he, that struggles should look to it lest he struggles in the interest of self against truth and righteousness."

"He who struggles in the interest of self, so that he himself may be great or powerful or rich or famous, will have no reward, but he who struggles for righteousness and truth will have great reward, for even his defeat will be a victory."

Self is not a fit vessel to receive any great success ; self is small and brittle and its contents will soon be split for the benefit, and perhaps also, for the curse, of others.

"Truth, however, is large enough to receive the yearnings and aspirations of all selves, and when the selves break like soap-bubbles, their contents will be preserved and in the truth they will lead a life everlasting."

"Great is a successful General, O Sinha ; but he, who has conquered self, is the greater victor. "The doctrine of the conquest of self, O Sinha, is taught not to destroy the souls but to preserve them. He, who has conquered self, is more fit to live, to be successful and to gain victories than he who is the slave of self."

"He, who cherishes in his heart love of truth will live and not die, for he has drunk the water of immortality.

"Struggle then, O General, courageously, and fight your battles vigorously, but be a soldier of truth and the Tathāgata will bless you."

When the Blessed One has spoken thus, Sinha, the general said, "Glorious Lord, thou hast revealed the truth. Great is the doctrine of the Blessed One. Thou indeed art the Buddha, the Tathāgata, the Holy One. Thou showest us the road of salvation, for this is true deliverance. He who follows these will not miss the light to enlighten the path. He will find blessedness and peace. I take my refuge Lord, in the Blessed One, in his Doctrine and in his Brotherhood."

Sinha's faith in the Blessed One increased. He replied : "Had other teachers, Lord, succeeded in making me their disciple, they would carry round their banners through the whole city of Vaisali shouting : Sinha, the general, has become our disciple ! For the second time, Lord, I take my refuge in the Blessed One and in the Dhamma, and in the Sangha."

Said the Blessed One "For a long time, Sinha, offerings have been given to the Nīrgranthas in your house. You should therefore deem it right also in the future to give them food

when they come to you on their alms-pilgrimage." And Sinha's heart was filled with joy. He said: I have been told Lord, the Sramana Gautama says: "To me alone and to nobody else gifts should be given. My pupils alone and pupils of no one else should receive offerings." But the Blessed One exhorts me to give also to the Nirgranthas.

Well, Lord, we shall see what is reasonable. For the 3rd time I take my refuge in the Blessed One, in the Dhamma and in his fraternity."

Well may the modern world learn a lesson from this ancient teaching and turn over a leaf in its mad career of materialistic aggression.

Had I the means I would have helped Mr. Dharmapala in building an University in the suburbs of Calcutta in a plot of land measuring at least 1000 acres, where all that is best in the ancient and modern culture physical, moral, intellectual and spiritual, might be combined to make India again the centre of light not only for Asia, but for the world, and again justify the boast of our forefathers:—

एतद्देशं प्रसूतस्य सकाशाद्ग्रजन्मनः।

स्वं स्वं चरित्रं शिञ्चन्ते पृथिव्यां सर्वमानवः॥

"Let all men of earth learn their usages from the Brahmins of this country." May the temple which has been erected in the heart of Bengal—whose sons in ancient times took Buddhism even to distant Korea, Mongolia and Japan, be the centre of a new life of activity for preaching peace and goodwill on earth and embracing the entire mankind, Aryan and non-Aryan, as brothers not only in word but in deed.

When you come together, O disciples, two things are to be observed either religious converse or noble silence.

Majjhima Nikāya.

THE DEPENDENT ORIGATION (PATICCASAMUPPADO)

[BY REV. N. NYANATILOKA]

It may safely be said that of all the teachings of Buddhism none has furnished more occasion for serious misunderstanding and mistaken interpretations than the *Paticcasamuppāda*, the teaching of "Conditioned Arising," or "*Dependent Origination*," and this, not only among European scholars, but also among the Buddhists of Asia, especially among those of the so called "Northern School" of Tibet, China, and Japan.

The most determined efforts have been made to represent the *Paticcasamuppāda* as an explanation of a primordial beginning of all things, and Ignorance (*Avijjā*) has been regarded as a causeless first principle out of which, in the passage of time, all conscious life has been evolved, despite the fact that the Buddha Himself has expressly declared (*Anguttara IV*) that any first beginning of existence is beyond all fathoming, and that all pondering and cogitation upon any such thing at best can only lead to insanity. In the *Prajñāpāramitā*, for example, as quoted by Burnouf in his "*Introduction à l'histoire du Bouddhisme indien*," p. 273, there occurs this passage: "Et comme elles (les conditions) n'existent pas, à cause de cela on les appelle Avidya, c'est à dire, ce qui n'existe pas, on l'ignore." And Kern in his "*Indian Buddhism*," writes: "Avijja, Ignorance, is the state of not knowing, of sleep. Man, upon first awakening, enters into a state of semi-consciousness; his mind is affected by vague impressions (*sankhāra*) before he has reached the state of clear consciousness. Then the phenomena appear to him, and the activity of his organs of sense commences," and so on. While Burnouf, in "*La Lotus de la Bonne Loi*," translates thus: "De l'ignorance procéda la faculté de la réflexion; de la faculté de la réflexion procéda la connaissance; de la connaissance procéda l'union de l'esprit et de la matière," and so on.

Here, once for all, let it be said, that the Paticcasamuppāda is the teaching of the strict conformity to law of everything that happens, whether in the realm of the physical or the psychical. It shows how the totality of phenomena, physical and mental, the entire phenomenal world that depends wholly upon the six senses, together with all its suffering—and this the vital point of the Teaching—is not all the mere play of blind chance, but has an existence that is dependent upon conditions, and that, precisely with the removal of these conditions, those things that have arisen in dependence upon them—thus, also, all suffering—must perforce disappear and cease to be. Accordingly, the Paticcasamuppāda before everything else, seeks to set forth how the arising of suffering is dependent upon conditions, and how, through the removal of these conditions, all suffering must disappear. Hence, the Paticcasamuppāda serves in the elucidation of the Second and the Third Truth of Suffering, by explaining these two truths from their very foundations upwards, giving them fixed philosophical form.

The twenty-four possible conditions or relations of dependence (*paccayā*; not to be translated by the word *cause*!) are treated of in the Patthāna, which forms part of the Abhidhamma,—a collection that embraces five large volumes. The relations of dependence with which we are here principally concerned are :—*Kamma-paccaya* (Cause = action, will); *Vipāka-paccaya* (Effect = result of action); *Hetu-paccaya* (motive or inducement to action: greed, hate, delusion, selfishness, love, insight); *Upanissaya-paccaya* (occasion); *Sahajāta-paccaya* (co-existence); *Aññamañña-paccaya* (mutuality), and so on.

The word *paccayā* which connects all the 12 links in the Paticcasamuppāda, is derived from *pati* + √ 'i', to go back to: thus it indicates nothing more than a constant relationship of dependence between two phenomena—the fact that the phenomenon each time named in the second place can only exist in virtue of the existence of the first-named phenomenon. This relationship of dependence is by no means always that of

'cause' and 'effect', but may be of quite manifold variety as already indicated. But here again one must take care not to jump to the erroneous conclusion that the existence of the subsequently mentioned phenomenon is *exclusively* conditioned on by the preceding one, for the first-mentioned phenomenon is merely one among many conditions ; although, the most important one. For example, the affirmative "will-activities," (*saṅkhārā*) not only presuppose (1) "Delusion (*avijjā*)," but in addition and in all circumstances whatsoever (8) "Craving" (*taṇhā*) and (9) "Cleaving (*upādāna*)," not to speak of the existence of the (4) "bodily-mental compound" (*nāma-rūpaṃ*), the so-called person.

The meaning of the *Paticcasamuppāda*, in strict conformity with the explanations found in the *Abhidhamma*, is briefly as follows :—

1. All re-birth-affirming will and the activities that proceed from the same, whether meritorious or demeritorious, in the last analysis, are based upon "Delusion" (*Avijjā*), and cannot any longer arise, once Delusion is wholly destroyed. Their arising, thus, is conditioned by the existence of Delusion, is dependent upon Delusion.

2. Although such "Activities" (*saṅkhārā*, here=*kamma*, *cetanā*, will) at the moment when they take place, occasionally may be free from the taint of Delusion (as, for example, in the case of meritorious deeds), nevertheless, where Delusion is not yet wholly extinct in the so-called individual, they call forth effects either in this or in some later life. But, totally delivered as he is from Delusion and the impulse towards existence, the activities of the saint (*Arahat*), performed in entire freedom from any kind of personal interest, are no longer reckoned as actions (causes), since they leave behind them no effects in the so-called individual. Actions (*kamma*), or, to be more exact, the will (*cetanā*), are, as it were, the seed from which after death the new life sprouts forth—the seed that in the womb becomes the germ (embryo) and engenders the new

conscious being out of the material supplied by father and mother.

3. This first appearance of "consciousness" (*viññāna*) in the material womb, which appearance is conditioned by the embryo, according to Buddhism would be impossible without the pre-natal actions (*sankhāra*, *kamma*, *cetanā*) that furnish its foundation. Hence the third sentence of the Paticcasamuppāda teaches that the existence of consciousness (the presentative of being) is conditioned by pre-natal actions.

4. Where, however, there is consciousness, of necessity there is the "Bodily Mental Compound" (*nāmarūpam*), and where there is corporeality-mentality, of necessity there is consciousness. Each mutually conditions the other (*añña-mañña-paccaya*); without the one the other could not be. Hence also, conversely, it is repeatedly said in the texts that consciousness is conditioned by corporeality-mentality.

5. The "Six Organs of Sense" (*salāyatana*) meanwhile are not at the first appearance of the embryo simultaneously present in their completeness, for the organs of sight, hearing, smell and taste are only developed with the passage of time. They all, none the less, presuppose bodily-mental existence as their prerequisite condition.

6. "Sense-impression" (*phasso*: literally, *contact*) always presupposes the six organs of sense as the implements indispensable to the same: it is necessarily conditioned by their presence.

7. It is through the six kinds of sense-impressions that the various bodily or mental pleasant or unpleasant "feelings" (*vedanā*) are conditioned. In the absence of any sense-impression, no feeling can arise.

8. "Craving" (*tanhā*), however, always and everywhere presupposes a pleasant desirable feeling, and is thus of necessity conditioned by feeling.

9. "Cleaving" (*upādāna*: literally, *taking to oneself*,

seizing) depends upon Craving, and in the texts is explained as merely an intenser degree of Craving.

10. Cleaving (in conjunction with Craving, Delusion, and so forth) is the indispensable pre-condition of action (will), engendering re-birth, binding to existence, here called *bhava* (literally, "Becoming")—that is, *kamma-bhava*, "Action-Process."

11. It was shown above that the actions (activities of will) of the past existence (1—2) condition the birth-process (*uppatti-bhava*) of the present existence (3—7, and now it is here shown how the action-process (*kamma-bhava*) of the present existence (8—10) conditions the future "Birth" (*jāti-uppatti-bhava*, 11—12).

12. Where, however, there is birth, there is "Growing-old and Dying" (*jarāmaranam*) ; Old Age and Death are conditioned by birth.

The following diagram shows at a glance the relationships of dependence existing between past, present, and future existence.

Past Existence	{ <ol style="list-style-type: none"> 1. Delusion (Craving, Cleaving, and so forth) 2. Will-activities 	} <i>Kamma-bhava</i> (Action-process)
Present Existence	{ <ol style="list-style-type: none"> 3. Consciousness 4. Corporeality-mentality 5. Six Organs of Sense 6. Sense-impression 7. Feeling or Sensation 	} <i>Uppatti-bhava</i> (Birth-process)
	{ <ol style="list-style-type: none"> 8. Craving 9. Cleaving (Craving, Delusion, and so forth) 10. Action-process 	} <i>Kamma-bhava</i> (Deed-process)
Future Existence	{ <ol style="list-style-type: none"> 11. Birth (3—7) 12. Old Age and Death 	} <i>Uppatti-bhava</i> (Birth-process)

Since in the *Paticcasamuppāda* the birth-process of the future existence (11—12) and the action-process of the past

existence (1—2) are exactly identical with the above explained two processes of the present existence (3—7 and 8—12), they do not need to be here explained again.

OUR LORD AND HIS RELIGION

[BY THE BHIKKHU SHINKAKU]

In these days when the religion of the Great Sakya Muni, the Lord Buddha, is slowly but surely winning a place for itself in the hearts and the lives of Western people, it behoves us who proudly call ourselves His disciples, to get better acquainted with His teaching and to realize in a greater measure His sublime mission.

India at the time of His birth was in a high state of civilization, and the cultured classes took a keen interest in questions of a religious nature. There were many religious systems before His birth and there have been several since, not one however has been able to improve upon the essential principle proclaimed by this great teacher.

The religion of our Lord Buddha knows no bounds, is not confined within limits, although some of His followers, forgetting much of His teaching, have created diverse forms almost amounting to creeds in some cases, and most un-Buddhistically segregated themselves into sects.

Buddhism has no fixed dogmas, in vain must we seek in our Lord's teaching for any form of definite profession of faith. Were He to return among us, He would recognise as His disciples, not those who decorate themselves up in vestments of gorgeous hue and pattern, not those who prostitute His teachings turning them into mere empty forms, ceremonies and money ; but those who labour to carry on the work He started. He laid the corner stone of the Great Temple of Truth, to us is given the glorious privilege of producing the complete structure.

Our Lord Buddha stands upon the summit of human greatness not merely because He was a great philosopher, not merely because of His marvellous scientific knowledge (Philosophy and science in themselves do not entice the multitudes) but because of His understanding, His sweetness and His sanctity.

On and on He lives in the heart of each of His disciples, a man divine, not because of miraculous birth or any supernatural quality, but because of His life and example. He conquered passion and ignorance and opened up the pathway for us. He made clear the upward trail so that even the very lowest and weakest of His sons and daughters might reach the summit and behold the vision of Truth. Just as a glorious mountain viewed through mist and cloud becomes ever clearer as we near its summit, so does He whom we call the Enlightened One appear to us. The nearer our life conforms to His standard the sooner shall we be transformed into His likeness and become a sharer in His divinity.

This is the true answer to that question which confused India before His birth, namely man's ultimate destiny.

What higher end can be in store for man than the attainment of ENLIGHTENMENT.

TEACHER AND PUPIL.

The teacher, brethren, should regard the pupil as his son. The pupil should regard the teacher as his father. Thus, these two, by mutual reverence and deference joined, dwelling in community of life, will win, increase, growth, progress in the Norm-Discipline.

Mahavagga.



SRI DHARMARAJIKA VIHARA HALL.



SRI DHARMARAJIKA VIHARA (inside), CALCUTTA.



A CORNER OF THE MAHA BODHI LIBRARY, CALCUTTA.

BRAHMAN AND DHAMMA

[BY DR. GEORGE GRIMM.]

All philosophical and religious systems have as their object, the explanation of the *actuality* in which we find ourselves placed, an object, which at all times and for all men is the same. Precisely on this account every such system must be able to be taken out, as from its shell, from the historical relationships under which it arose, and set forth as an *in itself* understandable complex of ideas, and thus it be possible to make it accessible to all men of all times.

This is all the more the case when the founders of such systems are *consciously* elevated above their era and its views, in that they *consciously* teach for the whole of humanity. This the Buddha has done in the highest degree. Like no other, he has consciously taught for the *whole* of humanity. For he has expressly declared his teaching to be valid for all "gods and men," and for all times as the "timeless" eternal truth which bears its confirmation *within itself* (*anitiho*): "It invites each to come and convince himself (*ehipassiko*); the wise understand it for themselves (*paccattam veditabbo viññuhi*)."* Precisely on this account he charged his disciples to bear it forth into all the world so as to bring it to all men. In doing this, each

* Thus, one needs only compare the Teaching with *Actuality* and one will see that it agrees with this *Actuality*. In the Christian Middle Ages, religious and philosophical systems were not tested as to whether they agreed with *Actuality*, but men relied exclusively upon the interpretation of the systems by *authorities*. To-day in the West this procedure is outworn. In the East, however as Deussen maintains in his *History of Philosophy*, one meets to-day still, sharp-witted, learned men who yet are incapable of looking the thing itself in the eye, but rather always take as their guiding clue the old, sacred authorities only. On this assuredly rests the difference between West and East in the investigation of the Buddha's Teaching.

disciple was to go forth alone by himself in order that the Teaching might be brought to as many as possible: "Proclaim, monks, the doctrine, the happy in its beginning, happy in its progress, happy in its consummation.....*ye shall not go two by two.*" And finally he also expressly laid it down that each should learn his Doctrine in his own mother tongue.†

Of course, in one direction the timeless mode of presenting Buddhism cannot renounce the historical impulsion. In order to be able to present the Buddhist Teaching systematically, thus, scientifically, it must be made accessible not only in its

† In the Cullavagga V. 33, it is told how two monks went to the Master and complained that the members of the Order were of such different origin, and with their dialect misrepresented the Buddha-word: "*Te sakāya niruttigā Buddhavacanam dusenti*: they misrepresent the Buddha-word with their dialect." The two monks therefore propose to the Buddha that his Doctrine should be translated into Sanskrit where it would be less exposed to such misinterpretations. The Buddha rejects their proposal and adds: "*Anujānāmi bhikkhave sakāya niruttigā buddhavacanam pariyāpunitum*: I permit, monks, in own dialect to learn the Buddha-word," that is to say: "I permit that each learn the Buddha-word in his own dialect." To be sure, Buddhaghosha takes these words in this sense: "I ordain monks, that the Buddha-word in its own language—i.e., thus in the language spoken by the Buddha, the Māgadhī—is to be learnt." That this interpretation of the passage is false, however, is evident from the whole connection. The Buddha has to decide between the following alternatives: the Buddha-word in the mode of speech of individual monks, or in Sanskrit. He declines the latter alternative, and decides in favour of the former. This he shows simply from the fact that he repeats the words of the enquiring monks, "*sakāya niruttigā*: in own dialect" literally, thus also, assuredly, according to their sense. The alternative, as to whether Māgadhī (Pāli) might be used, did not at all come under discussion. That, for the rest, the Buddha can not have spoken otherwise, should follow merely from the consideration that the Buddha, according to the passage cited in the text above, brought his teaching to all men, high and low, also to cow-herds, servant maids, children. Had these first to learn Pāli, which means, Māgadhī? And had the monks during their missionary activities, to which according to the above, they were pledged, first of all to impart a knowledge of Pāli, of Māgadhī, to the peoples to whom they brought the Teaching?

wording, but above all it must be firmly established also in accordance with the sense of the individual words in which it has been handed down to us, in particular, of the technical terms which the Buddha's teaching, like every system of teaching, naturally also possesses. Specially also did the Buddha, as far as ever he could, like every reasonable man, take these technical terms from the language of his day, i.e., from the already existing, generally known systems of teaching. *In so far*, thus, for the fixing of the meaning of the words, in particular, of the meaning of these technical terms, one must naturally proceed by a historical-linguistic method, one must in particular go back to the earlier systems of teaching from which especially the technical terms have received their content ; but this is only a *preliminary labour* preparatory to the real scientific presentation of the Buddha's Teaching itself, which in addition is of very limited extent. The Buddha was able, like all *really* great minds, in particular the great founders of religions, to clothe his discourses almost exclusively in the language of daily life ; and even there, where he was obliged to use special expressions, to define them in a manner comprehensible to every one. Thus there remain, so far as any kind of essential points come into consideration, only a very few such technical terms which really make necessary a groping back among the earlier systems of teaching. To these few belongs the concept of *Brahman*, which occurs frequently in the Buddha's discourses : and then, above all, the concept *Dhamma*, thus, the very word by which the Buddha himself designated his teaching. It therefore will not be superfluous to make clear the content of these two concepts and their relation to each other.

I.

As is generally known, in the religio-philosophical circle of ideas of ancient India, already very early the concept of *Brahman* became the central point of unity, which finally in the Upanishads found its completion through the concept

of *Atman*. What now was understood by the word *Brahman*? If we look up the Petersburg Dictionary, we find under the word *Brāhman* (neuter, nominative, *Brāhma*)* carefully distinguished, no less than seven meanings which we may here reproduce briefly as: 1. Prayer; 2. Magic formula; 3. Sacred discourse; 4. Sacred knowledge (*Veda*); 5. Sacred conduct (chastity); 6. The Absolute; 7. The sacred caste (the Brahmin). What now is the *original* meaning, out of which all the others have been evolved? The original, and at the same time, "only meaning of the word *Brahman* in the *Rig veda* in the more than two hundred passages in which it occurs" is "prayer," "understood, not as a wish or form of words or request or appeal or even censuring, but as *the will of man striving upwards towards the holy, the divine*," in other words: prayer in the sense of *Brahman* is *holy meditation*. The essence of this meditation, however, consists in a man's withdrawing himself from the outer world and practising contemplation alone by himself, dwelling with expanded, deepened mind, thus overcoming the world, standing above it in mind. In this state one knows no more of the vexations, the cares and sorrows, in short, all the discords of every-day life; rather is one raised to supermundane peace, and thereby to hitherto unknown inward blessedness. In *this* direction all *real* religious devotion has occupied itself; on this path, in particular, have all religious geniuses of all times gathered their experiences. They have practised the *true* prayer, have practised *meditation, Brahman*.

All of them, however, were also convinced that in this state of deep meditation they entered the sphere of the holy, of the divine: or, if they still thought anthropomorphically, attained to the sphere of attraction of their god. Precisely on this account, did they then regard the power to pay in *this* manner, as a *grace* bestowed by the god in whom they

* To be clearly distinguished from the personal god, *Brahmā*. Of this latter, more below.

believed and the revelations which flowed in upon them in this state, as *inspirations* from this their god, as was specially the case with the great religious geniuses of the Rig veda: "Sing a prayer given by god!"—"Varuna produces the prayers; him, the path-finder we implore that he may reveal the sacred song through our heart."—"Thou art, O Agni, the deviser of the brilliant song of praise."—"(Indra) made known these songs to the singer."—"Endow us, O Indra, with the prayer that is lent by god."—"For thou, O Agni, wast the first deviser of this meditation."—"(Indra) who is the king of god-created prayer (*brahmano devakrtasya*)."—'O god Varuna, produce this meditation, strengthen the insight, the ability of those eager to learn.'*

But all religious geniuses, so far, have also experienced that the capacity *thus* to pray gives birth to powers which in the normal state are impossible, that they thus confer *magical power*. And so it is understandable without further words that Brahman also means *magical* formula which unfailingly effectuates the desired condition. This is the standpoint of the Atharva veda which is full of examples of the same, how through prayer (*Brahmanā*) a sickness is cured, or some other result obtained. But also outside of the Atharva veda this understanding of the term is to be found. "I destroy enemies through prayer," it is said in the Vāj. Samh.; and, "through prayer he slays the demonesses, the goblins," in the Catap.-Br. How *this* prayer is not directed to the gods, but on the contrary, reaches beyond them, we are told in the Vāj. Samh. 31, 21: "The Brahmin who knows such, in his power are the gods."

On the other hand, however, it is to be emphasised that the original, and thereby the real, meaning of Brahman was always prayer, meditation.

Out of *this* significance, of the word the other remaining ones were derived: the revelation of the great seers who were

* Passages from the Rigveda.

able to sink themselves in this deep meditation, and thereby to gain a standing place *above the world*, was just the revelation of their experiences in the state of Brahman, and on that account, *holy speech* was itself Brahman, namely, Brahman re-appearing in their speech ; and *the knowledge* that thus in the course of time was gained through the "holy speech" of this seer, was "holy knowledge," was Brahman-knowledge, and therewith, the Veda, as the summation of this sacred knowledge, was just Brahman revealed.

Meanwhile, of course, the reports of the seers who, in the course of the centuries that elapsed from the time of the Rig veda, as the oldest part of the Veda, right on into the era of the Upanishads, brought tidings out of the Brahman-state, did not all sound alike. For of meditation, thus, of the Brahma-state there may well be the most different degrees. Something of meditation lies already hidden in the purely external prayer that is directed towards a divinity just because, even in this meditation, the heart in corresponding measure is quieted and feels an unworldly peace arise within it. In the higher stages of meditation one stands completely separate and apart from the whole world, even from one's own gross material body. Nay, the meditation may reach such a depth that one is completely rapt away from this body and from the external world made accessible through its sense-organs, to such high degree that even every remembrance of it is extinguished. Then one has become pure mind which faces, as its sole object, a state of being without form, free from all material attributes. One has entered the sphere of the Formless (*Arupa-dhātu*). Whoso has reached these heights of "prayer," of meditation, he dwells on *the heights* of the Brahman-state. But this state also can present itself again to the cognition in the most varied grades. In it one sees himself opposite to a dark, bottomless abyss. Another, on the contrary, feels himself sunk in an ocean of light, experiences that saying about, the "glory within me": it is the light of the "from-all-sides shining consciousness." A third recognises in the ætheric state of being in

which he now lives and moves, that mysterious essence which is called Life (*prāṇa*), and which pours through all the members of the human organism, thus making them alive. A fourth in the Brahma-state, is wholly lost in the view of boundless, empty space. A fifth finds himself therein as pure thought (*manas*), until finally, in the highest stage, the state of meditation, thus, the Brahma-state, deepens in such a degree that the exclusive object of cognition is just this pure, object-less cognition itself, and further, *the bliss* which one enjoys at these heights. And so it is comprehensible that in the Veda we read one after another such passages as these: "The darkness (*tamas*) is Brahman."*—"The Brahman is a light like the sun."†—"The *Prāṇa* is the Brahman."‡—"Om! The expanse is Brahman, the expanse, the primordial, air-filled expanse."§ "Brahman is thought (*mana*).)||—In Yoga, thus precisely in the state of deepest immersion when the mind, without, as in deep sleep becomes extinguished, only no longer occupies itself with an alien object, becomes this "*mind*, the Brahman, the fearless, *wholly the light of cognition alone*, the eternal, the sleepless, the dreamless, free from the bodily organism, all-knowing¶—"Then he practised Tapas (ascetic practices). After he had practised Tapas, he cognised: Brahman is bliss."**

Thus the Brahman-state received its general character through *the object* upon which was concentrated cognition while in that state, to such a high degree that men immediately understood by the word *Brahman*, above all else, "the marvellous thing" which they had encountered.

Every cognition is compounded of perception and *reflexion*. Hence, here also, *reflexion* occupied itself with the object of perception, the perceived "marvellous thing": "What kind of marvellous thing is this?"—"Find out, O knower of being, what sort of marvellous thing this is!"†† And to the Indian

* Rīgveda 10, 129, 2. † Vāj. Sāmh. 23, 48. ‡ Kaushitaki-Up., 2, 2.
§ Brh.-Up., 5, 1. || Taitt.-Up., 3, 4.

¶ Māndukya-Up., 3, 35-36. ** Taitt.-Up., 3, 3. †† Kena-Up., 3, 15-16.

genius which from of old has been wont to press into the depths, this reflexion assumed truly gigantic dimensions, yea, the "marvellous thing" become the sole object of all reflexion for many centuries, and in this reflexion "the marvellous thing" was elevated into the one thing in all the worlds, it became "the All-Working, the All-Wishing, the All-Smelling, the All-Tasting, the All-Embracing, Silent, Ungreaving: this is that Brahman, into him, departing from here, shall I enter,"† in short, "the marvellous thing" became the Absolute. That, however, came about thus:—

The Indian was philosophically, or, what at bottom is the same thing, metaphysically, inclined. "Accordingly we become aware already in the later portions of the Rig veda of a peculiar seeking and questioning after the unity upon which rests all the multiplicity of gods and things in which the question was put ever more urgently, and the solution came forward step by step with increasing distinctness. The attempt to press forward to unity is already prominent in the *Aditi* who, mythologically, became the mother of the *Adityas*, of the highest heavenly gods, but etymologically, seems to mean 'infinite.' Of her it is said :

The *Aditi* is heaven, the space of the air ;

The *Aditi* is mother and father and son.

The *Aditi* is all of the gods and of men ;

She is what has been born, and what yet is to be.

"The idea of the one-ness of the universe finds its great consummation," however, in two hymns which constitute the essential kernel of the philosophy of the Rig veda, the song addressed to the *Dirghatamas* and the creation-hymn. In the former is already to be found the saying which anticipates the 'Tat tvam asi: that thou art' of the *Chândogya-Upanishad*: 'Poet's name in manifold wise *what is only one*' and then further on the great question is put :

Who has seen how that which has no bones,
Bore that which first arose, endowed with bones?
Where was the breath, the blood, the self of the earth?

Ignorant, here I ask of those who know,
The wise, to seek out what I do not know :
Who was it, propping up the six world-spaces
As the Unborn ; tell me, Who was *this One*?

And in the famous creation-hymn, it is said :

Then there was no non-being, neither being,
No airy space was there, no sky above.
Who kept watch o'er the world? Who closed it in?
Where was the deep abyss, where was the sea?

Nor death was there, nor immortality,
The night was not ; nor was there any day.
Windless it breathed, primeval, before all,
The One, than which there was no other one.

Who has been able yet to search it out,
Who has discerned whence this creation springs?
The gods on *this* side are from it arisen !
Who then can tell whence they have hither come?

He who this great creation has brought forth,
Who looks on it in highest heaven's light,
Who it has made, or haply, has not made,
He knows !—Or does even he know not?*

"Or does even he know not?" That is to say : Is it an
in itself unconscious principle, lying beyond all knowledge, out
of which all has welled forth?

If thus men had pressed their way on to the one "unknown
god," their knowledge, none the less, was not yet sufficiently
purified to enable them to hold this god firmly as an

* Deussen, *History of Philosophy*, 1st Vol.

impersonal divinity ; and so, in the Prajāpati-hymn, a supreme personal god was next set upon the throne : "Who is the god, that sacrificing we serve him" ? sounds the ever repeated question, until at the end the answer follows :

Who hold'st encompassed, all that has arisen !

Prajāpati ! 'Tis thou, and 'tis no other

This Prajāpati very soon became the highest god in the Vedic pantheon. But this god, naturally, could only be a surrogate for the ultimately original, absolutely impersonal world-creating principle. His lordship must therefore come to an end as soon as the way was found of comprehending this primal principle itself in all its impersonality. And this way was just—*Brahman*, prayer, meditation. As a matter of fact, if it is at all possible to press on to the primordial essence out of which all flows forth, i.e., if this primordial essence does not withdraw itself altogether from cognition, then it can only be found in ourselves, as certainly as that we can only dive into the depths, press into the innermost, within ourselves, and that this retreat from the fortuitous external world, towards the inner essence takes place precisely in *prayer*, in meditation, thus in the *Brahman*-state. Now "the seers of antiquity" upon their retreat from the external to the internal, did in fact stumble upon a state, thus upon an existence, in which heaven and earth have disappeared, in which no sun any longer beams and no stars any longer shine ; in which there is nothing more of the formed and thereby nothing more whatever with regard to which an arising or a passing away could be perceived, yea, which, as often as one might later raise oneself again into it, always showed itself equally uniform and unchangeable. And those who viewed *that*, and from the outset proceeded to the spying out of primal being within themselves, must they not have felt like the discoverer of new land when he actually now sees the steep shores of the new continent rising up before him ? Could they doubt their having discovered and entered into the magic realm of the *sacred* being, the *divine* being, and therewith the *primal* being, which lies at the root

of all formed being, and out of which this latter arose like formed land out of the ocean? And so they celebrate all "the marvellous thing" of the being of sacred meditation, thus, the Brahman-being as "the most distinguished (highest); for there is not a more distinguished than this,"—"this Brahman is without earlier and higher,"—"this Brahman is *the first born*,"—"therefore they say: Brahman is the highest in all this world"—"therefore they say: Through Brahman are heaven and earth held up."*

That Brahman is "the first-born," we have just heard, i.e., there still stands above him Prajāpati, the god of gods, by whom also it is created: "After he had exerted himself and practised Tapas (austerities), he created as first-born, Brahman. Brahman is the foundation of all this world.†

And now comes the last step: Prajāpati is finally driven from the throne and disappears down the trap-door; while Brahman simply becomes Brahman *svayambhu*, Brahman *existing through himself*, thus the unconditioned primordial being, and thereby the Absolute out of which all that is formed streamed forth, and into which it ever and again disappears:

Who has created this earth? Who has built up the high heavens?

Who, in its height and its breadth, has spread out this
ærial space?

Brahman created this earth, Brahman has built up the
heavens :

Brahman, in height and in breadth, is spread out as
ærial space.

Brahman is the bottomless abyss which is shown to the spiritual eye on the heights of the Brahman-state, or the deepest Immersion. After he was recognised as the Absolute out of which all flows forth, it also became understandable that in him nothing more definite can be known. Rather is this

* Brāhmana passages.

† Catap.-Br., 6. 1. 1.

Absolute knowable only so far as it in any way is revealed in its creative activity. Hence the solemn constataion of the "empire, the highest, the concealed; three quarters thereof remain secret." This partial incognisability of Brahman becomes evident also in the following description of creation which at the same time also may indicate how men tried to make comprehensible mythologically the absolute truth: "Brahman, truly, in the beginning was this world. The same created the gods. It itself, however, Brahman, entered into the half beyond. After it had entered into the half beyond, it reflected: 'How can I now get into these worlds?' And it got into these worlds through two, through the form (*rupa*) and through the name (*nāma*). For this world reaches so far as reaches form and name. These two are the two great monsters of Brahman. Whoso knows these two great monsters of Brahman becomes a great monster. These two are the two great appearances of Brahman. Whoso knows these two great appearances of Brahman becomes a great appearance."^{*}

Therewith is reached the standpoint of the Upanishads in which also, above all, the Brahman signifies that "out of which is the origin, existence, and passing away of this universe," and which are full, not only of the most daring, but also of the deepest speculations, about this world-principle, in which the understanding of them is often, to be sure, made very difficult in that the instructive elements are to a large extent confused allegorically with the complicated details of ritual. Only, there is added the equation, *Atman-Brahman*: I myself in my deepest essence am identical with the primal cause of the world; I myself am thus at bottom the whole world. The way to this equation also was—prayer, meditation; only that this time one practised meditation for another object; one did not want to discover the primal being, the principle of the world, but one wanted to discover one's own primal being, the ultimate principle of oneself, in that by transferring oneself to the

^{*}Cātāpatha-Brahm., II, 2, 3.

Brahman-state, one undertook to get rid of all that was merely like a shell or husk. Thereby, of course, one pressed one's way again into the Brahman-being, to the being of holy meditation, which in this case seemed to be cognised as one's own essence thus, as our *Atman*, our true *I*. Therewith however, for the Indians, there also was established the deepest essence of the world. For this essence of the world must be findable in all that is in the world, in the "sun in the firmament" as well as in "the space of air," "above all however, also in ourselves, who also indeed belong to the world in this sense. Accordingly, if I know *myself*, I know at the same time the final, primal root of the world. Or, otherwise expressed: The world-principle must be identical with the *I*-principle. "Just as a piece of salt dissolved in water no longer can be found, but is yet present in the water, as can be demonstrated by the salty taste of the same, so also thou dost not perceive the essence here [in our visible appearance] but nevertheless it is therein. What this subtlety is, an emanation from it is this universe: this is the Real, this is the *I*, (Atman) *that thou art* (tat tvam asi), Cvetaketu."* "Therefore is this the track of the universe which here—[namely in us]—is the Atman: for in Him one knows the entire universe: yea, verily, as one by means of the hoof-mark finds out [a beast], so [by means of the Atman does one cognise this world]." In this direction further details are given in the treatise, "The Doctrine of the Buddha as the Flower of Indian Thought," in the book, "The Doctrine of the Buddha, the Religion of Reason."

Brahman brings forth this world out of himself. But in spite of this fact, it is not this world as this latter presents itself to our senses. Rather has the world, so far, no more actuality than the dream-forms a dreamer projects out of himself, thus, in so far, it is at bottom nothing but an illusion (*Māya*), and indeed a *painful* illusion. "What is divided from him is painful."† Precisely on this account our task lies in this, to empty

* Chand.-Up., 6, 13, 2, Brh.-Up., 1, 4, 7. † Brh.-Up., 3, 4, 1.

ourselves again of this apparent world, and so again find our way back into the primordial being of Brahman. This happens in the Brahman-state, in prayer. But this state must be made an enduring one, the whole life must become an unbroken prayer; and it becomes this when, along with the practice of elevation into the Brahman-state, one practises unremitting practical renunciation, (Tapas), and above all, chastity. This Brahmacharya, this continuous living meditation is then the whole of prayer, on which account precisely Brahman has also the meaning of this Brahmacharya. The man who thus practises Brahman is the *Brahmacharin*, who in Brahman—in prayer—lives. The home of the Brahmacharins, however, is the state, the caste of the Brahmins. For they are in possession of the sacred writings, of the Veda, wherein the Brahman knowledge is laid down, and thus Brahman itself is revealed. Those who belong to this caste are the professional "offerers of prayer" (Brahmanas); and in so far, their caste, even if everything that exists is a corporealisation of Brahman is so much his most excellent corporealisation, that they applied the name of Brahman precisely as an appellation of this their own caste.

All this the Indian of the classical period heard as an overtone when the word Brahman entered his ear, though of course, for him one of its manifold meanings impressed its stamp on it in concrete cases. Brahman was and is for the Indian the all-embracing concept of the holy and the true; or of what, at least, ought to be holy and true.

(To be continued.)

As when a dweller in some far off land
Safe returns at last,
Kin, friends, and lovers waiting to greet him stand;
So, when a man on earth good deeds hath done,
When he hath passed beyond,
All his good deeds, like kin, await that one.

Dhammapada.

THE UNIVERSAL BUDDHA

[BY BHIKKHU PRAJNANDA]

Among the Northern Buddhists there is a power called the Universal Buddha which lives in the Dharmakaya. This is the body of the Good Law that exists to help to raise all life without respect to any particular religion, creed, or nation. It is a universal force in nature which is bringing order out of disorder, strength from strife, and wisdom from ignorance. In the different sects it is found under various names, as the Adi Buddha, Amitabha, Prajna, and so on, but the idea is the same, it is the power that is striving to raise mankind from the sorrows and changes of Maya to the heights of spiritual enlightenment.

At the present time when the world is living in a period of warfare, national hatreds, social strife and misery, it is well to bear in mind this great idea of a Universal Buddha, this oneness of life which exists behind all the chaos and disorder the ignorance of man has produced. To the Buddhist especially this idea gives added illumination, for this universal power is not only far off but very near, and lives in the hearts of all men as a seed sleeps in the soil till it is awakened to life by the sun to full growth and maturity.

One of the greatest evils the world has to face to-day is the curse of separateness as it has been termed. Religions divide and do not unite mankind, patriotism produces national hatreds, politics split up people into parties which try to thwart and not help each other, and the inequalities of our social system make barriers between the wealthy few, and the poverty and slavery of the many. And as true to-day as 2,500 years ago are the words of the Blessed One, for on a smaller scale the same evils existed then. He saw the results of this curse of separateness in his own land, how caste and

sects split up the Indian people into warring sections, how superstition and fanaticism produced hatreds and strife, how fear and ignorance held down the human mind, when by overcoming these evils it could rise to heights of power and enlightenment. So on a larger scale the same conditions exist in the world today. The sects and nations are jealous of each other, the superstition is the priestcraft in all religions, priests who say "my religion is right, all the others are wrong," the fear is that canker in the heart of men which grovels before false gods, gods of his own making, ignorant of the fact that Humanity is the god upon this earth, and that it has the power to overcome sorrow, limitation, and mental and physical slavery.

Yet through the darkness a small light begins to appear. In the East and in the West thousands of people begin to sense the dawn of a new age. They look forward as well as back, they sing the song of the new as well as the old, they are breaking down the barriers which divide life into hostile sections, and work to bring the new age of brotherhood and co-operation. They can see the law of mutual help and unity coming out of the law of strife, even as the English scientist Huxley saw that the struggle of the animal world produced a higher law by which the strongest of a species helped and protected the weaker and lower.

This is an aspect in nature of what is termed the Universal Buddha in the Good Law, or evolution applied not only to matter, but also to mind. From unconscious life in the mineral to the full enlightenment of Buddhahood the ladder exists and each step upward brings greater knowledge and responsibility. But here the Buddhist philosophy has a definite teaching. Each step upward does not increase the power of self to draw away from the lower steps but means that it must absorb or enfold them within itself. "Never will I enter the final Peace till all life has entered in" said the Tathagata, and it is recorded in the Mahayana scriptures that this divine power ever works in the three worlds turning the Wheel of the Good

Law for the benefit of all sentient life, ever working that gods, men and beasts may be freed from suffering and enter the Peace.

If our Buddhist religion is to take its right place in the coming world changes it must realize its responsibility. Old creeds are dying, the belief of yesterday is the unbelief of to-day. Mankind is searching for a guide, some light that will show him the way through the darkness of the present. Little use in the present world crisis are the thousands of Bhikkhus and Lamas sleeping all day or numbling old prayers which they do not understand. Humanity to-day needs a living spiritual Sangha, men of wisdom and education, who know modern science in its many branches, men who can grasp the spirit of the universal, so that the three jewels may again shine brightly, the Buddha through the Dharma, and the power of the Dharma through the Sangha, that it may be on earth the physical body of the Universal Buddha, giving light to all, excluding none.

Why the Buddhist religion has special advantage for this service is because it is flexible, and can adapt itself to time and conditions. Though with the passing of years some of the teachers have sought to make it fixed and unprogressive, the spirit of the founder is ever fresh and new. All truth as far as our little minds can understand it is only relative truth which can never be final, for beyond it will always stand the absolute truth which the human brain can never comprehend save in the long distant future when full enlightenment will be ours. Yet this relative truth as taught by the Blessed One contains great universal truths so that ancient Indian philosophy and modern Western science can join hands and in the Buddhist conception of life climbing from lower to higher forms of expression, the scientist can find a reflection of his own discoveries in the laboratory.

Some of the Northern Buddhists have compared the Universal Buddha to the sun which shines on all, supports all life, and gives warmth and gladness to the earth. Who has

not felt joy when after a night of darkness and unrest, he has seen the golden orb rise above the horizon bringing light and a new day? The symbol is indeed a true and a beautiful one. So may we see in the conception of the Universal Buddha a sun of enlightenment, a sun which sheds its beams over the darkness of the human mind. I know of no better meditation than in daybreak to direct one's thoughts to the rising sun and to see in that a symbol of the universal light of love and compassion shining equally for all, an eternal power which draws all things to itself. Happy is he who can catch a glimpse of this reality behind illusion, who has felt in his heart a touch of the Master's power looking down with eyes of love on a world of strife and sorrow. He too is on that Path which leads to Buddhahood, and his will be the glory of leading all life to the final Peace even as the great Teacher did centuries ago.

THE DAWN AND THE SPREAD OF BUDDHISM

BY REV. BALANGODA ANANDAMAITREYA THERA.

I.

Prince Siddhartha of the noble Sakya race, seeing the sorrows and tribulations of the world, was so disgusted of the worldly life that he left behind all his regal pleasures and went from home to homelessness. Seeking after the highest truth that would lead to freedom from sorrow, he wandered from place to place. In his wanderings he met some ascetics to whom he joined and learned their doctrine, but they could not satisfy him. Then he leaving them went to Uruvelā district, to an abode of ascetics, and there practised austere asceticism, which too he gave up, seeing how futile it was. But now after the investigations and experiences of six long years, gleams and glimmerings of reason dawned on him. By his own effort, by his own reason, and unaided by any of

the then existing religious systems, he discovered the real way, the path to wisdom, and having trodden it, ere long, on a Wesak full moon day in the 35th year from his birth, he attained the supreme enlightenment, which is also termed as 'Buddhahood.'

Experiencing the bliss of Emancipation, He took a rest of seven weeks near about the Bodhi tree, and then directly went to Isipatana in Benares, where on the third full moon day from His attaining Buddhahood, He delivered His first sermon to the five ascetics. Thus the law of actuality known as Buddhism dawned on the world.

The five ascetics, I made mention of here, appreciated His Dharma, lived up to it, and ere long became Arhats. Next to them a youth named Yasa, a son of a millionaire disgusted with household life, came to the Lord Buddha, heard His Dharma and became His disciple. His example was followed by his fifty-four friends, all of whom came to the Buddha, heard His Dharma, trod the way and won Arhatship ere long.

Now the Lord Buddha, having sixty holy disciples, called them and sent them to various directions with these words: "I am free, O Brethren, and you too are free. Go Ye, O Brethren, from place to place for the good of the many, for the benefit of mankind, for the welfare of the world. Set forth, O Brethren, the Truth glorious in the beginning, glorious in the middle and glorious in the end. Proclaim to them a life of Holiness. Two of you may not take the same road. I too go to Uruvela to expound the Dharma." Thus sending these sixty missionaries, the Lord Buddha began the first religious mission in the world's history. Thence He went to Uruvelā to the hill of Gayā, where he revealed His noble discovery to a company of ascetics numbering about 1500 headed by three leaders, all of whom greatly impressed with His Dharma became His disciples. For about 45 years He travelled all over India preaching the Good Law. Wherever He went and preached He was highly respected,

and rulers, Brahmins, philosophers, millionaires, peasants, and even poor outcasts became His followers. Even in the very year that He began His noble mission, the number of converts marvellously increased. No other religion spread so soon as Buddhism during the very life time of its Founder.

How is it that Buddhism appealed to the vast majority of Indians? This is a question which one might well ask. India certainly was not in a degraded condition then. There were great thinkers, revered leaders, powerful rulers, learned orators, and great exponents of the Law. There was freedom of thought, freedom of speech, and all teachers were allowed to set forth their views. Many were the deep thinkers who had renounced the pleasures of the flesh in order to obtain emancipation from sorrow. This being the case, like mushrooms after rain there sprang up various teachers and leaders. Concerning all the shades of religious thought then in existence, the Lord Buddha has given a discourse called *Brahma-jāla Sutta* (the discourse of the philosophical net). The ground was thus already prepared and only the seed had to be sown. In such a country and at such a time, the law of *Anicca*, *Dukkha* and *Anatta* was easily comprehended.

The wonderful success of the Buddha may be ascribed to three causes. The first lay in the practical and winning method by which He taught His Dharma. In those days throughout the whole of India caste distinctions played an important part in life. The Kshatriyas were proud of their clans, and thought little of the people inferior to them. The same was the case with the Brahmins and others. The Vedas excluded their love from those who were regarded as belonging to the lower classes. The bowls, the cups, the pots—whatever things used by the Brahmins were not allowed even to be touched by the men of inferior castes. Men of the depressed classes were regarded as servants or slaves of the men of higher rank.

In such an age the Buddha's sympathy for the poor and the down-trodden as well as for the rich and the great was one thing that moved and won the hearts of the people of the

day. As, for example, once the Lord was going round for alms in the city of Kapilavatthu; His father the King Suddhodana heard of it and considered it an insult to his Sakya race; and being enraged he hurried to the Buddha and exclaimed "Why do you, my son, disgrace me thus?" And the Lord replied "It is the custom of my race." Prompt was the king's answer "How can this be? You are a descendant of the kings of the noble Sakya race. None of your forefathers ever begged for food." The Lord said: But, O great king, my descent is from the Buddhas of old. They, as I, lived on alms they begged." This explains the Buddha's attitude towards men.

Further, the Lord Buddha never cared for distinctions of ranks or family or caste but preached and helped all alike. He severely attacked that stinking pride which emanates from greatness of caste and showed them that distinctions of caste were meaningless and that they only added to the confusion of the world. He went and helped the sick, regardless of their caste or family. He welcomed as His pupil the meanest chandāla as well as the prince of the highest race. His logical discourses were the strongest blow ever given to the pride of birth of Brahmins. He pointed out that it is not by caste that a man becomes noble or high but by his character. When He advised His hearers to lead a righteous life, he did not merely preach it but gave living examples from His present and past lives. Hence the truth that He expounded in this most kindly and sympathetic manner was well received and quickly appreciated by the people.

The second cause of the Buddha's success lay in the sublime moral teachings that He taught. Sacrifice of animals, prayer and worship to gods for salvation and the practice of austere asceticism were shown by Him to be useless. He said that such mean things as killing, stealing, unlawful sexual intercourse, lying, slander, the use of rough words, gossip, covetousness, malice, wrong belief—these all spoil a man. To shun all evil, to purify one's character by walking along the right

path was what He always taught. He taught that every man was his own saviour and that there was no saviour other than one's own self and He enunciated how a man could make himself his own saviour. Practising good conduct man becomes good and guiltless. Then by practising right concentration he learns to keep his mind still and calm. Next to that by the intellectual grasp of the truth of Anicca, Dukkha, and Anatta, the mind is purified. Thus can man make himself holy. The Buddha showing this path included within it all the things that make a man serene, good and free. Thus the sublime and moral teachings of the Master were sufficiently great, sufficiently broad, to suit the needs of man that it easily won a large number of converts every day.

The third cause of the Buddha's success was the greatness of His personality. By birth He was a noble prince of the highest Kshatriya race. He was a son of a ruler. He was a born leader and a great teacher. In His build He was a man of good stature, beautiful to behold and well grown up. His eloquence overwhelmed the hearers and drove dumb the famous learned men who came to refute Him publicly. Even His gesture was an example to those who saw Him. He was in nature graceful and gracious, lovable and pleasing. His purity of thought and character won for Him the respect of even His enemies. Possessed as He was of such personal magnetism, it is no wonder that thousands were drawn to Him every day.

On account of these three main causes the Lord Buddha succeeded, and day by day the number of converts increased. Throughout almost the whole of India, during the master's very life-time Buddhism was firmly established and it even spread beyond the limits of India.

HEATHEN AND KAFIR

[BY MR. N. CHATTERJEE, BAR-AT-LAW]

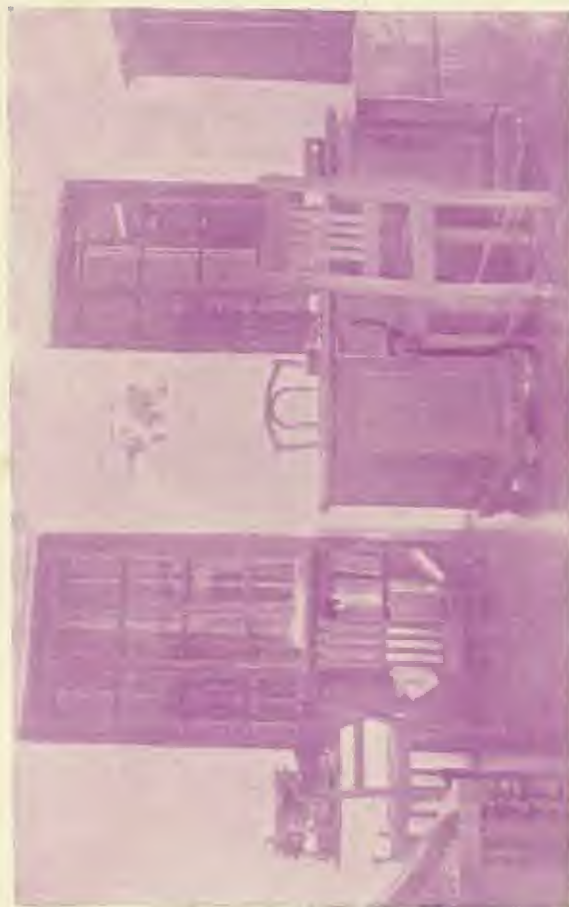
The word Heathen, according to the European dictionaries, means one who is neither Christian, Jewish, nor Mohammadan. And Kafir is a person who is an infidel or unbeliever. There is another meaning given to the word Heathen namely an unenlightened person. Simultaneously with the use of this word, the employers of this part of speech imparted to it an idea of cruelty and uncivilization. The word was born with the birth of Christianity, and Christianity sprang up from Judaism or Semeticism. The alleged founder of Christianity was a Semetic born and bred in the arid land in the Province of Palestine. The Jewish religion passed through many vicissitudes and evolutions, and the Jewish moral and mental natures underwent numerous changes and ups and downs in the flight of time. Their virtues and vices were innumerable. They were alternately in the trough and abyss of the sea of vices and on the crest of the wane of normal excellence ; were at once barbarous and civilized and humble and proud. They have not been able throughout the ages to build up a philosophy or a semblance of a philosophy, the Semetic mind being unequal to the rigorous intellectual task of conceiving stately and rational thought of ultimate reality of the universe and the life on it. Their God like unto the gods in other religions was the creation of the affrighted and heated human mind. It is at first an abstract in the mind ; and immediately this image is clothed in words, it become a concrete idolum, and is imposed upon the feeble minds which begins to dread it and offer up prayer to it for all sorts of aspirations which only the human heart can seek to attain. Having created their God, the Jews in arrogance took a long stride to impugn the Gods of their neighbours and made a mischievous business of it and fell out

into brutal controversy with the tribes around them. The Jews had not the wisdom to think that the attributes with which their God was invested were the moral and physical qualities which they themselves conceived to be the best and most puissant in nature and in man. These attributes are nevertheless, idolas or images or idols. And those who worship the object having all these attributes in it are idolators. The Jews infested Rome 1900 years ago and lived in filth and rags. The civilised Romans looked down upon them with contempt and felt moral and physical squamishness to look at them. The unsavoury quarters of Rome were tenanted by them: and Jewenal says that the poor tentaments were "let out to Jews, whose sole furniture was a basket and bundle of hay." The basket contained their stock of provisions, for they could not touch the food of the non-jews and the bundle of straw was intended to serve as a bed. Again the poet says:—"Cross the land of a Jew or a Jewess, but sparingly enough, and the jews will tell you any dreams you please for the minutest coin." And again in withering sarcasm describes the Jewesses as interpreters of the law of soalyrna, the potent priestess of the tree-the trusty go-between from highest heaven. Horace had before Jewenal, in an equal degree abhorred them. Those who have read the Jewish Bible or the Old Testament, must have perceived the flesh creeping cruelty which was practised and the moral turpitude of which they were guilty. In these circumstances the dictionary signification of the word heathen is inapt. Is Buddhism to be left outside the pale of civilised religion and thrown into the melting pot of heathenism? I have set out to show that all the religions are heathen religions and that the doctrines of the Lord Buddha are based upon rational wisdom and free of the taint of heathenism.

(To be continued)



FOSTER MEMORIAL FREE HOSPITAL AND DISPENSARY, FOSTER LANE, COLOMBO, CEYLON.



GENERAL SECRETARY'S OFFICE, MAHA BODHI SOCIETY HEAD QUARTERS.

THE NUMERICAL SAYINGS

CHAPTER XVII :

ON ILL-WILL.

(1) REPRESSION OF ILL-WILL (a).

There are, brethren, these five ways of repression of ill-will, whereby a brother should altogether repress ill-will, that has arisen. What five?

Whenever, brethren, ill-will arises towards some person loving kindness should be developed towards that person. Thus should ill-will be repressed towards such person.

Whenever, brethren, ill-will arises towards some person compassion should be developed towards that person. Thus should ill-will be repressed towards that person.

Whenever, brethren, ill-will arises towards some person, equanimity should be developed towards that person. Thus should ill-will be repressed towards that person.*

Whenever, brethren, ill-will arises towards some person, one should remain unmindful and forgetful† of that person. Thus should ill-will be repressed towards that person.

Whenever, brethren, ill-will arises towards some person, one should consider towards that person that Karma is his own property thus: 'This venerable one is possessed of his own Karma, is heir to his Karma, Karma is the womb that bore him, Karma is his kinsman, and Karma is his refuge, whatever Karma he shall do that shall become his heritage.' Thus should ill-will be repressed towards that person.

* Why is *muditā* (sympathy) omitted? 'Sympathy' cannot be exercised towards an enemy, as the mind cannot be calmed towards him, by sympathy—Comy.

† He should be treated as one on the other side of a wall—Comy.

Verily, brethren, there are these five ways of repression of ill-will, whereby a brother should altogether repress ill-will, that has arisen.

(2) REPRESSION OF ILL-WILL (b).

Once the venerable Sāriputta addressed the brethren:—
'Friends, brethren!' 'Yes friend!' the brethren also responded to the venerable Sāriputta. The venerable Sāriputta spoke thus:—

There are, friends, these five ways of repression of ill-will, whereby a brother should altogether repress ill-will that has arisen. What five? Herein, friends, a certain person is of impure conduct as regards his action, but is pure as regards his speech. Towards such a person, friends, ill-will should be repressed.

Again, friends, herein a certain person is of impure conduct as regards his speech, but is of pure conduct as regards his action. Towards such a person also, friends, should ill-will be repressed.

Again, friends, herein a certain person is of impure conduct as regards his action as well as his speech; but from time to time he obtains clearness of mind and serenity. Towards such a person also friends, should ill-will be repressed.

Again, friends, herein a certain person is of impure conduct as regards his action as well as his speech, and from time to time he obtains neither clearness of mind nor serenity. Towards such a person also, friends, should ill-will be repressed.

Yet again, friends, herein a certain person is of pure conduct as regards his action as well as his speech, and from time to time he obtains clearness of mind and serenity. Towards such a person also, friends, should ill-will be repressed.

Among them, friends, whatsoever person is of impure conduct as regards his action and is of pure conduct as regards his speech; how should ill-will towards such person be repressed?

Just as, friends, a brother who wears robes made of rags taken from a dust-heap, seeing a worn-out cloth in the street treads upon it with the left foot and spreads it out with the right foot, whatever strong part there be in it, having picked it up he goes his way, even so, friends, whatever person is of impure conduct as regards his action but of pure conduct as regards his speech, he should not at that time remember his impure conduct as regards his action, but he should at that time remember only his pure conduct as regards his speech. Thus should ill-will be repressed towards that person.

Among them, friends, whatsoever person is of impure conduct as regards his speech but is of pure conduct as regards his action; how should ill-will be repressed towards that person?

Just as, friends, if there be a pond covered over by moss and leaves, then a person overpowered and overcome by heat, exhausted, parched and thirsty were to come and enter into that pond, and thus and thus, with both hands having removed moss and leaves, were to drink with the hand and go his way; even so, friends, whatever person is of impure conduct as regards his speech, but of pure conduct as regards his action, he should not at that time remember his impure conduct as regards his speech, but he should at that time remember only his pure conduct as regards his action. Thus should ill-will be repressed towards that person.

Among them, friends, whatsoever person of impure conduct as regards both his action and his speech from time to time obtains clearness of mind and serenity; how should ill-will be repressed towards that person?

Just as, friends, if there is a little water in a puddle, then a person overpowered and overcome by the heat, exhausted, parched and thirsty were to come, and he were to think thus: 'Here is indeed a little water in a puddle, now if I drink with the hand or a vessel, I shall stir and disturb and make it undrinkable, now then let me fall down on all fours, drink like a cow and go my way' and he thus having fallen down on all

fours and drunk like a cow were to depart ; even so, friends, whatsoever person of impure conduct as regards his action as well as his speech from time to time obtains clearness of mind and serenity, he should not at that time remember either his impure conduct as regards his action or his speech, but he should at that time remember, whatsoever clearness of mind or serenity he obtains from time to time, that only should he at that time remember. Thus should he repress ill-will towards that person.

Among them, friends, whatsoever person is of impure conduct as regards both action and speech and obtains not from time to time clearness of mind and serenity ; how should ill-will be repressed towards that person ?

Just as, friends, if a person sick, afflicted and grievously ill has entered a high road, and although there is a village at a distance in front of him and another village at a distance behind him, yet he receives neither suitable food nor suitable medicines, nor proper attendants leading him to the village. What is the reason therefor ? 'So that this person may not here itself come to distruction.' Even so, friends, whatsoever person is of impure conduct as regards his action as well as his speech, from time to time he obtains not clearness of mind and serenity ; towards such person, friends, compassion itself should be extended, pity itself should be extended, and mercy itself should be extended (saying) : 'Alas ! indeed this venerable one having put away impure conduct as regards action should develop pure conduct as regards his action, likewise having put away impure action as regards words and thought he should develop pure conduct as regards both his speech and thought. What is the reason therefor ? 'In order that this venerable one, on the falling asunder of the body after death may not fall into a state of woe, distress, loss and suffering.' Thus should ill-will be repressed towards such person.

Among them, friends, whatsoever person is of pure conduct as regards his action as well as his speech and from time

to time obtains clearness of mind and serenity. How should ill-will be repressed towards that person?

Just as, friends, if there is a pond of clear, pleasant, cool and transparent water, well-situated, delightful and covered with divers trees, then a person were to come, who is over-powered and overcome by the heat, exhausted, parched and thirsty, and having entered into the pond and bathed and drunk were to get out again and there itself sit down or lie down in the shade of the trees; even so, friends, whatsoever person is of pure conduct as regards his action as well as his speech and from time to time obtains clearness of mind and serenity, he should at that time remember his pure conduct as regards his action as well as his speech, and whatsoever clearness and serenity of mind he should obtain from time to time, that should he remember at that time. Thus should he repress ill-will towards that person. Owing to the all-pleasing person, friends, the mind becomes calm.

Verily, friends, there are these five ways of repression of ill-will whereby a brother should altogether repress ill-will, that has arisen.

(3) FIVE BLESSINGS (a)

Once the venerable Sāriputta addressed the brethren: 'Friends, brethren!' 'Yes, friend!' the brethren also responded to the venerable Sāriputta.

The venerable Sāriputta spoke thus:—

Endowed with five things, friends, a brother is worthy of conversation with co-mates with holy life. What five?

Herein, friends, a brother is himself endowed with virtuous conduct and is also an expounder of questions arising as regards the blessings of virtuous conduct, likewise he is himself endowed with self-concentration, insight, emancipation and the knowledge of emancipation, and is also an expounder of questions arising as regards the blessing of self-concentration, insight, emancipation, and the knowledge of emancipation.

Verily, friends, endowed with these five things a brother is worthy of conversation with co-mates in the holy life.

(4) ASSOCIATION WITH HOLY ONES

Once the venerable Sāriputta addressed the brethren: Friends, a brother endowed with five things is worthy to associate* with the co-mates in the holy life. What five?

[Repeat the same five as in previous discourse.]

(5) QUESTIONS AND ANSWERS.

Once the venerable Sāriputta addressed the brethren:—

Whosoever, friends, puts a question to another, it is altogether (due) to five causes or a certain one of them. To what five?

Owing to stupidity and infatuation a question is put to another, owing to evil intention and covetousness by nature a question is put to another, intending to bring another into contempt a question is put, with a desire to learn a question is put, or a question is put to another in spite (thinking): 'Now, if a question put by me is well expounded by another it is well and good, but if the question put by me is not well-expounded by him, I shall well expound it to him.'

Indeed, friends, whosoever puts a question to another, it is (due) to these five causes or a certain one of them. Verily, friends, I put a question to another only with this thought (namely): 'Now, if a question put by me is well-explained by another, it is well and good, but if the question put by me is not well-expounded by him, I shall expound it to him.'

(6) MIND-MADE EXISTENCE.

Once the venerable Sāriputta addressed the brethren:— 'Herein, friends, if a brother endowed with virtuous conduct, self-concentration and insight attains to cessation of conscious-

* 'Sājivo' ti pañha pucchanaṃ ceva pañha vīssajjanam ceva, 'asking and solving questions'—Comy: But literally, 'living with,' 'association.'

ness and of sensation, and rises out of it ; this is possible, but if he attains not to full insight in this life itself, having transcended the state of the sensuous *devas** and been born into a certain mind-made existence,† he attains to cessation of consciousness and of sensation and rises out of it—this is possible.' When this was uttered, the venerable Udāyī‡ said thus to the venerable Sāriputta : Indeed, friend Sāriputta, it cannot be and is impossible that a brother, who having transcended the state of the sensuous *devas* and been born into a certain mind-made existence, attains to cessation of consciousness and sensation and rises out of it—this is impossible. For the second and the third time the venerable Sāriputta repeated this same proposition to the brethren. The venerable Udāyī also repeated the same statement for the second and the third time.

Then this thought occurred to the venerable Sāriputta : 'Even indeed for the third time the venerable Udāyī contradicts me, and not even one brother appreciates my (statement), let me now go to where the Exalted One was.' Then the venerable Sāriputta came into the presence of the Exalted One, made obeisance to Him and took a seat at one side. So seated the venerable Sāriputta addressing the brethren repeated the same proposition. When this was said the venerable Udāyī made the aforesaid same statement to the venerable Sāriputta. For the second and the third time the venerable Sāriputta repeated the same proposition, and the venerable Udāyī also made the same statement for the second and the third time to the venerable Sāriputta.

Then indeed this thought occurred to the venerable Sāriputta : 'Even in the presence of the Exalted One the venerable Udāyī contradicts me for the third time, and even

* *Kābalinṅkārāhāra-bbhakkānaṇ*—living on material food = *Kāmavacara*, sensuous realm.

† i.e., *Suddhāvāsa*, Pure Abodes.

‡ *Lāludāyī*.

one brother does not appreciate my (statement), then let me remain silent.' Then the venerable Sāriputta became silent. Thereupon the Exalted One addressed the venerable Udāyi: 'What did you take it, for, Udāyi, this mind-made existence?' 'They are, Lord, the formless *devas* produced by consciousness.' 'What for, indeed Udāyi, is your word being foolish and ignorant; do you think you should speak?'

Then the Exalted One addressed the venerable Ananda: 'Is there such a thing, Ananda, that you should look on indifferently, when an elder is being vexed? When an elder is being harassed, have you indeed Ananda, no compassion?' Thereupon the Exalted One addressed the brethren thus: 'Herein brethren, if a brother endowed with virtuous conduct, self-concentration and insight attains to cessation of consciousness and of sensation and rises out of it—this is possible; but if he attains not to full insight in this life itself, having transcended the state of the sensuous *devas* and been born into a certain mind-made existence, he attains to cessation of consciousness and of sensation and rises out of it—this is possible.' The Exalted One said this, having said so the Happy One rose from His seat and entered His abode.

Then soon after the departure of the Exalted One the venerable Ananda came to where the venerable Upavāna was. Having come he said thus to the venerable Upavāna: 'Here, friend Upavāna, others vex an elder and we question them not. It is indeed not strange, friend Upavāna, if when the Exalted One at eventide rises from His solitude He may give utterance to something touching this very point, and address the venerable Upavāna in reply. Now, we ourselves are perplexed.'

Then indeed, the Exalted One at eventide having risen from solitude entered the service-hall and took the seat made ready for Him. So seated the Exalted One spake thus, to the venerable Upavāna: 'When endowed with what things, Upavāna, does an elder become pleasant, agreeable and respectful unto and is cultivated by the co-resident holy ones.'

'Endowed with five things, Lord, an elder becomes pleasant and so forth as above: With what five?'

Herein, Lord, an elder is of virtuous conduct..... and having taken the precepts he observes them, he is very learned.....well-penetrated by insight, he is pleasant of conversation and good address, is endowed with polite speech, well enunciated, having a clear throat and making clear the meaning without effort, but easily and comfortably he takes pleasure in the Four Jhānas, which are dependent upon clear consciousness and which result in happiness in this world, and by eliminating the *āsavas* he dwells in this life itself having attained that emancipation of heart, which is free from *āsavas* and in the fruition of insight, having fully realised (the same) with clear vision.

Verily, Lord, endowed with these five things an elder becomes pleasant, agreeable and respectful unto and is cultivated by the co-resident holy ones.

Well done, well done Upavāna! Forsooth Upavāna, endowed with these five things an elder becomes pleasant and so forth. But if, Upavāna these five things are not found in an elder, for what do co-mates in the holy life honour, esteem, respect and revere him, is it for his broken teeth, grey hair and wrinkled skin? In sooth, Upavāna, whenever these five things are found in an elder, then the co-mates in the holy life honour, esteem, respect and revere him.

A. D. JAYASUNDARE.

(To be continued.)

The support of mother and father, the cherishing
of child and wife,
To follow a peaceful livelihood, this is the
greatest blessing.

Khuddaka Patha.

A PRAYER

O Thou Holy Enlightened One,
Look down on us we pray,
For work that by us should be done
Give strength, that was Thy stay.

O Thou who wast the Guiding Star,
For all who followed Thee,
Shine Thou a Beacon from afar
On the Path that sets us free.

Temptations sore do us beset,
We fall beside the way,
Compassionate, do not forget,
For at Thy Feet we lay

Our life, and all that in us lies,
And when our task's fulfilled,
When all desire within us dies,
When the wheel of life is stilled.

On Olympus of the Gods, we'll see
A Beacon shining bright,
Great Lord, may Thou forever be
The Star to guide us right.

ELLEN MARGARET NASH.

Freed from every bond am I, bondage human
and divine,
Freed from every bond am I. Thou art vanquished,
End of all (mara)
Vinaya.

WESAK FULL-MOON CELEBRATIONS

[BY MR. S. C. MOOKERJEE, BAR-AT-LAW.]

In adoration of Lord Buddha, the greatest, the holiest, the loftiest, the most compassionate of human beings that the world has even produced, let us Indians irrespective of caste, colour or creed offer up our sincerest homage on the Full-moon day which falls this year on Monday the 16th day of May.

As the three greatest events in his long life, ungrudgingly and unstintedly spent till its last flicker in the service of humanity, for man's uplift into the path of spirituality whereby he may escape from the Cosmic law and dust of sorrow, decay and death, took place on the Wesak Purnima day, namely His birth, attainment of Buddha-hood and passing away into the spiritual realm of Nirvana, it is but fitting that we in India—made glorious and blessed for all time by the Tathagata's advent and sacrifices and ministrations for well nigh half a century for the good of all humanity—should celebrate that day as the occasion deserves in solemn meditation on Lord Buddha's lofty life and teachings and in inaugurating such works for His sake as may be of benefit to all humanity.

We in India have happily under the aegis of the British entered into a Cycle of growth in which the Hindus and the Buddhists can not stand apart. The more we advance in our studies of Buddhistic and Hindu scriptures the more convinced we become that there is really no difference between the highest form of Hinduism and Buddhism.

Lord Buddha who is the 9th Avatar in the Hindu pantheon, be it remembered, was the founder of the very first organised "World Religion" on the basis of the true "Aryan culture and wisdom" with reference to both of which Lord Buddha's position was uncontestably that of a Master and a Teacher. In

his utter selflessness, in his supreme renunciation of the world and the flesh, the sorrowing soul of Humanity was revealed to him as to no one else. And to him lies the credit of the discovery of the healing balm of Nirvana, without which there can be no escape from the casual law of the rotatory wheel of birth and death and of that all pervasive sorrow in which we are steeped.

Our Hindu friends should remember that thousands upon thousands of Brahman Pandits old and young had embraced Buddhism not only during the life time of the noble Master but also afterwards for a thousand years. Before India went under the heel of Islam there echoed every where "Buddham Saranam Gacchami, Dhammam Saranam Gacchami, Sangham Saranam Gacchami."

Our Hindu friends who even now seem erroneously to glorify in the Hindu name, forgetful of the oprobrious origin of that name imposed upon the inhabitants of India by the conquering Islamic hordes should cast it off and embrace their original and by far the nobler name of "Aryans" as it is their birth right, they having sprung from the Indo-Aryan stock.

Six hundred years before the birth of Christ think of the generally dismal and dark condition of the world civilisation and culture. Rome was then only a hundred years old, Old Solon was the lawgiver in Greece and some Pharaoh ruled in Egypt. That was all. Save and except India the rest of the world was hidden in darkness. In such an age the supreme task of Lord Buddha was to propound a "World Religion" which may be embraced by every human being irrespective of every form of narrowness, on the one hand of caste, colour creed, tribe, nationality, race, and on the other of the various tribal or racial Gods and Goddesses in every country. Rising from the Gangetic valley, His religion had to transcend the Himalayas and spread itself through the high uplands of Asia to the East and West and North and South casting its civilising humanising influence wherever it went amongst martial half

civilised nomadic tribes and races which peopled the whole of those far off regions in those days.

India's greatest glory is in her Buddhism which Civilised Asia and made India the holy land for Buddhist pilgrims from all over the Buddhistic countries.

For the high purpose that Buddhism was meant to serve, it could not but have been a purely ethical religion. It could not have linked itself to any particular conception or idea of a Godhead as these conceptions and ideas of Gods, Goddesses and Supreme Beings vary in every community and every tribe and country. If Buddhism had done that, if it had linked itself to any Param Brahma, Hari, Kali, Durga, Siva, Brahma, Sri Krishna, Jehova Jupiter, Isis, Alla, or God, it would have been at the peril of being considered a narrow sectarian religion, and it would have met with the dismal fate which awaits such religions. We know that most of such religions are tottering, failing to command that respect from their adherents with the advance of Education, rationalism, Free thought, psychology, and science. Whereas Buddhism based on scientific truth, Psychology and Ethics which transcends the world and the Flesh and the Devil have nothing to fear from man's progressive, scientific and analytic mind.

The humanitarian work for the sake of Lord Buddha's glorious name to which we have to invite our countrymen Hindus and Musalmans to-day to undertake and accomplish is that they should unite together in a holy bond of Brotherhood with ourselves forgetting and forgiving all past misunderstandings and hostilities. Thus can only be relaid the foundation for the upbuilding of that Greater Indian Edifice where citizens from the whole of the Buddhistic world could take their stand with us in fraternal love.

There must be the change of heart in both the two communities towards each other. To begin with there must be preaching from every mosque that Hindu women should be regarded as their mothers and sisters by the Musalmans and not to be made objects of lustful passion and outrage. And the

Hindus on their part must not try forcefully to convert a Musalman into the Hindu faith.

These irritating things must not be practised one against the other if the desired end, the promulgation of a united brotherhood between the two great communities in India is to be achieved.

The Buddhists must learn to regard the Hindus and the Musalmans as a part of themselves and that their march towards the goal of realising the Greater India can not be realised so long as there exist the communal tension and hostility between them.

As Lord Buddha had said "Bad deeds and deeds hurtful to ourselves are easy to do ; what is beneficial and good, that is very difficult to do. Before long alas ! this body will lie on the Earth, despised, without understanding, like a useless log ; yet our thoughts will endure. They will be thought again, and will produce action. Good thoughts will produce good actions, and bad thoughts will produce bad actions. Earnestness in trying to achieve good is the path of immortality ; thoughtlessness or scheming to injure another, the path of death."

Let me while on this sacred topic place before you the most pathetic and at the same time most instructive farewell address of Lord Buddha shortly before the close of his life.

The venerable Ananda, the master's cousin and favourite disciple, accompanied by many other disciples approached the Blessed One and said : "I have beheld, Lord, how the Blessed One was in health and I have beheld how he had to suffer. And though at the sight of the sickness the horizon became dim to me and my faculties were no longer clear, I took some little comfort from the thought that the Blessed One would not pass away until at least he had left instructions for the guidance of the "Sangha."

And the Blessed One thus addressed Ananda : —

"What, then, Ananda, does the "Sangha" expect of me ?

I have preached the truth without making any distinction between exoteric and Esoteric doctrine ; for in respect of the truth Ananda, the Tathagata has no such thing as the closed fist of a teacher, who keeps somethings back. Should there be any one who harbours the thought that it is I who will lead the brother-hood or that the Sangha is dependent upon me, he is in error. I am now grown old, O Ananda, and full of years. My journey is drawing to its close. I have reached the sum of my days, I am turning eighty years of age. Just as a wornout cart can only with much difficulty be made to move along, so the body of the Tathagata can only be kept going with much additional care. It is only, Ananda, when the Tathagata ceasing to attend to any outward thing, becomes plunged in the devout meditation of heart which is concerned with no bodily object, it is only then that the body of the Tathagata is at ease. Therefore, O Ananda, be ye lamps unto yourselves. Rely on yourselves, and do not rely on external help. Hold fast to the truth as a lamp, seek salvation alone in the truth. Look not for assistance to any one besides yourselves.

"How are ye to be lamps unto yourselves? In this wise, O Ananda, let a brother whilst in the world overcome the grief which arises from the body's cravings ; while subject to sensations, whilst in the world, let him overcome the grief which arises from the sensations. So also when he thinks or reasons or feels let him be strenuous, thoughtful and mindful to overcome the grief which arises from the craving due to ideas or to reasoning or to feeling. Those who either now or after I am dead shall be a lamp unto themselves relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp it is they, Ananda, among my bhikshus who shall reach the very top most height. But they must be anxious to learn."

On this day, of all days in the year set apart for Lord Buddhas' adoration, let us resolve that our thoughts and actions may take that line of progress as might have been approved

of by Him had He been with us to-day by broad casting our love and toleration to all sentient beings for their welfare and by being lamps unto ourselves. Thus we shall succeed in drawing down upon us His manifold blessings—for He our Ideal still liveth to give us guidance.

EVERY MAN HIS OWN FATHER

[By J. F. McKECHNIE.]

No, good reader, the title of this article is not a joke : it is perfectly serious. Perhaps you remember some years ago a number of books coming from the Press, bearing names such as these : "Every Man his own Doctor," "Every Man his own Lawyer," "Every Man his own Carpenter," and so on. So, why be surprised or scornful or hilarious at being told that every man may be, nay, is, his own father?

"But the idea is so ridiculous," I hear you say ; "How can a man be his own father?"

Well, it is ridiculous and ludicrous, if by the phrase were meant what obviously you are thinking it means,—that a man can be the father of his **own body**. But that is not what I mean. For I don't believe for a moment that your body is you. And neither do you, if you will stop to think for a moment ! For suppose you were shut in a completely dark room where your body could not be seen at all, and you called out to some friend outside that you were there, would you not be very much surprised, and more indignant, if your friend replied that you were not there because he could not see you. You would expect him to know it was you by the words you said, and the way you said them, in short, by the character expressed through them. And there we come to the point. You are not your body, you are your **character**. You are the

life, the character, which is merely dressed up in that compound of solids and liquids called a body.

So then, when a Buddhist says that you are your own father, he means that you are the father, the generator, the maker of your own character.

"How so?" you ask. Well, again, is it not obvious that everything you think and say and do is having an effect on your character by fixing and making stronger some features in it? and weakening and undermining other features in it? Surely it is. Indeed, there is nothing else that does make you, your character, what it is, but your own doing in the shape of your thought, your words and your actions. At every moment of his life a man is making himself or unmaking himself; making himself a better man or unmaking himself into a worse man; and there is nobody else who does this, or can do this, but himself. And this is what a Buddhist means when he talks about the doctrine of Kamma. Kamma, you know, means simply action, nothing else. It has nothing to do with destiny or fortune or fate, or any of those similar ideas that through the ignorance of some folk have got mixed up with the word Kamma. Kamma just means action, and the results of action is called its fruit or Vipaka. That is to say: Kamma and Vipaka, are just our old friends in the English language, of Cause and Effect.

Now in the case of men and the way in which their action or Kamma produces results or fruit or Vipaka, the Buddhist books make distinctions as regards action of the mind, which means thought; action of speech, which means words; and action of the body, which means actual, active deeds. An act of the body is not so serious, rightly looked at, as an act of the mind.

You know that, good reader. If you tread in the dark on a dog and hurt it, no one considers that you are a cruel man, as they would if in daylight you took a stick and beat it. Why not? Because there was no mind-action in your former act; you "did not mean it," as we say in common speech.

Thou great Giver of Self, initiate us in the penance of sacrifice ;
take, Divine Beggar, our pride for thine alms !
Sooth the sorrowing worlds, scatter the mist of unreason,
light up Truth's sun-rise ;
let life become fulfilled, the sightless find his vision.

O Serene, O Free, thou soul of infinite sanctity,
cleanse this earth of her stains, O Merciful!

Man's heart is anguished with the fever of unrest,
with the poison of self-seeking,
with a thirst that knows no end,
Countries, far and wide, flaunt on their foreheads
the blood-red mark of hatred.
Touch them with thy right hand,
make them one in spirit,
bring harmony into their life,
bring rhythm of beauty.

O Serene, O Free, thou soul of infinite sancity,
cleanse this earth of her stains. O Merciful!

RABINDRANATH TAGORE.

Waisakhi Purnima

BUDDHIST PROPAGANDA IN EUROPE AND AMERICA

[By MR. HAR DAYAL.]

I once asked a learned European gentleman what the future religion of Europe would be. He said: "Some form of Buddhism." He did not say simply, "Buddhism." He used this expression, "Some form of Buddhism." That was in 1914.

Many German, English and other enthusiasts have now studied Buddhism, and a few of them call themselves

"Buddhists." Our well-beloved missionary, the Anagarika Dharmapala of Ceylon, has now established a regular Mission in London. That is an event of historic significance,—a permanent Buddhist Mission in London.

I wish to offer a few suggestions on the subject of Buddhist propaganda in Europe. I have lived in many countries of Europe and in the United States during the last eighteen years. I have been in touch with all important European movements. So I can claim to be heard. The Buddhist missionaries in Europe must avoid certain mistakes, if they wish to succeed.

I. Buddhist propaganda in Europe must not be carried on in the name of Hinayana or Mahayana. These old forms of Buddhism were necessary and useful in the past. Europe needs a Nava-yana or Paschima-yana. We need a few intelligent Buddhists, who can pick out the *essentials* of Buddhism, and then give them a European form. Why should they preach Japanese or Ceylonese Buddhism in Europe? Europe is not Japan or Ceylon. The Christian missionaries in India, China and Japan make the fatal mistake of trying to convert us to the Anglican church, or American Presbyterianism, or German Lutheranism. They forget that these particular forms of Christianity were evolved for the needs of particular countries and epochs. Hence they fail miserably. They cannot seize the spirit of Christianity and embody it in new forms for Asia. The Buddhist missionaries must not repeat this mistake of the Christian missionaries. Europe will not be converted to Hinayana, or Mahayana, or Zen, or Lamaism. That is impossible and undesirable.

How can the Buddhist missionaries acquire the capacity of building up a new form of Buddhism for Europe? An ordinary Buddhist monk from Siam or Japan cannot even understand this great problem. He studies only the Tripitaka and other later scriptures, and he is blissfully ignorant of general philosophy and the history of the world. He knows nothing about the history of other great religions. Such missionaries cannot convert educated and thoughtful Europeans, however

virtuous they may be. They can only reproduce the Asiatic forms of Buddhism in Europe ; but a mango-tree cannot grow in England. The Buddhist missionaries in Europe must be men and women of wide culture. They must study the history of philosophy and religion, Eastern and Western, before they begin to work. They must be experts and specialists in comparative religion. Such training will enable them to see that Buddhism is something higher than mere Hinayana or Mahayana. They will become original thinkers of the Buddhist movement, and they will cease to be mere imitative priests and sectarians, who can only repeat the old formulæ of the Tripitaka and the later canonical books. We need new Nagarjunas and Bodhidharmas, and not merely humble followers of Nagarjuna and Bodhidharma. Here is a great civilization in Europe, and the Buddhists must accomplish the task of preaching Buddhism to it. New methods of educating the missionaries must be adopted.

II. I have already stated my opinion (in a previous article) that the *essence* of Buddhism, for all practical purposes, is not faith or miracles or reincarnation or vegetarianism. The essence of Buddhism consists of rationalism and ethics. In Europe, there are really only two big camps in religion. Those, who believe in God and the Soul, take to Christianity, Unitarianism, theosophy and other such sects. Those, who reject the theories of God and the Soul, are known as free-thinkers, positivists, agnostics, and ethicists. They have their small societies in London and other places. Now, if Buddhism is preached as a non-rationalistic religion (with reincarnation, miracles, salvation by faith, paradise, hell, etc.), it will be no better than the other superstitious creeds of Europe. It is not necessary to export superstition all the way from Ceylon and Japan to Europe. There is plenty of such stuff already here. But if Buddhism is purified from superstition, it can take up the work of Rationalism with greater chances of success. Buddha certainly did not teach the doctrine of god, or personal rebirth, or miracles, or salvation by faith, whatever else he may have taught. There is much in the Pali canon, that is purely rationalistic ; and that is the essence of Buddhism for modern, educated men. We must take everything that can be utilized in this way from the ancient Pali books, as we know that we come nearest to Buddha in those books. A stream is very pure near its source in the mountains. Europe needs only a few big truths ; it does not need all that enormous paraphernalia of theology and metaphysics, which is found in Buddhist literature. Europe does not need even the four great truths, or the twelve nidanas, or such other old

formulæ. Let those queer formulæ stay at home in Asia. Europe needs only a few great principles derived from science and rationalism, with the life of Buddha and the history of Buddhism added to them. We need original and daring Buddhist thinkers here. We do not need old-fashioned theologians and hair-splitting logicians from the mediæval monasteries of Asia. *Mediæval* Buddhism cannot help *modern* Europe. Everything must now be modernized and simplified.

III. The Buddhist missionaries bring Buddha and Buddhism to Europe. But they will also find a great religion here. Christianity has already conquered and moulded Europe. What should be the attitude of the Buddhist missionaries towards Christianity in Europe? Should they be hostile and exclusive, or should they appreciate and assimilate all that is good and noble in Christianity? In my opinion, the Buddhist missionaries should also study the Bible and the history of Christianity very thoroughly. They should also interpret the noble teaching of Christ and Paul in their sermons. They should select all useful passages from the Bible, and tell the Europeans to read them daily. They should honour Christ and St. Paul, St. Benedict and St. Francis, Luther and Calvin, and all the great Christian saints. Christianity is based theoretically on superstition, but it is a very great religion for practical ethics. It has produced such great men as St. Francis, St. Basil, St. Vincent, St. Paul, Calvin, and others. It has inspired thousands of men and women to lead lives of self-denial and service. A Buddhist missionary must first adopt and adapt all the good points of Christianity, and then proceed to criticize the errors of the Christian Church. If he only denounces and ridicules Christianity without studying it, he will make exactly the same mistake as the purblind and ignorant Christian missionaries in China, Japan and India have committed for a hundred years. The Christian missionaries in India, China and Japan do not study and assimilate Hinduism, Confucianism and Buddhism; and they only denounce and criticize our great teachers and our sacred books. The result is that we do not listen to them at all, and we regard them as fools and fanatics. The Buddhists in Europe should not follow such a suicidal policy. On the contrary, they should take and use all the good teachings of Moses, Isaiah, Christ and Paul, and add them to their own Buddhist gospel. Christ also taught love, mercy, simplicity, purity and self-sacrifice. Paul spoke of love in immortal words. The Europeans should not lose and forget their good old religious traditions, when they accept Buddhism. In short, the Buddhists in Europe should assimilate as much

of the Christian teaching, history and life as they can consistently with their new principles. No new religion can be a blessing, if it does not take up everything that was good and valuable in the old religion. That is the law of religious evolution.

Apart from the sacred books and great men of Christianity, there are the festivals like Easter and Christmas. No nation likes to lose its old festivals. In fact, both these so-called Christian festivals existed in Europe before the conversion of the people to Christianity. They are very old festivals. The Christian missionaries only adopted them long ago. The Buddhists should do the same now. The Buddhist missionaries will of course introduce their new festival of Buddha's Day, but they should also celebrate the national European festivals of Easter and Christmas here. They should preach their new ideas and ideals on these days, but they must join the people in celebrating them. This may sound funny to the Buddhists of Japan and China; but England is not Japan, and Germany is not China. We must always adapt and assimilate from the past. He, who does not honour the past, cannot build for the future. Only they, who love history, can make history.

IV. The Buddhist missionaries should also study and use Greek philosophy (and its Roman branch). The common people of Europe love only Christianity and the Bible; but the educated classes also read and love Plato, Aristotle, Epicurus, Marcus Aurelius, Cicero, Seneca, Lucretius and other ancient representatives of Greek thought. Greek philosophy is also a part of the heritage of Europe. A Buddhist missionary, who is ignorant of Greek philosophy, will not make any impression on the educated classes of Europe. Buddhism must join hands with Hellenism in order to create a new world. Hellenism is also rationalistic and tolerant, and it has the further merit of being optimistic, practical and many-sided. Athens is as holy as Jerusalem and Buddha-Gaya. The Buddhist missionary must study Greek philosophy and use its literature for practical propaganda in Europe.

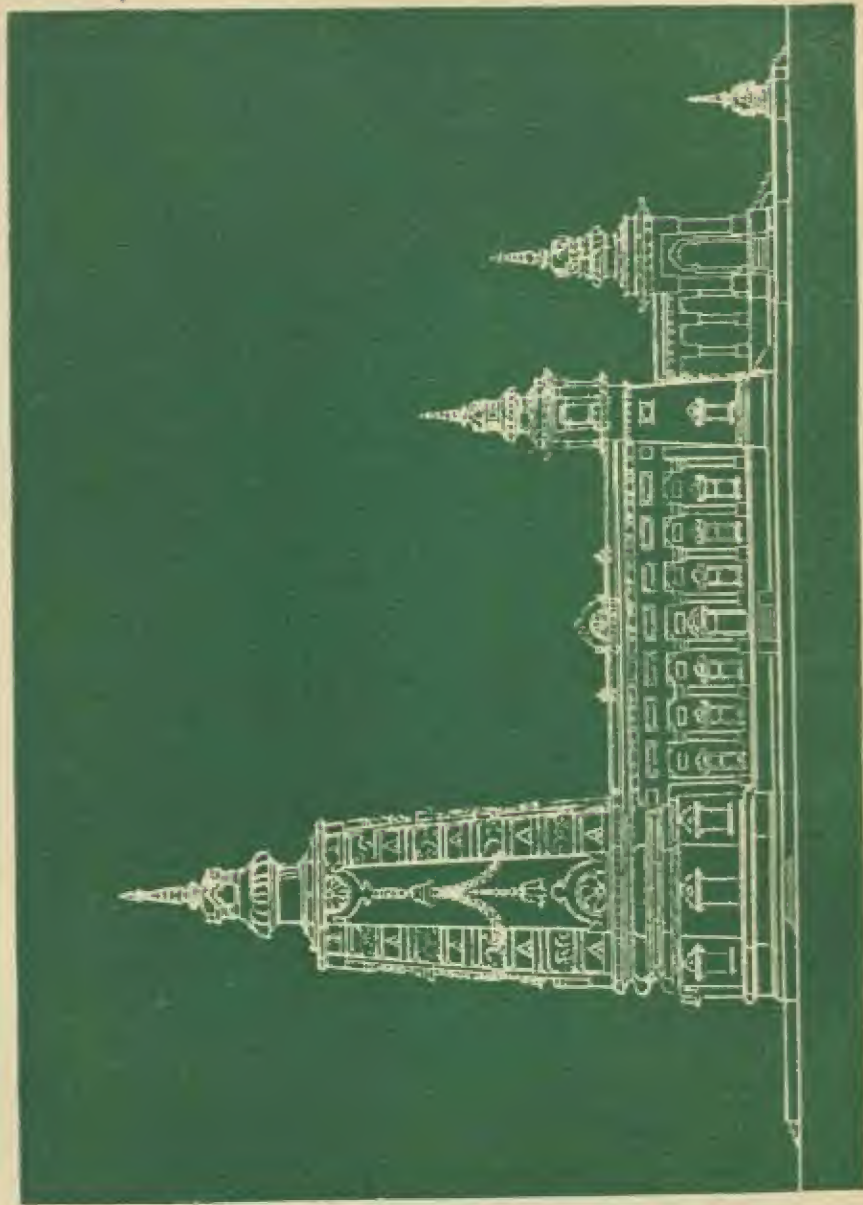
V. The Buddhist missionary must understand all the social, political and ethical problems of modern European civilization. Civilization in Europe is very rich, complex, and progressive. It is something wonderful. Those Asiatic writers, who rail against European civilization, really know nothing about it. Here are all the arts and sciences, democracy, philosophy, literature, feminism, physical culture, freedom, personality, life. Of course, there are also many evils. But no civilization is perfect. A missionary is a guide and leader for

his congregation. He must decide many practical questions, and advise his disciples in their daily lives. It is a tremendous task. A Buddhist missionary, who has not studied all aspects of European civilization thoroughly, cannot help his disciples at all. Europe must solve labour problems, international problems, women's problems, ethical problems, religious problems, social problems, problems of all kinds in ever-increasing numbers. How will the Buddhist missionary deal with these educated and ambitious working-men? How will he advise these clever, free, and idealistic women with short hair, short skirts and bare arms? If he applies the simple, old rules of the venerable Tripitaka to these conditions, he will fail in his mission. Here is a new epoch in world-history. We need new leaders, new ideals, new rules, new laws, new men and a new earth. The old-fashioned Buddhist monk will be hopelessly incompetent, if his education has been strictly Oriental and Buddhistic. Here is not the placid calm of the Pacific Ocean. Here in Europe, we have the gales and storms of Biscay and the floating icebergs of the northern Atlantic. It takes a long time to understand and appreciate European culture. Our old Asiatic prejudices and ideas must not be associated with modern Buddhism in Europe. They do not constitute the essence of Buddhism, and modern Europe is not ancient Asia. The Buddhist missionary must himself become very modern and progressive in spirit and temperament. Then he will be able to guide and mould these active, inquisitive, daring, earnest and idealistic young men and women of Europe and America, in whose lily-white hands lies the future of the human race.

The Young East.

He who is faithful to his friends may wander far and wide,
 Many will gladly wait him, his food shall be supplied.
 Whatever lands he wanders through, in city or in town,
 He who is faithful to his friends finds honour and renown.

Jātaka.



THE ORIGINAL PLAN OF THE PROPOSED VIHARA AT SARNATH, NOW ADOPTED BY THE VIHARA COMMITTEE.

THE BUDDHIST AND CHRISTMAS

[BY A. R. ZORN, B.A.]

What should be the attitude of a Buddhist toward the festivities of the Christmas season. This question has undoubtedly been asked by many followers of the Lord Buddha who are earnestly endeavouring to live in accordance with His teachings, especially those who reside in the so-called Christian lands. Although the festival, in its Christian interpretation, means nothing to them, yet, as a time of universal rejoicing, social activity and the bestowal of gifts, it cannot help but be recognized; if not by the older generation, most certainly by the younger, who naturally are bound to be affected by the social life of the world about them.

To the more thoughtful of our young people it may at times have seemed inappropriate to join in these activities; still, in reality, they have as much and, in a way, even more right to do so than they who have presumed to arrogate to themselves, in the name of their religion, this entire festal season. One naturally wonders at their presumption, when one recalls the fact that this time of the winter solstice has been a period of universal rejoicing from time immemorial. It has been a part of the social history of the human race. But then, Christianity, having so freely borrowed from other religions whatever it found adaptable, doctrines, ceremonies, art, not to forget its celestial and infernal beings, could hardly be expected to hesitate when it came to the acquisition of festivals.

Prominent among these transplanted celebrations is that of Christmas, the supposed birthday of the Christ. This was entirely disregarded for more than three hundred years, because among the early Christians the observance of such anniversaries was regarded as heathenish. However sentiment

in this regard gradually underwent a change, and soon various sects were observing the natal day of Jesus. In the absence of any authentic information as to the date of this event, each sect selected *ad libitum*, and we read of Christmas being celebrated on such widely divergent dates as January 6th, March 29th, April 20th, May 20th, September 29th, and December 25th.

About the year 350, when Christianity had become well established, Pope Julius, to put an end to the disorder, cleverly set December 25th as the official date and made this church feast the legitimate successor to the Roman Saturnalia, which occurred annually at this time of the year. This permitted the people to engage, as before, in the same more or less unbridled orgies, but under ecclesiastical sanction, which presumably rendered them spiritually and morally moved northward, this festival was also introduced and the various tribes were permitted to retain their pagan rites, somewhat modified, under the new name.

The Christmas tree, as a regular institution, can only be traced back as far as the XVII century, although traditionally the ancient Teutons are said to have employed trees with lights and ornaments as adjuncts to their worship of the sun. It was not until the beginning of the XIX century that the use of a decorated tree at Christmas became general in Germany, but from that time on the custom extended until, by the middle of that century it had spread over all of Europe and America.

Thus we find this nominally Christian festival in reality a descendant from pagan progenitors, with its at present almost indispensable tree a comparatively modern innovation, neither one nor the other having any actual connection, save nominally, with the personage whose natal day it assumes to celebrate.

Now let us turn to our own religion, Buddhism, and see whether we can find any basis for our participation in the delights of this season.

Let us begin with the tree. Buddhism did not have to

wait many centuries for a tree, for had we not the historically accredited Bodhi-tree, the silent witness of Our Lord's glorious enlightenment? What could be more appropriate than for us to consider this season as a joyful echo of the more solemn commemoration of that earlier day which celebrates Our Lord's entrance into Buddha-hood; when, after long years of preparation, He had become mentally and physically fitted for the reception of that ineffable fulness of spiritual illumination which was to make Him indeed a saviour of men?

Truly we may call it the feast of the Bo-tree, or the Bodhi festival. Gazing upon our tree, as it tapers so gracefully upward, we are impressed with the thought that we too should be ever aspiring to the attainment of higher things. We see the branches, at first long and tending to curve toward the earth, but higher up we notice that they are shorter and no longer turn earthward; until at the top there remains only the slender stem devoid of branch or twig. What a perfect symbol of our lives as we should live them. If we aspire to and earnestly strive for spiritual development, we shall find ourselves less and less attracted to the things of this world which can afford only the temporary gratification of the senses, until we reach the point where there remains but the one thought, the one aim, the attainment of Nirvana.

The lights also, that endow our tree with such brightness and beauty, have a message to give us. They bid us remember that glorious illumination which transfigured Our Lord as He sat entranced beneath the Bo-tree. I like to think that this noble tree must have partaken in a measure of that wonderful experience, which may account for its reaching so venerable an age.

And the ornaments whose graceful forms and bright colours enhance the splendour of our tree, do they not remind us of the spiritual powers and graces perfected in the Master on His attainment of Buddha-hood, when, as it were, the seven resplendent jewels of the Law shone as a diadem of celestial radiance about His brow?

Moreover we find the spirit of this season manifested in the bestowal of gifts. Let us too gladden the hearts of those we love with Bodhi-gifts, but let us also be mindful of those who are in poverty or distress, and by our help endeavour to bring into their lives some of the happiness that has come into ours. So shall we follow the example of Our Lord, the Buddha, who, when He found the Truth, was eager to give to all, rich and poor alike, the priceless treasure He had won.

Thus we see that we, as Buddhists, have indeed a valid reason for entering heartily into the joys and activities of this festal season and, furthermore, if we heed well the lessons it teaches, we shall come forth at its close more devoted to Our Lord, more deeply grounded in His Doctrine, and resolved to walk with greater faith and zeal in His blessed Path.

The commemoration of Our Lord's holy vigil beneath the Bo-tree during the December holiday period will enable us all, especially the young people, to participate in the social activities and delights about us, without abandoning our position as followers of the Lord Buddha. Let us welcome, then, this Bodhi season and celebrate it in our homes. Let us set up our symbolic tree and adorn it with lights and ornaments, not forgetting to place at its foot a statue, or at least a picture of Him whom in this festival we honour. Then let us gather around it with our little ones and tell again the wondrous story of His who, in His boundless love for suffering mankind, renounced all that men hold most precious in order to find the true way of eternal salvation. In order that the full spiritual value of this celebration may be realized by them let us carefully point out to the children the inner significance of the tree, the lights and the ornaments, as well as the Bodhi-gifts we present to them. So shall we lay an excellent foundation of religious truth in their young and impressionable minds for the teaching they will receive in the Sunday school during the ensuing year.

The Buddhist World, Hawaii.

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The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

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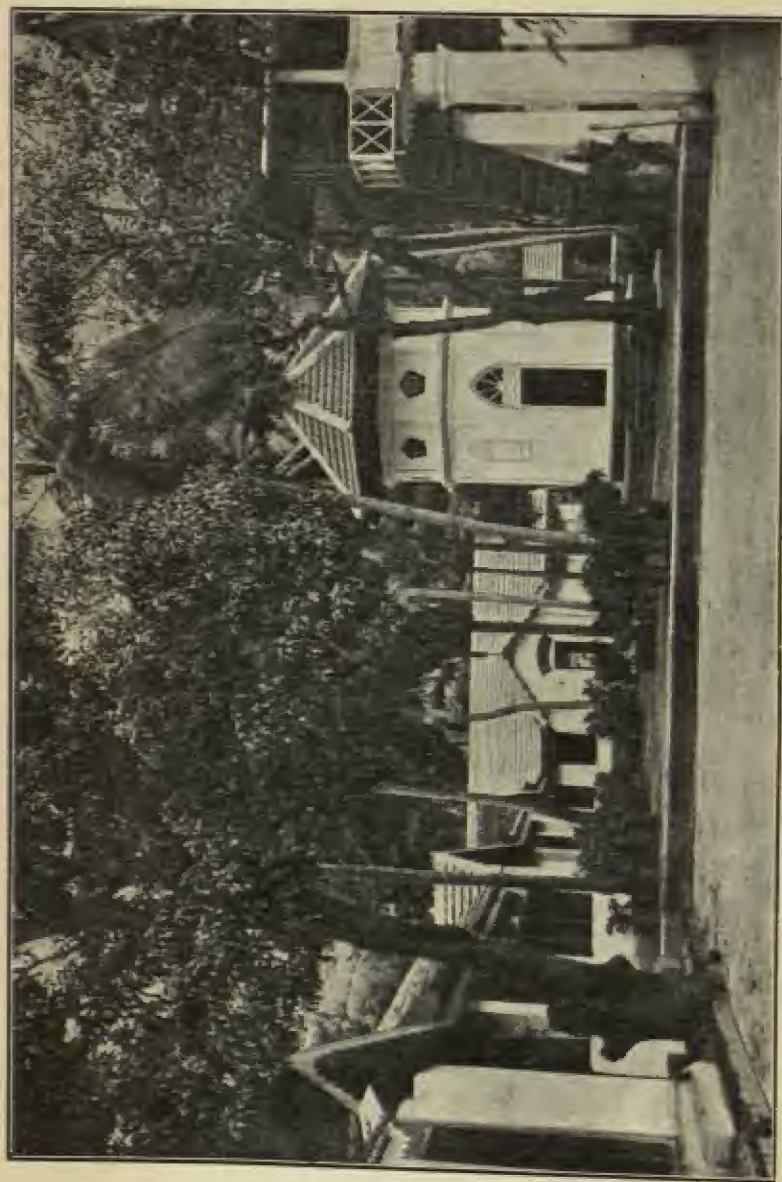
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- (7) Quarrels in the Sangha.
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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

JULY, $\frac{B. E. 2471}{A. C. 1927}$

[No. 7]

THE RELIGION OF ASOKA OPINION OF REV. HERAS [Criticism]

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The Vedic Magazine for May, 1927, is pleased to reproduce *verbatim* from the Social Reformer of Bombay the opinion and pleadings of Rev. Heras about the religion of Asoka as against the accepted view that King Asoka professed the Buddhist faith, with the following introductory remarks printed in bold type:—

"Rev. H. Heras, S. J., M.A., makes a wonderful discovery. Asoka has so far been regarded as having been a Buddhist monarch. The authority for this

opinion has been the Buddhist tradition. This is made vicious by the incorporation in it of matter which cannot at all stand historical scrutiny. Incontrovertible, however, is the evidence of rocks and pillars on which the edicts of Asoka are engraved. And these Rev. Heras subjects in his article to critical examination, which leads him to the conclusion that Asoka professed Brahminism and not Buddhism, as popularly believed."

I will not comment on these sedulous remarks as these speak well for themselves as expressions of a magazine noted for its keen historical sense. I fail however to see how a mere opinion might be praised in bold type as "a wonderful discovery," and mere pleadings as "critical examinations." If dogmatism leads one to insist on treating the favourite opinion of the Missionary Professor of Bombay as a grand discovery, I may flatter one by saying that according to the claim made by Rev. Heras, his is nothing more than a rediscovery, the credit of the boldness to dispute the Buddhist faith of Asoka belonging, according to his own showing, not to him, but to Mr. H. H. Wilson. What the Vedic Magazine has prominently advertised as "a wonderful discovery" was proved, I am told, to be a "peculiar frenzy," when Rev. Heras made bold to read the paper containing his opinion in the Archaeology Section of the Fourth All-India Oriental Congress held at Allahabad. This is, of course, not the first occasion when the famous magazine of the Gurukul Institution has praised 'frenzy' as 'discovery.'

Now, turning to the opinion and arguments of Rev. Heras, I might point out that he is sure to find in my friend Mr. Manindra Mohan Bose, M.A., the Lahiri Research Assistant and Lecturer in Subsidiary Languages in the Indian Vernaculars Department of the Calcutta University, a comrade sailing in the same boat. Mr. Bose has been seriously engaged these few years to collect evidence from the Edicts of Asoka to prove the following theories of his :

- (1) that Asoka, as his inscribed edicts go to show, was far from being a convert to the Buddhist faith ;
- (2) that Asoka, as he appears in his edicts, was rather a Buddha himself than a Buddhist votary ; and
- (3) that Asoka, according to his statements in some of his edicts, notably the First Separate Rock Edict, was rather anti-Buddhist than pro-Buddhist, which is to say, that he was pro-Brahmanist or Hindu.

Rev. Heras considers the value of the arguments generally used to prove the Buddhist faith of Asoka, and feels sure that no impartial unprejudiced historian will accept them as valuable to prove such a conclusion. The Buddhist chronicler, whether of the north or of the south, representing Asoka as a Buddhist monarch was a tale-teller, and must, therefore, be treated as a humbug. His account, so far as Asoka's religion is concerned, is incredible, and hence of little or no value. "We have been misled," says Rev. Heras, "by the Buddhist chronicles long ago. Modern criticism cannot accept other documents referring to Asoka than his own inscriptions. And these do not say that he embraced the doctrines of Gautama. No document records his embracing a new faith. We know moreover that his family, and especially his father Bindusāra, professed Brahmanical faith. Hence Asoka remained Hindu and Brahmanical till the end of his days."

That the evidence of Asoka's inscriptions is presumably of greater historical value than that of other documents referring to Asoka is a reasonable presumption to make. And where statements in Asoka's inscriptions are in conflict with those in other documents, the historian can generally be justified in giving preference to the former over the latter. But where other documents supplement the inscriptions without coming into conflict with them, these, because they are documents other than the inscriptions, are not to be shelved as myths or mere 'inventions of mendacious monks.'

In placing too much reliance on what Asoka says in his inscriptions, the historian must beware of what Prof. Rhys Davids appositely termed "royal rodomontade." In cases where other documents are in agreement with the inscriptions, the inference must be that these have a genuine tradition at their credit. The Missionary Professor who has a jack in the box to show is a stranger to this reasonable attitude. For with him one has to presume that, regarding the history of Asoka, his inscriptions are his only credentials, and other documents, such as the Buddhist chronicles, referring to Asoka as a pious Buddhist king are incredible credulities. Other documents are misleading myths. "*Idam eva saccam, mogham aññam.*" This is the classical expression for the dogmatic attitude as distinguished from the rational or critical.

From this postulate of Rev. Heras, one is to expect that to prove his case he will not cite evidence from any of the 'other documents,' whether they be the *Rājatarangini*, the Sanskrit chronicle of Kashmere, or the *Mahāvamsa*, the Pali chronicle of Ceylon, or the *Divyāvadāna*, the Sanskrit Indian Buddhist book of edifying legends, or the *Travels of the Chinese pilgrims*. He is to prove his case only by the authority of Asoka's own statements as we find them engraved on rocks and pillars.

One of the legends in the *Divyāvadāna* says that Asoka went out on pilgrimage under the guidance of his Buddhist preceptor Upagupta, and visited all the important Buddhist holy places in India, the park of Lumbini where the Buddha was delivered and the Deer-park at *Raipattana* where he first proclaimed the truths formulated by him being counted among them. It also says that to whatever Buddhist sacred spot he went, there he paid his homage and erected a shrine (*caitya*) as a matter of favour to the future visitors.¹ The Rummindei Pillar inscription records that Asoka actually visited the village

¹ *Divyāvadāna*, pp. 389-97, quoted and discussed in my "Asoka Edicts in New Light," p. 54.

of Lumbini where the Blessed One was delivered, paid his homage there, and set up a stone-pillar adorned with a crowning animal figure (the figure of a horse, according to Hwen Thsang).² The Nigāli-Sāgar Pillar inscription records that he personally went in the 20th year of his reign to consecrate the Stupa of Konāgamana, the Divine Master, the stupa which he had enlarged five years back. The pillars, inscribed as well as uninscribed, which were set up by Asoka at Sārnāth, Pātaliputra, Samkāśya, Kausāmbi and Sānchi, have been discovered, and their find-spots go to show these were all set up in Buddhist holy places.

A second legend in the Divyāvadāna says that Asoka introduced a quinquennial system, which he even followed in making public gifts and large money-grants to the Buddhist Sangha. The Third Edict of the Rock series records that Asoka inaugurated the quinquennial tours for official inspection when he was consecrated twelve years. The internal evidence of his edicts goes to prove that there were issued or engraved at the interval of five years. Though here the Buddhist tradition is in agreement, at least, not in conflict with the evidence of Asoka's inscriptions, one is precluded, under the ordinance of Rev. Heras, from giving any credence to it.

Be that as may, Rev. Heras cannot but admit, if he has at all read Asoka's inscriptions well, that these indelible records contain the incontrovertible evidence, showing that Asoka visited and paid homage, which is to say, went on pilgrimage to, the places considered sacred in the religion of Gautama, the Buddha Sākyamuni, and that these do not refer to his visiting any places which might be identified with the Hindu or Brahmanical Tīrthasthāna's. But he cites the authority of Kalhan's Rājatarangini, a chronicle written not earlier than the twelfth century A.D., which says that Asoka built many Hindu temples in Kashmere. The account in the

² See my "Asoka Edicts In New Light," pp. 63-64.

Rājatarāṅgini cannot, according to his postulate, be treated as a credential, it being one of the 'other documents referring to Asoka.' And none of the Hindu temples said to have been built by Asoka has been referred to in Asoka's inscriptions hitherto discovered, and no temples, to my knowledge, have as yet been discovered in Kashmere which might be regarded as Asokan. In the last resort the resourceful Bombay Professor would cite the authority of the Nigāli-Sāgar Pillar inscription to show that Asoka not only went on pilgrimage to Lumbini, the birth-place of Gautama Sākyamuni, but also to the Stupa of Konāgamana, premising that Konāgamana (Konakamana in Asokan phraseology) "was one of the previous Buddhas, most likely a mythical person, worshipped by a rival sect of Buddhism founded by Devadatta, Buddha's cousin."

I must ask: Does Asoka himself say in any of his inscriptions that the Buddha Konāgamana was worshipped by a rival sect of Buddhism founded by Devadatta, and not by the followers of Gautama Sākyamuni? What does Rev. Heras mean by premising that "Konakamana was one of the previous Buddhas, most likely a mythical person, worshipped by a rival sect of Buddhism founded by Devadatta," and what is his authority for it, if he is not determined to rely upon the documents other than Asoka's own records? Is it not the implication of what he says that this mythical person was an invention of Devadatta himself or of the followers of his Buddhism? This is "a wonderful discovery" indeed. So far as I know, the Chinese Buddhist pilgrim Fa-Hian, who visited India towards the close of the 4th century A.D., is the first to have recorded in his travels, referring to the time of his visit, that there lived at Srāvastī the followers of Devadatta and that they revered the three of the previous Buddhas, Kakucchanda, Konāgamana and Kāśyapa, but not Gautama. This is all the information one can have about the worship of Konāgamana by the rival sect of Buddhism founded by Devadatta. Fa-Hian nowhere suggests that

Konâgamana as well as two other Buddhas revered by the followers of Devadatta whom he met at Srāvastī in the early part of the 5th century A.D., were mythical inventions of Devadatta or of his followers. If these previous Buddhas were mythical inventions of any sect, it is none other than that founded by Gautama Sākyamuni, for the reason that the previous Buddhas including both Konâgamana and Gautama Sākyamuni were canonised long ago by the followers of Gautama Buddha, and their list and biographies and praises can be traced in the Pali canonical texts themselves, which are decidedly far earlier, earlier at least by six centuries, than the travels of Fa-Hian. If a man be found, as Asoka is, going on pilgrimage both to the birth-place of Gautama Sākyamuni and to the Stupa of the Buddha Konâgamana and not going to a place associated with a previous Buddha to the exclusion of that associated with Gautama, he must necessarily be identified with the follower of Gautama, and not with that of Devadatta. Thus it is a vain pleading on the authority of Asoka's inscriptions that he went on pilgrimage to any holy place other than those held sacred in the religion of Gautama Buddha. The name of Konâgamana as a hero eponymos occurs neither in the Brahmanical Hindu nor Jaina writings; it occurs only in the writings and scriptures of the followers of the Buddha Sākyamuni.

Rev. Heras maintains that Asoka's visit to the village of Lumbini and the Stupa of Konâgamana "does not prove anything in favour of his supposed Buddhism. This is only an individual instance of that general rule: *'All sects have been honoured by me with honours of various kinds.'* Even now-a-days the Hindus go to both the places to worship there the memory and the relics of the Buddha."

Is this a sound argument, I ask, to be pressed against the supposed Buddhism of Asoka? The eighteen Purānas and eighteen Upapurānas of the Brahmanical Hindus enumerate their principal holy places. It will be news to me if Rev. Heras can prove on their authority that Lumbini

as the birth-place of Gautama Sākyamuni and Nigāli-Sāgar as the spot hallowed by the Stupa of Konāgamana Buddha are counted among the Brahmanical Hindu holy places. If a Hindu goes to Lumbini for worship, he does so not primarily to honour the birth-place of Gautama Sākyamuni, but to worship at the temple of Rummindei, the presiding female deity of Rummin (a modern corruption of Lumbini). Lumbini to a Brahmanical Hindu is Rummin, where the temple of Rummin-Devi stands. A Hindu going to Gaya, to Vishnu-Gaya, to offer *pinda*, may also go to Budh Gaya to pour milk at the foot of the sacred Bo Tree, or going to Kāśī, may also go to Sārnāth and may even stand with his folded hands before a Buddhist Stupa or a Buddha-statue. But when he started out, he did so consciously and primarily with the idea of offering *pinda* at Vishnu-Gaya, or of going on pilgrimage to the Hindu city of Benares to see the temple of Visvanātha. Similarly a Buddhist going to Buddha Gaya for worship at the foot of the Bo Tree, may also visit the Hindu shrines in Gaya proper, or going to Sārnāth may also visit the Hindu temples in the Benares city and may even perform ablutions in the Ganges as a Hindu does, and yet when you ask him, he is sure to tell you that he started from home with the idea of undertaking a pilgrimage to Budh Gaya and Sārnāth. To a Hindu Gaya means primarily the Vishnu Gaya, and Kāśī, primarily the city of Benares. To a Buddhist Gaya means primarily the Budh Gaya, and Kāśī, primarily Sārnāth. A Hindu may initiate a Buddhist or a Buddhist may initiate a Hindu in the matter of worship, and yet a subtle but real distinction remains between the two. Doing something by the way, as a matter of curiosity or as a matter of favour is one thing, and doing something as a boasted work of merit, another.

I say that Asoka's recorded visit to the village of Lumbini and the Stupa of the Buddha Konāgamana distinctly proves his Buddhist faith, and nothing else. For the Rummindei pillar inscription records that 'His Gifted Majesty and Grace

the King' came there personally for worship not because there was a shrine of the Hindu female deity Rummin-dei (Lumbini-devi) but because the village of Lumbini was the place where the Blessed One was delivered. The Nigāli-Sāgar or Nigliṃva pillar inscription similarly records that he came personally for worship at the Stupa of Konāgamana Buddha which he had caused to be enlarged, which is to say, that he came personally to perform the ceremonial consecration of the Buddha-Stupa enlarged by him. If he had not been a Buddhist, he would have stopped at the completion of the work of enlargement of the Buddha-Stupa in the 14th year of his reign, and would not have taken the trouble of coming there personally in the 20th year for its ceremonial consecration.

Let us see if Asoka's inscriptions, which are the real authorities with Rev. Heras, record any instances where Asoka erected non-Buddhist buildings and came to formally consecrate them. Rev. Heras may cite the authority of the Barabar Hill Cave inscriptions. But what do these record? Two of them record that Asoka offered to the *Ajivikas* two cave dwellings, the Nigoha-Kubhā and the Kubhā in the Khalatika-hill when he had been consecrated 12 years. The third inscription records that he offered to the same religious sect another cave-dwelling in the same hill when he had been consecrated 19 years, that is, just one year previous to his visit to the village of Lumbini and the Stupa of Konāgamana. In none of these inscriptions Asoka says in so many words as he does in his Rummindei and Nigāli-Sāgar pillar inscriptions, that he went there personally to formally consecrate the cave-dwellings. The mere bestowal of cave-dwellings upon the *Ajivikas* without the ceremonial consecration does not disprove the Buddhist faith of Asoka. The Pāli Upāli-Sutta represents Upāli as an intelligent man who was at first a staunch follower of the Jaina recluses and subsequently, after he had a discussion with the Buddha, became a Buddhist by faith. He instructed his men, saying, "If the Jaina recluses

want to have an interview with me, tell them I am not to be seen by them, but do not deprive them of liberality from my house if they want it." Upāli never feared that the showing of liberality to the Jainas as a matter of favour would have upset his Buddhist faith. The Buddhist Thera Buddhadatta lived at Kāveripattana, in a monastery erected by one Vishnudāsa or Krishnadāsa, during the reign of the Chola King Acyutavikrānta of the Kadamba dynasty. This Vishnudāsa has been represented in the Skanda-Purāna as a Vaishnava reformer. There is a great difference between mere erection of a monastery and its ceremonial consecration. If the Great Akbar caused a temple to be built to please his Hindu wife, it does not mean that he ceased to be a Musalman. Nearer home, H. E. Lord Ronaldshay, and after him, his successor Lord Lytton, the Governor of Bengal, made a donation of Rs. 500 each to the Buddhist monastery in Chittagong town when each of them visited it. It does not mean that either Lord Ronaldshay or Lord Lytton ceased to be Christian. For they made the donation as a matter of favour, in expression of their sympathy with an institution which, in their opinion, was doing excellent work. Had they been Buddhists, they would have formally consecrated their gifts, as the Buddhist Banker Anāthapindika had done in dedicating the Jetavana monastery to the Buddhist Sangha with the Buddha at its head.

Rev. Heras fails to understand that Asoka appears in his inscriptions mainly in a double capacity, as Asoka the king and as Asoka the follower of a faith. If he had bestowed the cave-dwellings in the Khalatika-hill upon the Ajivikas, he had done so as Asoka the king, as a matter of favour. King Dasaratha, Asoka's grandson and successor, too, dedicated some cave-dwellings to the Ajivikas in an adjacent and parallel hill-range, now known as Nāgārjuni. These are all inscribed. In the votive inscriptions caused to be engraved by Asoka, the Ajivikas are referred to simply as Ajivikas, that is, without such honorific prefix as "*Bhadanta*," "*The Reverend*," or "*The*

Venerable." But in the votive inscriptions of Dasaratha, they are invariably referred to as Bhadanta Ajivikas. If any inference is to be drawn from this difference, it is that Dasaratha was an avowed votary and supporter of the Ajivikas, while Asoka was not so.

The compiler of the Divyâvadâna and the commentator of the Mahāvamsa seem to have been aware of the special royal favours shown by Asoka to the Ajivikas. For both of them have sought to set forth the reason why he was eager to show such favours to them. They tell us that a certain Ajivika teacher, named Pilindavatsa or Janasāna served as an astrologer in the court of Bindusāra and was the *guru* or religious preceptor of Asoka's mother. He predicted the prosperous career of Asoka. It is for this reason that Asoka become eager on his accession to the throne of Magadha to show his gratitude to him.

My point is that an argument based on Asoka's statement, "*All sects have been honoured by me with honours of various kinds*" is no argument against his Buddhist faith, so long as 'honours' mean nothing more than 'favours.' The Dharma-mahāmātras, as Asoka himself says in his Seventh Pillar Edict, were appointed to distribute royal favours and render services of various kinds among all the *religieux*, the Buddhists, the Brahmins, the Ajivikas, the Jainas and the rest. As a king, he felt it to be his duty to deal with them impartially, respect the faiths they professed, grant them freedom to follow their respective religions, vouchsafe for the protection of the law and maintain peace and order. "Freedom of faith and worship was guaranteed to all classes by the Queen's Proclamation of 1858." This does not mean that Queen Victoria had no religion or ceased to be Christian. For in her Proclamations of 1858, she distinctly says, "Firmly relying ourselves on the truth of Christianity and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise

favoured, none molested or disquieted, by reason of their religious faith or observances but that all shall alike enjoy the equal and impartial protection of the law." All that Queen Victoria or Great Akbar proclaimed on this score was but a reiteration of the declared policy of the Buddhist monarch Asoka.

Prof. D. R. Bhandarkar pointed out long ago that Prof. Kern and Dr. Bühler utterly missed the implication of the figure of rhetoric called *Upalakshana*, illustrated by Utpala, the commentator of Varāhamihira's *Brihajjātaka*, by the typical instance of the *Ajivikas* and the worshippers of *Nārāyana*. The implication of the figure of speech is that 'to accept one as an *Ajivika* is not to denote a worshipper of *Nārāyana*, a *Bhāgavata* or a *Vaishnava*'. Heedless of this correction made by the Carmichael Professor of Calcutta, and unmindful of other contributions on the *Ajivikas* the Missionary Professor of Bombay has tended stolidly to represent the *Ajivikas* as a *Vaishnava* sect founded by *Gōsāla*. Is it because the Calcutta Professor has 'not kept in countenance' Mr. H. H. Wilson who ventured to dispute the Buddhist faith of Asoka and establish his *Jaina* faith? But what is the use feeding a dead cow, for it will never come back to life? The *Ajivikas* were never the *Vaishnavas*.

The main argument advanced by Rev. Heras to explain away the supposed change of faith in the life of Asoka in favour of Buddhism is that the inscriptions of Asoka "do not say that he embraced the doctrines of Gautama." Is it so? Asoka in his First Minor Rock Edict, says that for two-and-half years and somewhat more, when he had remained a mere *upāsaka*, he did not exert himself strenuously, but when for one year and somewhat more he had been associated with the *Sangha*, he exerted himself strenuously. I am not prepared to accept the reading '*prakāsa Saka*' suggested by late Dr. Hultzsch for the *Rupnāth* text, nor the reading '*Budha-Saka*' suggested by him for the *Māski* version. Rev. Heras does not challenge these readings, and yet he seems to think he has good reasons

to maintain his position. If Asoka distinctly says that when for two-and-half years and somewhat more he had openly called himself a Sākya or a Buddha-Sākya, that is, a Buddhist who was a follower of the religion founded by a teacher of the Sākya clan, is it not going too far to argue that here he has not referred to his conversion to the doctrines of Gautama Sākyamuni? My reading for all the texts is *upāsaka*, and the intended contrast in two stages is one between Asoka the *upāsaka* and Asoka the *Samghe-upayāta*, *Samgha-upeta* or *samgham-upagata*. Here it is immaterial to discuss whether Asoka has enumerated four years ($2\frac{1}{2} + 1\frac{1}{2}$), or just two-and-half years ($1 + 1\frac{1}{2}$). The evidence of the Seventh Pillar Edict is conclusive that by Sangha Asoka meant the Buddhist monastic order. Rev. Heras is right in saying that the scholars have differed in their interpretation of Asoka's expression '*Samghe-upayāta*', and that in their opinion these are the possible interpretations of it: (1) that Asoka entered the Buddhist order, turned a Buddhist monk, or (2) that he waited upon the members of the Buddhist order, paid a visit to them, or (3) that he became a *Bhikkhugatika*, a Buddhist layman keeping to the ways of a monk and living in a monastery. But he is not aware that a fourth interpretation has been suggested, namely, that Asoka became associated with the members of the Buddhist monastic order, identified with the cause espoused by the Buddhist Sangha. It is certain that Asoka's is the same expression as the Pāli '*Sangha-gata*' which unmistakably means 'being in the midst of an assembly or a chapter of the members of the Buddhist ecclesiastical order.' The use of the expression '*Sangha-gata*' in this very sense by Buddhaghosha in his *Visuddhimagga* (P. T. S. Ed., Vol. I, p. 18) settles once for all the controversy as to what Asoka possibly meant by '*Samghe-upayāta*' or '*Samgham-upagata*.' He could not mean that he entered the Buddhist order by assuming the vows of a monk. He cannot be supposed to have meant waiting upon the members of the Buddhist order in the sense of paying just one visit. The sense must have been

deeper, otherwise, the period of time, 'one year and somewhat more,' referred to in this connexion remains unexplained. The *Bhikkhugatikā*-theory is proffered by those who do not know the full particulars of a *Bhikkhugatikā* Buddhist. The intended meaning must have been that he became associated with the members of the Buddhist Sangha and identified with its cause as a result of repeated visits interviews and private discussions. From the context it is clear that Asoka had remained a *upāsaka* or mere lay admirer and supporter of some one of the Buddhist Sangha for a little over two-and-half years. Here the all important phrase is 'for a little over two-and-half years'. If Asoka be not taken to have referred to his change of faith, this phrase becomes unmeaning. Whose *upāsaka* was he previous to the specified period of time? The reply is suggested in the next statement referring to his association with the Buddhist monastic order. Four years had elapsed from the waging of the Kalinga war to the issuing of the first Dhammalipi by Asoka. The intense remorse felt by him as a result of his reflections on the scene of carnage, cruelty and pain during the Kalinga war fought in the eighth year of his reign has been vividly recorded in his Thirteenth Rock Edict. In the same edict he has stated how deeply he felt a longing for the Dhamma. In his Sixth Pillar Edict he has clearly referred to the first issuing of the Dhammalipi in the twelfth year. And the First Minor Rock Edict contains an enumeration of the interim of four years, as well as an account of two successive stages of advance towards an active mission of the Dhamma. Thus the connexions are clearly brought out in his inscriptions. Is it not rash to make a statement like one made by Rev. Heras, that Asoka's inscriptions do not say that he embraced the Buddhist faith?

Another argument of Rev. Heras is that the First Minor Rock Edict, 'though it is the first exposition of the Dhamma after his visit to the Samgha, does not give any precept we might call Buddhist.' Can there be anything more misleading than this? This only goes to show that Rev. Hears is a mere

enthusiast who is out to adumbrate a pet theory, to hold a brief on behalf of the Brahminical Hindu without the study of the case and without a knowledge of the law. Whether the First Minor Rock Edict is the earliest or the latest among Asoka's inscriptions is only a side-issue. Rev. Heras has lost sight of a grand distinction drawn by Asoka himself between the two classes of his edicts, viz., (1) those containing *dharmasāvana*, and (2) those containing *dharmānusāthi*. The First Minor Rock Edict is an individual instance of *dharmasāvana* or announcement of happy message by Asoka to his subjects. Here a precept is out of place. In conveying the happy message, the king has rejoiced to refer to his great achievements which were the fruits of his own manly exertion (*prakrama* or which were the fruits of his own manly exertion (*prakrama* or *parākrama*). *Prakrama* or *Parākrama* is but a synonym for *Apramāda* or *Utthāna*. *Parākrama* or manly effort is the keynote of Asoka's Dhamma, and it is also the cardinal principle of Buddhism. In the opinion of the Buddha, if there be any single principle whereby his whole life and teaching might be summed up, it is *Parākrama* or *Apramāda*. Such is the emphasis laid on this principle in Buddhism. Is it right to say that the First Minor Rock Edict "does not give any precept we might call Buddhist"? Without *Purusa-parākrama* Buddhism is sure to dwindle into the fatalism of Maskari Gosāla whose doctrines have been sharply criticised and repudiated in Buddhism.

It appears that Rev. Heras has too lightly taken the evidence of Asoka's Bhabru Edict, otherwise known as Calcutta-Bairāt or Second Bairāt Edict. In this particular document, Asoka has respectfully addressed the members of the Buddhist monastic order, inquiring of their health and safety as an expression of cordiality and civility. Here he has assured them of his deep faith in the Buddhist Holy Triad: "It is known to you Venerable Sirs, how far extend my veneration for and joyful faith in the Buddha, the Dhamma and the Sangha." In this very document, he has concerned himself to

make the Good Faith long endure: '*hevam sadhamme cilathilike hosati'ti*, 'thus, indeed, the Good Faith will long endure.' Here, with this noble end in view, he has recommended seven passages, selected by him out of the embodied teachings of the Blessed One, for the constant study and meditation by all the members of the Buddhist community: the Bhikkhus, the Bhikkhunis, the Upāsakas and the Upāsikās.

A Brahminical Hindu may say that he accepts the Buddha as an Incarnation of Vishnu, but he will never say that he is a believer in the Buddhist Holy Triad. A non-Christian may readily say that he accepts Christ as a great saviour of mankind, but he will never say that he is a believer in the Christian Trinity. Here Asoka distinctly assures the members of the Buddhist Sangha of his deep faith in the Holy Triad. If Rev. Heras can show that there are instances of non-Buddhists professing faith in the Buddhist Triad, his would be really a wonderful discovery. He has also to cite instances where a non-Buddhist ventured to make selections out of the Buddhist scriptures and recommend them as texts to be constantly studied and meditated upon by all the members of a Buddhist community. In recommending these selections, Asoka's interest was to make the Saddhamma long endure. This is the very motive which led the Buddhist teachers to compile handbooks containing similar selections, notably the Suttasāṅgaha. Rev. Heras is to answer why, if Asoka had been a Brahminical Hindu, he has not made selections out of Brahminical or Hindu scriptures.

The Mahābhārata is the far earlier and much greater authority for Brahminical Hinduism than the Rājatarangini. Rev. Heras is to explain why, if Asoka had remained Hindu and Brahminical, the Mahābhārata has represented him as an incarnation of a Demon-king named Yastvasva? The Great Epic has not done the same honour to Asoka's father Bindusāra, nor to his grandfather Chandragupta, though they, too, were the kings of Magadha. Because his family, and specially his father Bindusāra, professed Brahminism, does it

follow that Asoka remained Hindu and Brahminical till the end of his days? All the ancient Buddhist writers, such as Moggaliputta-Tissa, Buddhaghosha, Nāgārjuna and Dipankara Srijñāna, were born and brought up in Brahminical Hindu families. Their fathers professed Brahmanism. Does it follow from this that they too remained Hindu and Brahminical till the end of their days? We know that the Buddha has nowhere said that he taught anything which was not taught by the previous Buddhas. We know moreover that his family, specially his father Suddhodana, professed Brahminism. Does it follow from this that the Buddha himself remained Hindu and Brahminical till the end of his days?

Asoka was a man, a member of Hindu society, an Indian king, and, above all, a Buddhist. His inscriptions themselves, as I have sought to show, contain evidences proving his Buddhist faith. These evidences may now be summed up as follows:—

1. Asoka went on pilgrimage to Lumbini and worshipped there, because, as he knew, it was the village where the Buddha Sākyamuni was delivered. A Brahminical Hindu is never known to have gone on pilgrimage to Lumbini because it is the birthplace of Gautama Buddha.
2. Asoka undertook a pilgrimage to Nigāli-Sāgar on the road to Nepal for the consecration of the Stupa of the Buddha Konāgamana enlarged by him five years back.
3. If Asoka had been a supporter of the Buddhist sect founded by Devadatta, he would have gone to the Stupa of a previous Buddha, such as Konāgamāna and avoided going to Lumbini, the birthplace of Gautama Sākyamuni, the Buddha whose name was *ex hypothesi* repugnant to a follower of Devadatta.
4. Asoka bestowed certain cave-dwellings upon the Ajivikas. But there is no evidence to show that

he formally consecrated them. In the votive inscriptions Asoka has referred to the donee simply as *Ajivikas*, without such honorific prefix as 'Bhadanta,' while in the votive inscriptions of Dasaratha, the grandson and successor of Asoka, they are invariably honoured with such a prefix.

5. Asoka's statement that for a little over two-and-half years he remained a *upāsaka*, and subsequently became associated with the Buddhist Sangha is clear enough to indicate that he embraced the doctrines of Gautama. If it be not taken to imply his change of faith in favour of Buddhism, the successive periods of time during which he remained a *upasaka* and became associated with the Sangha are rendered unmeaning.
6. The First Minor Rock Edict which is an instance of *Dhammasāvāna* greatly emphasises the Buddhist cardinal principle of *Parākrama* or *Apramāda*.
7. Asoka in his Bhabru Edict, assures the members of the Buddhist Brethren of his deep and extensive faith in the Buddhist Triad, which he could not have done if he were not a Buddhist.
8. In the same Bhabru Edict, Asoka has been concerned to recommend seven texts selected out of the Buddhist scriptures then known to him for the constant study and meditation by the Bhikkhus, Bhikkhunis, *Upāsakas* and *Upāsikas* of the Buddhist community, and that with a view to making the Good Faith long endure. If he had been a non-Buddhist, he would not have referred to Buddhism as *Saddhamma*, nor interested himself to make it long endure and ventured to recommend the selections made by him out of the Buddhist scriptures for the constant study among the Buddhists.
9. Asoka honoured all the sects with various kinds of honours in the sense that he showed various kinds

of favours to them. If he had tolerated the different faiths and impartially protected the law, he did so as a wise Indian monarch.

BUDDHISTS IN EALING

WESAK CELEBRATIONS.

Members of the British Mahabodhi Society joined in a Wesak commemoration festival at "Foster House," Madeley road, Ealing, the headquarters of the British Buddhist Mission, on Sunday, the eve of the great festival of the Buddhist year.

Wesak, which is observed on the day of the fifth full moon of the year, is to Buddhists something rather more than Christmas is to Christians, for it is the anniversary not only of the birth of the Lord Buddha, but also of his "Enlightenment," and his Parinibbana or death on earth.

In Buddhist countries it is, like Christmas with Christians, a time of great rejoicing, and on that day, even the horse and the bullock are allowed to go free."

The garden and rooms of Foster House were gaily decorated with flags and paper hangings, and the proceedings on Sunday, which were conducted by the Venerable Anagarika Dharmapala, the head of the British Buddhist Mission, began with Malpujawa, "The Offering of Flowers," a daily practice in Buddhist countries. Headed by the Anagarika, the company, numbering between fifty and sixty persons (more than half of whom were English) walked in procession to the shrine which has recently been erected in an upstairs room, carrying flowers which they placed before a marble figure of the Buddha, by the side of which were lighted candles and sticks of burning incense. Each worshipper as he withdrew after laying his offering on the shrine made obeisance to the figure of the Buddha, whom they believe still to be living.

THE BUDDHIST CREED—AND ENGLAND.

Then followed the "Pansil" or taking of the Five Precepts"—:

"I promise not to destroy any living thing."

"I promise to abstain from taking that which is not mine."

"I promise to avoid sensual indulgence."

"I promise to abstain from false-hood."

"I promise to abstain from intoxicants."

Anagarika, in a few sentences, then recounted the history and broad principles of Buddhism, adding that having realised that the English nation had reached the foremost place among the nations of the world in material things, he had found himself impelled to bring to England the great truth of this religion of love, justice and renunciation.

The company then returned to a down-stairs room for the ceremony of Pirith, or the chanting of Suttas in Pali. Each person in the room sat holding a white cord of four separate strands—the Pirith Nula—which bound the company in unity while they wished for the whole universe the greatest blessings enumerated to them in the Sutta chanted by five Ceylonese seated in the centre of the room. A second Sutta which was chanted was that of "The Greatest Wisdom."

BUDDHIST TEMPLE FOR EALING?

An interval for tea followed, and then the Anagarika spoke at length of the outlook of the Buddhists of Ceylon on his mission and of what he hoped to do while in England. He said that he had just returned from a visit to his aged mother, and while in Ceylon had found an opportunity to tell the Buddhists there what he was doing here. The wealthy Buddhists did not look upon the venture with favour, but the women and poorer Buddhists were enthusiastic about it. He was not concerned to make converts, but, imbued with a desire to serve humanity, he was anxious to tell the English people of the teaching of the Lord Buddha, and, accordingly he had decided to spend the last two years of his life before he

renounced the world altogether, teaching the people of this country. He hoped to build a Buddhist temple in this country; he had asked the people of Ceylon for £5,000 for this purpose, to which he promised to add another £5,000 which he had inherited from his parents. He was not asking the people of this country for monetary support, but he did appeal for a little sympathy and interest.

The Venerable Anagarika Dharmapala also spoke at the Buddhist festival held at the Essex Hall, Strand, on Monday evening.

WAISAKHA CELEBRATIONS IN INDIA

This year the Maha Bodhi Society celebrated the Waisakha festival with great eclat at Calcutta, Gaya and Benares. The programme was improved by continuing the festival for three days. The celebrations at the Sri Dharmarājika Vihāra, Calcutta, were on a grander scale than in previous years. The Vihāra premises were decorated with numerous Buddhist flags, flowers, lanterns and greenery. At the entrance of the Vihāra were hung lanterns illuminated with electric bulbs with the inscription "Happy Wesak" and the artistic lanterns made by the Sinhalese students in Calcutta were one of the chief attractions of the decorations.

The first day's programme consisted of a public meeting presided over by the Hon. Mr. Justice Manmatha Nath Mukerji. The hall was packed to suffocation and many were seen hanging on to the windows and other places from where a glimpse of the hall could be had. There was a distinguished gathering among whom the following were noticed:—Dr. E. Koester, Vice-Consul for Germany, Drs. D. R. Bhandarkar, Kalidas Nag, Bijanraj Chatterjee, B. M. Barua, Babu Krishna Kumar Mitra, Dr. Bhupendranath Dutta, Messrs. K. Z. Hla, Maung Yin Maung, B. K. Mallik, Deveswar Mookerjee, Sachindra Nath Mookerjee, K. W. Banerjee, and C. C. Bose.

The proceedings of the meeting were begun with the administration of Panca Sila by Revd. Dharmaratana. After

this was over Mr. Banerjee sang the opening song in a melodious voice. He was followed by Mr. S. C. Mookerjee with his welcome address and the Report on behalf of the Society. This will be inserted in full in the next number. After the Report was read Mrs. Anadi Dastidar and others sang the song specially composed for the occasion by Dr. Tagore.

Dr. Koester, who was the first speaker, dealt at length on the expansion of Buddhist religion and literature, especially of the Mahayana Buddhism in the Far Eastern countries and the west. He also said that he was greatly interested in the doctrine of the coming of the future Maitriya Buddha.

Dr. Bhandarkar in an eloquent speech proved the historicity of the Buddha and the rational and positive nature of Buddhism. He also referred to the various Asiatic nations which were influenced by Buddhism. He further said that if Indians are really proud of India they must be proud of the Buddha whose message of universal love brought India into relationship with various other Asiatic countries. He then gave an instance how the people of Konkan whose policy was an "eye for an eye" were subdued by the Buddhist missionaries with their exemplary love and devotion to duty.

Dr. Kalidas Nag said that Indians did not deserve to be called India's real sons if they did not pay homage to the Buddha in their own homes. The appearance of Buddha, he said, was a great phenomenon in the history of Asia. His doctrines of purity in life and Nirvāna are sources of inspiration to all. The marvellous monuments of Boro Budur in Jāva and Angkor in Indo-China are awe-inspiring monuments of Buddhism.

Dr. B. M. Barua in his address said that they had united to worship Buddha on that day but really they had to come to worship his enlightenment—the enlightened mind. They can recollect how an Indian Prince left home in the quest of Truth and attained Buddhahood when he had acquired a new vision of the world. Buddha may be regarded as an enlightened mind which expressed a new mode of thinking. The problem

was what should be the mode of thinking befitting a human being. It is here that Buddhism and Brahminism differ. While Brahminism emphasises on tradition Buddhism deals with the evolution of human progress. Buddha never postulated dogmatic truths. In this respect he differs from many other teachers. Buddha never even claimed to be the leader of the Sangha although one third of the population of the world revere him as the great Teacher. It is but meet that they had gathered there to hear the message that the Blessed One gave 2500 years ago.

Mr. S. N. Mookerjee in a long discourse compared Buddhism with Hinduism bringing out the similarities of the two great systems.

The president, in bringing the proceedings to a close, said in a few words that he did not come there that day to discuss the various philosophies but to pay homage to Buddha whose great religion created a greater India and united the whole of Asia. He promulgated the great principles of Ahimsa, toleration and sympathy for all. Be they Hindus or Buddhists they all had to understand the great ideal that he placed before humanity. He finally said that he had received great inspiration by that evening's function.

After the closing song was sung by Mr. Pramatha Nath Ray the proceedings came to a close.

The second day being the actual full moon day it was spent in religious functions. In the morning worship was offered to the sacred relics and at 11 A.M. a Buddhapuja was held. This was followed by a feast to the Buddhist monks. In the evening a regular service was held at the Shrine when Bhikkhus recited sacred texts both from Sanskrit and Pāli. Short speeches were also made by Revd. Saranankara, Dr. Bhupendra Nath Dutta, Messrs. C. C. Bose and Kiran Chandra Dutt.

The third day was spent in giving alms to the poor and distributing fruits to hospital patients.

BRAHMAN AND DHAMMA

BY DR. GEORGE GRIMM

(Continued)

II.

In closer relationship to the concept Brahman stands the concept Dharma. Dharma comes from *dhar*, what one holds by. That, however, which one holds by in practical life are the *norms*, the *laws*, and just on that account the original meaning of Dharma in the Veda is "Norm, Law, Order." In this its original sense, Dharma is the *completion* of Brahman: Brahman is the *eternal*, the supra-mundane, as in prayer, in deep meditation, we experience it within ourselves; the Dharma however is the *order of temporality*, it is the *world-order*: "O earth and heaven, through the law of Varuna (Varunasya dharmanā) are ye divided, established."¹

This world-order came into consideration for the Indians, above all as *moral world-order*, *i.e.*, so far as it rules the actions of men, and therewith as *eternal statute*: "If unwittingly we have transgressed thy holy law (tava dharmā), do not punish us, O God (Varuna) for this sin."² And so one can understand when in the Atharvaveda³ mention is made of the sacred "order of Varuna" as well as of the earth which is established through the cosmic "order,"⁴ as also of the sacred "orders of sacrifice,"⁵ the latter in respect to the fact that the cult of sacrifice was adapted as much as possible to the current knowledge of the world-order in allegorical interpretation. The like is comprehensible, without further words

¹ Rgv. 6, 70, 1.

² Rv. 7, 89, 5.

³ 6, 132, 1—5.

⁴ Av. 12, 1, 17.

⁵ Av. 7, 5, 1.

when in the Aitareya-Brāhmaṇa⁶ it is said of Indra that he is "protector of Brahman, protector of Dharma," inasmuch as this simply means: Indra is protector of the—to the *Eternal*—conducting—prayer, and protector of the order ruling the world.

This fundamental meaning as moral world-order, inclusive of action in accord with this, the word Dharma also retained subsequently. Thus, in the Mahānārāyaṇa-Upanishad⁷ it is said: "The Dharma, so they say. Through the Dharma is this whole world encompassed. Nothing is more difficult to carry on than the Dharma. Therefore they delight in the Dharma. The Dharma is the foundation of this whole world, and in life, creatures hold to him who observes most zealously the Dharma. Through Dharma one wards off the evil. Upon the Dharma rests the All. Therefore they declare Dharma to be the highest."

With the gradual raising of Brahman to Brahman *svayambhu*, to absolute world-principle—"It is the highest, the concealed, in that the whole world has its nest, the entrance-point and exit-point of the world"⁸—the Dharma becomes, an emanation of Brahman in this sense: "Verily in the beginning this world was Brahman alone. This, since it was alone, was not unfolded. Itself it created beyond itself—[i.e., after it had manifested itself (as is also set forth in the passage) as the god Agni, that is, as the essence of light]—as a more nobly formed, the Princedom, those who are princes among the gods, by name, Indra, Varuna.....Therefore there is nothing higher than the Princedom....He⁹ was not yet unfolded; then he created beyond himself as a more nobly formed, the *Dharma*—[the moral world-order]. This is the Lord of Lords, which is the Dharma. Therefore there is nothing higher than the Dharma. Therefore also the weaker

⁶ 8, 12, 5.

⁷ 62, 6 & 63, 7.

⁸ Vāj. Samh. 32, 8.

⁹ Brh-Up. 1, 4, 13.

in contention against the stronger, sets his hope upon the Dharma—[upon the immanent world-law]—as upon a king. Verily, what this Dharma is, that is reality [satyam]. Therefore when one speaks according to reality, then one says he speaks according to reality ; for these two are one and the same."¹⁰

Precisely to the exposition of this moral *world-order* grounded in Brahman is devoted a large part of the Veda, alongside of, and in *contrast* to, the practice of the *prayer* (Brahman) leading to immortality, i.e., to the *eternal*. This contrasting of Dharma as the moral order *within* the world whose observance, precisely on this account also, only leads upwards to *sacred worlds* ; and of Brahman as the *prayer* leading to immortality, thus leading *right out* of the world ; is urged with special sharpness in the Chāndogya-Upanishad : "There are three branches of *Dharma* ; Sacrifice, Study of Veda and almsgiving is the first ; asceticism is the second ; the Brahmin's pupil who lives in the house of his teacher is the third, in so far as the same settles down for always in the house of his teacher. All these bring as reward *sacred worlds*. Whoso, however, is established in *Brahman*, enters into *immortality*."

Therewith it will be understood then, without anything further, that Dharma can signify also "good custom," "duty," or "the Good," "virtue," and that there are handed down to us whole Dharmashāstras, i.e., books of instruction about manners and right behaviour which lay down the special duties of the castes and the stages of life.

Further, there, is nothing very shocking in the fact that the Dharma, as the all-embracing concept of the physical, and above all, also of the moral, world-order, in the course of time, among the populace who were under the influence of the Vedas, was hypostatized into a particular personal divinity.

¹⁰ It is a frequent usage in the Vedānta to refer to Brahman as neuter by a pronoun of the masculine gender,—“he” and so forth.

In the Upanishads there is to be found a still further meaning of Dharma, which later in the Doctrine of the Buddha attained to great significance. Dharma in the proper sense is the *world-order*. When we speak of the world-order we think thereby, first of all, only of the regulation of the relations of the individual things in the world to one another, assuming in advance these things themselves as already given. According to the Veda, however, the world-laws grounded in Brahman, which in their inclusive concept yield the world-order, are not mere laws which regulate the *relations* of things to one another, but as such already shape these things themselves, which thus make the tree a tree, the animal an animal. In other words: Whatever in any way is actual, is actual only on the ground of these laws, and is only actual in so far as these laws appear in it. Accordingly, the world-order or the Dharma, in the highest sense, is directly identical with *actuality*, as we have already heard emphasised above in the sacred Upanishad: "Verily, what this Dharma is, that is the actuality." Certainly the only actual is Brahman; "As actuality (*satyam*), whoso thus knows Brahman, concealed in the hollow of the heart and in the highest space, he obtains all wishes,"¹¹ yea, Brahman is the actuality of actuality: "Its secret name is the actuality of actuality (*satyasya satyam*)." ¹² But the Dharma is precisely only this actuality of Brahman, *viewed as the world*, inasmuch as in the laws shaping and maintaining the world *is revealed* only the particular nature of Brahman, at least for him who regards the matter rightly, on which very account, for such an one the world possesses only just so much actuality according as it is Brahman itself.

If thus, however, the Dharma is the actuality of Brahman itself, viewed as the world-order, then the entire Dharma must come into manifestation in every individual thing—

¹¹ Taitt.-Up. 2, 1.

¹² Brh.-Up. 2, 1, 20.

taking this word in its widest thinkable sense—just as Brahman comes into manifestation in every individual thing. Just as every individual thing, in so far as—in the highest sense—it is at all actual, is Brahman "He desired: 'I will be many'then he created the entire world; after he had created it, *he entered it; as reality he became all that is in anywise present*; for this they call the Reality¹³—so, precisely on the same account, is every individual thing also Dharma, actuality, reality of Brahman.—"He himself is all Dharmas, from which he seems different: who knows this, will represent to himself without shrinking how it *really* is."¹⁴ With this, accordingly, we get this result: Every individual thing in the world is a Dharma, a reality; and the totality of these countless individual Dharmas is *the* Dharma, the Reality. Hence it comes about that already in the Veda, of *everything* in the world it can be said that it is a Dharma, and that *in itself*, even as a means of expression of the eternal Brahman, an *eternal* Dharma, an *eternal* reality: "Unborn and undying are the Dharmas—[the individual realities, the things]—by their essence. He is unacquainted with a Dharma, who has it arise and die."¹⁵

But—be it well noted!—the Dharmas, the individual realities, the individual things, are immortal *only by their essence*, in so far, namely, as Brahman is concealed in them, thus, as a something purely spiritual. In this sense it is also said further on: "As the sun shines through itself, so also knowledge without the Dharmas;—all Dharmas are *only knowledge, untellable* even to the awakened one."¹⁶

On the other hand, freed from their relationship to Brahman, thus, regarded as *individual*, self-existent realities—

¹³ Taitt.-Up. 2, 6.

¹⁴ Mānd.-Up. 2, 30.

¹⁵ Mānd.-Up. 4, 10.

¹⁶ Mānd.-Up. 4, 99.

and along with this, for him who only sees their ever-changing external wrapping—the Dharman, as pure illusions, are vain and transient, are, in so far, mere creations of *Māyā*, which “brings into appearance now this, now that, and is continually passing away.”¹⁷ On this very account, whoever is attached to the Dharman as individual phenomena, himself melts into them: “As water, raining down in the mountains, loses its way on the slopes, so, whoever follows the Dharman *individually*, loses his way behind them.”¹⁸

According to the Upanishads the Dharma is Brahman in his *activity* as the principle shaping and ordering the world in contradistinction to Brahman as the primal essence taking back into himself the whole world, thus, the *avyakṭam* Brahman, the *unrevealed* Brahman, that is “free from good and evil, free from happening and non-happening, free from past and future.”¹⁹ Into this *unrevealed* Brahman, the fully delivered one “goes home”: “To this [world-traffic] I shall belong only until I shall be released, *thereupon I shall go home*.”²⁰ Thus he frees himself also from all that belongs to the *revealed* Brahman, i.e., to *Dharma* in any sense whatever: “The Ancient One, the hard to perceive, the mysterious, deep-hidden in the hollow (of the heart) [the *Atman*, our real I]—whoso by Immersion (Yoga) grasps that *in his own innermost* as God, leaves lust and sorrow behind. The mortal who perceived and grasped this, he doffed *what was of the Dharma-kind* (Dharmiam), grasped the subtle: he will be joyous, he indeed possesses what makes joyous,”²¹ namely, that precisely which “is free from good and evil, free from happening and non-happening, free from past and future.”

¹⁷ Nrs.-utt.-tāp.-Up. 9.

¹⁸ Kāth.-Up. 4, 14.

¹⁹ Kāth.-Up. 2, 14.

²⁰ Chānd.-Up. 6, 14.

²¹ Kāth.-Up. 2, 12–13.

III.

Such was the content which in India was bound up with the conceptions, Brahman and Dharma when the Buddha proceeded to clothe in concepts and words the truth he had found. As we know, he summed up his doctrine in the concept *Dhamma*, the Pali form of Dharma. Therewith, thus he marked it out as the doctrine of the *world-order*, or of *actuality* as it is in *truth*—"He has known the whole world as it is"²²—at the same time with the inclusion of the consequence which result for us from this actuality ; in short, with the word *Dhamma* he characterises his teaching as a *teaching of actuality*, and at the same time as *eternal law*, which "protects him who practises it."²³

LEGISLATION FOR BUDDHIST LAW

The Buddha most probably did not pay any attention to the law of the land pertaining to Civil rights in matters of marriage, divorce, inheritance etc. Nor, does it appear from Buddhistic literature that he particularly aimed at the disintegration of Caste System, although naturally placing converts on a common platform socially must have resulted in some sort of fusion of some castes, as is evident from certain non-descript castes which have survived Buddhism.

I, for one, cannot easily understand how on the revival of Brahmanism readjustment of castes was feasible except that despite change of creed marriages still continued to be confined to castes of parties respectively, some-what like we see to-day in certain sects which are off-shoots of Hinduism. If these new sects were to drop their denominations to-day, there will be no difficulty in relegating their followers to their original hereditary castes.

²² Itivuttaka 112.

²³ Theragāthā, v. 303.

Caste System in this country, perhaps for some merit of it aught we know, has hitherto baffled the efforts of all reformers. It has a fascination, which curiously enough has appealed to some Indian Christians as well as to many a Muhammadan clan both exotic and indigenous.

It is an undentable fact that Hindu Law has maintained Caste because it placed restrictions on marriage outside a caste. Hindus have not, until recently, revolted against these restrictions, as marriage markets *inter se* were wide enough within each caste.

It is recently that Hindus have begun to feel that Caste System is in the way of their organization as one Hindu nation. This need of organization has resulted in their change of mentality towards "Untouchable" classes; they are no longer despised, their status is being improved lest they leave Hinduism and embrace another religion. Hindus have obtained a legislative enactment whereby inter-caste marriages have been declared valid. If inter-caste marriages become frequent, it will certainly be a step in advance in the formation of a Hindu Nation. They are now willing also to open the gates of Hinduism to all who desire to enter its fold.

Let us remember that what is called Hindu Law is not like a modern legislative enactment uniformly applicable to all concerned. It has territorial Schools, it has undergone local modifications, it has passed through some stages of evolution and it would have received further development but for the stagnation caused by Muhammadan rule. On the advent of British rule, some provisions of it were abrogated by legislature, e.g., Widow marriages were recognised and change of religion ceased to entail forfeiture of inheritance.

Students of customary Law in vogue in the Punjab and some other parts of India, tell us that it is really Hindu Law modified by local conditions. Even Muhammadan Agriculturists in the Punjab follow customary Law in preference to the *Shara*. It is strange that some Bombay Muhammadans too follow Hindu Law in matters of inheritance.

Students of comparative Jurisprudence, at least some of them, assign the first rank to Manu among the Law givers of the world. That Hindu Law is a marvel of Juristic ingenuity will be readily conceded. That is why Hindus do not feel the necessity of materially altering it though minor changes are called for by exigencies of times. Indeed it has worked successfully for centuries back and Hindus are not convinced of the superiority of any other System of Law.

Now, it is well known, that marriage according to Hindu Law is indissoluble, and that inheritance is based on some sort of religious fiction. Did Buddhism bring about any change in these two important matters? My own view is that since Buddhism had to deal with a population following Hindu Law at a time when Christianity or Islam had not been born, the change of creed did not involve any change in Civil rights and as a corollary one may say Caste System was not materially undermined.

When Buddhistic Missionaries went out of India proper, it seems they carried their notions of Civil right with them. In the neighbouring countries they influenced local customs to a limited extent, for instance mark Burma where Civil rights are regulated by what is called *Manu Keyun*, which is of course *Manu* modified. Ceylon too could not remain uninfluenced particularly considering that the island had been some times ruled by Hindu Kings. One cannot, however, say how far the local laws and customs in distant countries like China, Japan, Central Asia, where Buddhism spread, were affected by Indian notions of civil rights.

Now that Buddhism is seeking to re-appear in India, it will have to face a variety of religions and their Civil Laws. If successful it will embrace a field much wider than it did in its earlier course in this country. It has to be preached not only to Hindu Law following population, but to certain Non-Hindu indigenous castes. It has also to take in its fold Jews, Christians, Muhammadans, Parsis, and others if they desire to come in.

My suggestion therefore is that legislature should be invoked to pass an Act regulating civil rights for Buddhists in India, Burma and Ceylon.

The task of evolving a code of civil rights for Buddhists is not easy. My plan will be somewhat like the following:—

- (a) Either Gour's Hindu Code or the smaller book of Mulla on the same subject will be best as initial basis for a Buddhistic Code. These learned authors have formulated Hindu Code with great skill saving considerably the labour of a codifier.
- (b) The laws and customs prevalent in Burma, Ceylon, Siam, Nepal, Bhutan and some sub-Himalayan countries may be consulted and the Hindu Codes above referred to may be adopted to the requirements of the Buddhistic population of course keeping in mind the spirit of Buddhism.
- (c) We may also take into consideration comparative laws of the civilized world and borrow from them what may appeal to us as worthy of adoption.

In conclusion I may state that when any person proposes to abjure his religion in favour of another, he always considers whether, apart from creed the civil rights of the religion he wants to substitute, will be acceptable to him. It is possible that a creed may be good but the civil rights may not be based on justice. It is premature yet to suggest on what lines should the proposed Buddhistic Code be framed. Sufficient to say at present that the juster the law regulating civil rights, the greater the chance of success for a religion.

SHEONARAIN.

Lahore, 22nd May.

THROUGH CENTURIES

IV.

(A PASSING GLIMPSE OF BUDDHISM IN ITS PROGRESS.)

The real advantage which truth has consists in this: when an opinion is true, it may be extinguished once, twice, or many times, but in the course of ages there will generally be found persons to rediscover it, until some one of its reappearances falls on a time when from favourable circumstances it escapes persecution until it has made such head as to withstand all subsequent attempts to suppress it. (John Stuart Mill: *On Liberty*).

Shortly after the Maha Pari Nirvāṇa of the Master, a Council of five hundred disciples was held at Rajagriha under the patronage of Ajātasatru to treasure up the oral teachings of the Master.

Kasyapa recited the philosophic doctrine, as he had heard from the Master's lips, Upali gave out the rules of discipline concerning the Sangha, the Order of Brotherhood. Ananda recited the sermons as preached by the Master. The first is set forth in the Abhidharma Pitaka, the second in the Vinaya Pitaka, and the third in the Sutta Pitaka. The Pitakas henceforth were recited from memory by the Order till they were reduced to writing at a later period.

A century later a Second Council of seven hundred was held at Vaisali under Kalasoka to suppress heresies.

Yet a century and a quarter after a Third Council of a thousand selected priests was held at Pataliputra under Asoka to purify and codify the Dharma.

Two centuries more. A Fourth Council of five thousand monks and five hundred Arhats met under Kanishka at Kusana in Kashmere to have the then existing differences thoroughly restated and the theories and practices clearly defined.

At the close of the Third Council missionaries went out to different corners of the world. From Benares to Afghanistan, from China to Japan, the Dharma was carried.

And at the close of the Fourth Council, the Pitakas were written in Pāli and Sanskrit. Those preserved in Pāli called the Hinayāna prevail from Ceylon to Eastern Archipelago. And those in Sanskrit called the Mahayāna prevail from Tibet to Japan. Buddhism universally prevailed throughout the length and breadth of India, though it counts only a few millions now. Having lived in India for about three and ten centuries, it went out to bring under its sway the other parts of the world. While in India it was the state religion in the time of Asoka and Kanishka.

Asoka,—than whom there never was a kinder and a wiser emperor, did his best to unfurl the banner of Buddhism far and wide. Under Buddhism India was at the height of its zenith, in literature and architecture, the effects of which can be seen even to this day. Asoka was a worthy, kingly disciple of a worthy, kingly master. He was the pioneer among emperors of Civilization. He built hospitals for man and beast: dug wells and planted trees along the road: promoted female and general education: had sermons engraven upon pillars, caves, and rocks throughout India: and for the dissemination of the Dharma sent his son Mahinda and his daughter Sangamitta to Ceylon. King he was by nature and by position. He identified his interests with those of his subjects, and the subjects looked up to him as their friend, guide and philosopher. And who would not admire that great and good Siladitya, the emperor of Northern India, known to fame by a singular renunciation? He was an honour to Buddhism. How he relieved himself of all his royal treasures, how he sacrificed his royal self to the good of humanity, how he exchanged his royal robe for a rag, how he cast aside the honour of the world for a clear conscience and a joyous heart, are all matters of history. He worked and loved in the name of the Blessed Master.

For about ten centuries Buddhism had been away from India. Yet, as the historian Hunter says: "Even in India Buddhism did not altogether die. Many of its best doctrines still live in Hinduism..... The noblest survivals of Buddhism in India are to be found, however, not among any peculiar body, but in the religion of the people; in that principle of the brotherhood of man, with the re-assertion of which each new revival starts; in the asylum which the great Hindu sect of Vaishnavas affords to women who have fallen victims to caste rules, to the widow and the outcast; in that gentleness and charity to all men, which take the place of a poor-law in India, and give a high significance to the half-satirical epithet of the mild 'Hindu'. Buddhism was in banishment. Yet, the great historian writes: "It has won greater triumphs in its exile than it could have ever achieved in the land of its birth. It has created a literature and a religion for nearly one-half of the human race, and has modified the beliefs of the other half. Five hundred millions of men, or forty per cent. of the inhabitants of the world still follow the teaching of Buddha. Afghanistan, Nepal, Eastern Turkistan, Tibet, Mongolia, Manchuria, China, Japan, the Eastern Archipelago, Siam, Burma, Ceylon and India, at one time or another marked the magnificent circle of its conquests. Its shrines and monasteries stretched in a line, from what are now the boundaries of the Russian empire, to the islands of the Pacific. During twenty-four centuries, Buddhism has encountered and outlived a series of rival faiths. At this day it forms with Christianity and Islam, one of the three great religions of the world; and the most numerous followed of the three.

Buddhism is the greatest religion not only in the number of its followers, but in the solidarity, the rationality, the universality, of its doctrines. Even men of science and thought bear testimony to its excellence. To Huxley it was "A system which knows no God in the western sense; which denies a soul to man; which counts the belief in immortality a blunder and the hope of it a sin; which refuses any efficacy to prayer

and sacrifice ; which bids men look to nothing but their own efforts for salvation ; which, in its original purity, knew nothing of vows of obedience, abhorred intolerance and never sought the aid of the secular arm ; yet spread over a considerable moiety of the Old World in marvellous rapidity, and is still, with whatever base admixture of foreign superstitions, the dominant creed of a large fraction of mankind." To Tyndall, "a pure human ethics." To Sir Leslie Stephen, "a stupendous fact." Schopenhauer "was obliged to concede to Buddhism the pre-eminence over the rest". To Prof. Rhys-Davids, it was "not only that the ideal was a noble one, but it was nobly carried out"; To Mrs. Frederik Macdonald, "Buddhism....stands out as the one religion that bids man *trust himself*, that calls upon him to raise himself by his own strength ; to govern and control and form himself ; that assures him not only that there is no strength outside of himself to help him, but also none that can prevail against him, if he conquers and holds the sovereignty over himself." To Dr. Paul Carus, "A conflict between religion and science is impossible in Buddhism." In fact, as Major-General D. M. Strong puts it, "Buddhism is so ethically sound and incontestably religious in the highest sense, which was, moreover, based on a philosophy strikingly in accord with the latest developments of scientific thought and research..... in the distant future every sectarian difference on the domain of religion will be laid to rest in the everlasting arms of this all-embracing system."

The revival of Buddhism in India a lapse of centuries, to use the words of Sir William Hunter, "is one of the present possibilities of India." The beautiful life and the peaceful teaching of Buddha have not only influenced the East, but they are also, in the words of Hunter, "beginning to exercise a new influence on religious thought in Europe and America."

Cast aside the details of sects, of sectarian teachers and of sectarian tenets. For above sects and creeds is Truth. Let us seek it and abide in it. Let go all the stories, the traditions,

the mythologies, let them go—the phantoms of the air: the ghosts of imagination. Seek the beautiful which is the useful. Let all that is naught of use be buried deep in forgetfulness. In Buddha we see the grandest personality ever known. And in his glorious teachings we find the greatest consolation, inspiration, peace and joy. In the great merges the small. Let go the petty gods of petty sects. Buddha never cared for sects. Sects in Buddhism are an anomaly born of ignorance and vanity. Sects all the world over ebb and flow—but the Religion of Truth remains a rock amidst the surging billows of Time. No sect can be deeper than Truth. No pope can be grander than Buddha.

Buddha never cared for authority. He urged his disciples to hold fast to truth. He formulated certain rules to suit the times he lived in. But he foresaw that the garb would change with the change of times. But the truth he uttered undergoes no change. Let us take up the truth and clothe it according to the requirements of the times. Truth is the Religion of Humanity, of Philosophy and of Science. Disputation as to the minor, sectarian details are idle and vain. They change with the times. They are in themselves of no necessity. There is nothing great about them. In fact, the thoughtful, following in the footsteps of the Master, do quite well without them. Take the Master and take the Dharma, and see if they do not out-weigh all the philosophies of the world. The Master is the pioneer. And the Dharma is the truth. And what can be grander and more glorious than to live, move, and have our being in Truth? Beyond Truth, there is naught.

In some form and to some extent, Buddhism pervades here there and everywhere. Some touches of Buddhism can be found in every new-fangled creed; in the pity for the oppressed; in the sorrow for the poor; in the enthusiasm for a righteous cause; in the heroic daring and endurance for truth and right. Entombed among thick clouds of misconception, there shines truth divinely beautiful. Amidst countless changes, amidst a thousand rivalries, disputations,

and cruelties, truth remains serene. Struggling in countless forms, in myriad ways, among various peoples, and through different ages,—have come down to us the teaching of the Master, deepening in significance and gorgeous with hope. Follow the Blessed One, and you will behold Truth in all her majestic grandeur.

Centuries are gone,—let them go! Through almost half of the human race,—may be faintly and imperfectly—the Doctrine of Buddha speaks truth to the soul. And let us do homage at its shrine. Buddhism, the permanent element in the passing details, brightens the brow of sorrow. To hearts that have ached and despaired there never has yet been given a purer faith and a divine doctrine than which the Apostle of Light and Love has delivered some five and twenty centuries ago. And in his utterances which comprise the simple, luminous system of a cosmic religion known as Buddhism, freed from every wearisome detail of history lost in the mist of obscurity science and thought come to find their best and noblest expression.

HOW TO BECOME A BUDDHA

[BY A. P. DE ZOYSA.]

To be a Buddha is to attain to the highest possible enlightenment. Such an achievement is open to all who are prepared to use all effort for it. When a person makes a determination to be a future Buddha, he is called a *Bodhi-sathva*—a candidate for Buddhahood. A mere wish or desire to be a Buddha is not sufficient unless the determination is followed by the necessary effort. It is a person's actions that mark him out as a would-be-Buddha; and such actions should be directed towards certain definite ends.

Thus the Path of the *Bodhi-sathvas* is not a flowery one. They have "to toil upwards while their 'fellow sufferers' sleep," for they have to attain perfection in the ten mighty virtues—

The Dasa Parami Dhamma.

Knowledge of those ten virtues will act as a guide for a person who strives to be a future Buddha, and it will enable us to recognise a *Bodhi-sathva* if ever we are fortunate enough to get the opportunity of coming across a *Bodhi-sathva* in our journey through *samsara*—the boundless ocean of suffering.

The ten virtues referred to are:—

1. *Dana*: Generosity and charity even to the extent of self-sacrifice.
2. *Seela*: Complete self-control and disciplined conduct which leads to mental purity.
3. *Nekkhamma*: Perfect altruism that renounce all pleasures and comforts for the welfare of others.
4. *Pañña*: Acquisition of wisdom which removes ignorance. It is not mere acquisition of knowledge.
5. *Viriya*: Courage, effort and perseverance that admit of neither failure nor defeat.
6. *Khanti*: Limitless patience so as not to be affected by envy, prejudice or anger.
7. *Sacca*: Truthfulness to the extent of even losing one's life rather than be untruthful.
8. *Adhitthāna*: Strong determination never to abandon the virtuous life, but to achieve perfection.
9. *Mettā*: Love and compassion towards all beings, thereby refraining from causing pain or harm to any being.
10. *Upekkhā*: Perfect peace of mind, which gives that equanimity which makes the treatment of friend and foe alike.

If a person do not want to be a Buddha or even if he do not want to call himself a Buddhist, the practice of the above ten virtues will no doubt mark him out as a man of men, as one worthy to be honoured, to be worshipped.

THE BRITISH BUDDHIST.

THE PATH TO PEACE

(THRO' BUDDHISM.)

How many men whose names are on the lips of millions and in the lines of countless newspapers have not already been engulfed in oblivion? How many persons whom the kings and dukes courted and admired for their wealth and position, for their dignity and reputation, for their beauty and learning, have not already disappeared into nought? How many persons of social supremacy and political authority, who were in their time the centre of all wonder and power, have not already passed away into nothing? Death marks the end of every self-aggrandizement, of every self-glorification, of every greatness and glory, and of every sorrow and shame. What a frail life!—and yet, what a toil, what an anxiety, what a rush, what a bitterness and hate all to satisfy the petty longings of a fleeting self. Can delusion go further? How many ambitious magnates have even preserved their names for a thousand centuries? And what is hundred thousand centuries in proportion to Infinite Time? Slowly but surely the large seeming present disappears as a drop in the mighty ocean of Time! Slowly but surely the great-seeming moral disappears as an atom into the vast boundless space. This is the Law. And no hand, however mighty, can change it. There remains nought but Truth. There is a reason for every sorrow and joy. We make and unmake sorrow and joy. Under countless forms and names elements aggregate and disintegrate. Where is the individuality about the aggregation? The complete effacement of a morbid, cleaving to a flickering self is a Bliss that tongue cannot say nor ears hear.

Where there is no idea of I and Mine,—there life would be strifeless, terrorless, and painless: there every infatuation and injustice, shall have been doctored into a

healthy and useful character : there every insult and injury would either be thoughtfully avoided or bravely borne : there would be a brave and joyous indifference to things beyond control : there manhood would unflinchingly witness against false social maxims : there artificial wants, conventional distinctions and cruelties would not be manufactured : there greed would be a beggar, and content a millionaire : there competition would be a savage, and co-operation a sage : there power would not be an apish vagabond, but a willing and thoughtful servant : there every brand of honour and fame would mean as unsubstantial as a puff of smoke : every care and fear shall have passed away, there every shame and ignoring shall have been stripped of their poisonous fangs : there would be neither plenty nor poverty, neither tyranny nor tears, neither self-seeking rascality nor moral loss : there every vain and villianous passion shall have been lulled into repose : there every one would see his or her lot in the lot of every other : there thought would do the bravest, and courage the noblest : there every labour would bespeak honour : there love and justice would answer every wrong and misery : there men would not be money-catching children but sages rich in love and thought : there a brave character of noble make and of incorruptible sincerity, would be the judge of judges and the lord of lords, and be the symbol and the substance of every human greatness : there truth would fearlessly be uttered with the exactitude of justice and the solicitude of love : there the undeveloped humanity in man shall have been roused into a full and free manhood : there every fate would be welcome and every circumstance, cheerful or malignant, would inspire strength and peace : there a calm, wise mind would stand free and fearless amidst the smiles and terrors of life : and there would reign supreme Freedom and Undying Peace.

HEATHEN AND KAFIR

The God of the Jews, happy in the Garden of Eden, strolling leisurely in the cool of the evening, the balmy air playing gently over him, left prophecy alone. He had to call out to Adam to find him. The Jews in consequence of this defect in the nature of their God, had to have recourse to Seers and Prophets for satisfying the yearnings of the heart : they gathered a plentiful harvest of these mysterious men, and depended upon divination and sacrifices to the diety. But how worthless are the seers' tricks, how fall of falsehood : nor is there after all aught trustworthy in the blaze of sacrifice. The human reason and intellect, well cultivated and exercised, sees the futility of them all and teaches mankind to use sound judgment and discernment in the conduct of life and in the relation to one another. They sacrificed animals at the altar of the diety, but did they come to the oblation with a pure heart? Their God, like other gods in other religions, required animal sacrifice for appeasing himself. There is no enlightenment in such acts of sacrifice. One gets the elevation of the mind in acts and feelings such as;—"Compositum jus fasque animo, sanctusque recessus mentis, et incoctum generoso pectus honesto, "that is" Justice to God and man enshrined within the heart, the inner chambers of the soul free from pollution : the breast imbued with generous honour". This is just what Lord Buddha had preached and enjoined his disciples and mankind in general to bear it with them. The Hebrew prophets and seers with constant lamentations and complainings impressed their peoples with a deep sense of the apprehension of danger in this world and in the imaginary world hereafter. They became timid, sank down through fear and were unable to propagage their religion among various nations around them. They were not a martial race, had no armies and not having the sanction of force behind

them, could not introduce their religion to the outsiders or to thrust it upon them. Even so the Arabs, the Semetic in blood and mental faculty, who were a warlike race, were left untouched by the Jewish religion. All religions, backed by the armies, have extended beyond their own frontiers and range. The system of Lord Buddha, misnamed religion spread abroad by reason of its peculiar rational qualities and moral and emotional excellencies. Emotion is a natural factor in man's composition and runs down through all the living species in all the religions of the globe. They called their God father, a male person, and why not mother a female person? They have not explained the mystery. They were afraid to give the world the solution. It is a superstition, and those who reverence it are heathens.

Jesus, who founded his religion mostly upon the old testament and the traditions of his race, had the belief in all the prophets who had gone before him. In invoking the name of God, Jesus adhered to the word father—a masculine being. He could not get away from his country's habit of conceiving a masculine god. All human beings are vain and ambitious to shine and make a name in the world. Jesus was not without such ambition. His faith in his country's god and angels was inexpugnable, and in order to make himself superior to the proud prophets of yore, he brought down from the clouds an element, impenetrable as to its constitution and difficult of explanation, and set it on the godhead of his race. Some of his countrymen, sunk in ignorance and superstition and their minds held in chains by the inscrutable power of the god of the prophets, were struck with awe and embraced the mystic, ununderstandable essence and began to reverence and worship it. Jesus achieved in adding a new superstition to the old one. It was a brilliant move on his part; he would not rest contented with the success he gained but take the last and highest step and declare himself an intimate portion of his country's god and the judge and arbiter of the living and the dead. This is the second superstition he introduced as a new

constituent into the godhead. The imagination of his disciples took fire and grasped the idea with ardour. Jesus worked upon the highly wrought fancy of his disciples with the magnificent stroke of consummate art. It was a supreme art and perfect of its kind and was conceived by a living artist. The art and the artist are the material things. And those who made obeisance to them are superstitious and idolators and are therefore heathens. The religion of Jesus was carried from people to people, fighting its way with the aid of the armies. (*Vide* Neander's the History of the Christian Church).

The Jews having discarded or suppressed the natural feeling of the primitive man in regard to the heightened sanctity of the woman as the mother and nurse of the race, and having had little illumination, and imperfect knowledge of the constitution and evolution of human nature, looked down upon the woman as the origin and source of moral perversion in this world and shut her out from the intellectual privilege and stripped her of moral sense. Their understanding was vague and reason was in an undeveloped state; their mind swayed to and fro. They looked for a stern master and judge holding in his hand a rod of chastisement and threatening them to bring it down on their backs at the slightest deviation from the right path. They found such a master and judge in a masculine being. Woman is too humane and kindly to use such a terrible instrument of punishment or to inspire men with fear. In these circumstances, the discovery of a male god was natural. Jesus, reared in the tradition and mode of thought of his race, accepted the masculine god of his people and in divers ways manifested his antipathy against women. He allowed the truth of the existence of a hell and a heaven and accommodated his vision to the pictures of these regions. It is a material picture and has become an idolum. A mental image of any object is an idol. And those who fear, reverence and worship these phantoms are superstitious and idolatrous. Lord Buddha had rejected these delusive notions and warned humanity against these false conceptions and admonished it

to exercise its reason, to observe facts in nature and to improve itself on ethical basis. Is Lord Buddha's system of like superstition and unenlightenment? The European dictionary meaning of the word heathen is arbitrary, false and illogical. If the Buddhists can ever get an army of their own behind them they will write an honest dictionary for the Europeans and the Semetic races.

N. CHATTERJEE.

(To be continued.)

CALICUT

A BUDDHIST TEMPLE.

Perhaps the first and at present the only Buddhist Temple on this coast was formally opened on Monday the 16th May 1927 in the presence of the large number of people of all castes and creeds in the Paran Square belonging to Mr. C. Krishnan, B. A., B. L., Editor, "Mitavadi" and President of the local branch of the South India Liberal Federation. There is quite a small band of Buddhists in Calicut who have organised themselves into a Sangham and Mr. Krishnan is the President of this organisation. The temple is a handsome little structure picturesquely situated in the garden of the Paran Square. Last Monday a large number of citizens of Calicut gathered in response to the invitation of the founder to take part in the celebration of the Vaisakh day and to witness the installation of a Buddha image in the new temple. The ceremony was performed by Swami Jina Vamsa of Ceylon assisted by Mr. Manjeri Rama Iyer, another prominent Buddhist worker and well-known Theosophist. It is significant that when this ceremony was being performed in Calicut two Sankaracharyas of Sringeri and Kumbhakonam respectively are sojourning in our midst and their orthodox and primitive interpretations of Hinduism are creating great discontent among the non-

Brahmins particularly the classes now treated as polluting, in this District. A number of Ezhavas (Thiyyas) of the Palghat taluk are said to have been converted to Christianity, within a few miles off where the Kumbhakonam Swamiar is living. At Palghat a Chetti who went to see the Pooja of the Kumbhakonam Swamiar was, it seems, beaten by Patters. The movement towards Buddhism is really a protest by the non-Brahmin classes against caste and privelege and Mr. C. Krishnan's paper the "Mitavadi" with a large circulation among these classes is doing yeoman service in the work of awaking of the masses to a sense of their rights as men. This characteristic of the Buddhist movement in Malabar was strikingly brought out in the speeches of the several speakers on the occasion of the Vaisakh celebration which a Brahmin paper of Calicut describes as "Anti-Brahminical." Mr. E. V. Ramaswami Naikkar the well-known non-Brahmin leader of Erode and Mr. Ayyappan, Editor of the Sahodaran and a life worker in the crusade against caste which is the most significant movement in the public life of Kerala to-day both condemned the ultra Brahminical tendencies and doctrines of Hinduism which belives that caste is preordained by a man's Karma and therefore is part of divine scheme which no man can question. This scheme may be a comfortable one for the few who get the benifit of it but make slaves of the many whose place under it is that of mere hewers of wood and drawers of water for the castes pampered by Hinduism. Mr. Naikkar vehemently criticised the attitude of the Brahmin politicians who condemn the Hindu Religious Endowments Act. He also exposed the ways of our Madhadhipatis and Priests in temples like Madura, Trichinopoly, Srirangam, Tiruppati, Rameswaram etc. Mr. Ayyappan referred to the many disabilities of caste under Hinduism and exhorted the audience to follow the religion of equality and goodwill among men preached by the Lord Buddha. Mr. Manjeri Ramakrishna Iyer delivered an instructive speech giving evidences of the prevalence of Buddhism in ancient Kerala such as the large number of

Buddha's statues found in Travancore and Cochin. Tributes to Lord Buddha were also paid by an Aryasamajist workers, Swami Siva Prasad and the Malabar communist K. Velayudha Menon. Mr. Manjeri Rama Iyer's erudite and beautiful speech which brought a pleasant evening to its close was much admired by the large audience present. Mr. Rama Iyer is a Brahmin, who has undergone much oppression at the hands of his community for his liberal social opinions and his fearless condemnation of the caste tyrannies of Malabar. His exposition of the gentle doctrines of the Buddha was much appreciated even by the orthodox Hindus present. The Pancha Seela was taken by a large number of the guests, the same being administered by Swami Jina Vamsa of Ceylon. Between the speeches beautiful Buddhist songs were sung by the little sons of Mr. E. K. Ayyakutty, the retired District Judge of Cochin State and a prominent Buddhist. A long poem dealing with the teachings of the Lord written by Mr. Koyipillil Parameswara Kurup, assistant Editor of the Mitavadi was recited on the occasion by Mr. Mooliyil Kesavan. The proceedings ended with a prayer from Jina Vamsa Swami. The opening of the temple and the creation of a Buddhist organisation in Malabar have caused a mild flutter in the sleepy devotees of Hindu orthodoxy.

WAY-SIDE JOTTINGS

BY S. HALDAR.

Educated Hindus generally and more particularly those who are interested in theism may be expected to be familiar with the name of Theodore Parker, the eminent American theologian and scholar of last century. Although Parker chose the profession of a religious minister, he preferred to think for himself; and, as a result, he left the old theological position far behind and built up a higher system of his own

under the style of "Spiritual Theism." He was a great exponent of Unitarian Christianity. He was a valuable contributor to Emerson's *Dial* and he preached resolutely against war, slavery and false religion. He rendered great service to the negro slaves, in whose cause he even risked his life. Such is the man who has expressed his religious views in the following terms:

I do not believe in the miraculous origin of the Hebrew Church, or the Buddhist Church, or the Christian Church; nor even Jesus of Nazareth for my master. I feel not at all bound to believe what the Church says is true, nor what any writer in the Old or New Testament declares true; and I am ready to believe that Jesus taught, as I think, eternal torment, the existence of a devil, and that he himself should ere long come back in the clouds of heaven. I do not accept these things on his authority. I try all things by the human faculties: intellectual things by the intellect, moral things by the affections and religious things by the soul. Has God given us anything better than our nature? How can we serve Him and his purposes but by its normal use?

The trend of modern thought in Christendom is manifesting itself in various ways. The heathen may well ask: "Why do the Christians so furiously rage together?" Fourteen of the Bishop of Birmingham's vicars have defied him by disregarding his instruction "concerning the withdrawal of certain Church practices which he holds illegal." Dr. Barnes, the Bishop, is religiously much in advance of his time. In the words of the Rev. Rosenthal, the Bishop has ventured to attack the doctrine of the "Real Presence" in the Communion Service by stigmatizing it as magic, fetish-worship and superstition. The late Dr. Rashdall, Dean of Carlisle, by his bold pronouncement in Oxford in October 1921 on the Divinity of Jesus and Dean Inge by his criticism in the *Daily Express* of November 2, 1925 of the Resurrection and of the Bible miracles have laid the axe to the root of traditional Christianity. Dr. Gore, the last Bishop of Oxford, has recently said: "The

true orthodoxy of a hundred years ago has received a succession of the rudest shocks from the startling and revolutionary discoveries of science." He admitted that some of the Bible would have to go.* So much, then, for the religion which is supposed by many to embody the highest ethical ideal!

Most people are content to rely without question upon the authority of tradition and inherited custom. But, as has been held by Fichte, the person who acts on the strength of authority acts necessarily unconscientiously, for he is uncertain. As Whately has expressed it, there is no right faith in believing what is true, unless we believe it from conviction of its truth. Truth, according to the Rev. J. Cranbrook, is the correspondence of our thoughts with reality. The distinction of right and wrong grows up, as W. K. Clifford has said, in the broad light of day out of natural causes wherever men live together. Dr. George Gore has stated in "The Scientific Basis of Morality" that the rules of morality are based upon the great principles of science because all the phenomena of human conduct consist of causes and effects. Mr. Hutton tells us, however, in his "English Saints," of the Welsh, that the strength of victory came to that eminently Christian nation from a passionate attachment to dogmatic religion. The Welsh, he says, "did not learn to be moral through morality but through doctrine." The Lord Bishop of Calcutta, Dr. Foss Westcott, preaching in St. Paul's Cathedral in August, 1926, expressed the prevailing Christian view when he said that faith was the basis of conduct. The Christian nations of Europe are to a great extent what their faith has made them. But the universal principle of obligation is to follow that which reason dictates as right. Rightly has W. S. Lilly said that ethics are independent of theological mysteries. A struggle between the two opposing principles is to be seen going on at the present time in the intellectual circles of the West. In "Can We Then Believe?" the Rt. Rev. Charles Gore, D. D.,

* *The Statesman*, March 14, 1926.

a man of pronounced ecclesiastical bias, avows that the idea that "the early chapters of Genesis record literal history..... is now quite untenable." But he takes good care to keep Christianity well apart from "intellectualism" and he is ready to give full value to the mystical element in Christianity and to recognize that its ultimate proof lies not in demonstration to the intellect but in satisfaction to the needs of the soul. But to cast off the early chapters of Genesis as mythology is to discredit the theory of Original Sin and of the story of atonement which depends upon it. No reconciliation can be effected except through the theory of mystery. Christianity execrates reason. "Trust in the Lord with all thine heart; and learn not unto thine own understanding." (Prov. iii, 5). Thomas á Kempis states in "The Imitation of Christ"; "Cease from an inordinate desire of knowledge, for therein is much distraction and deceit." Luther denounced Reason as "the bride of the devil."

To those who entertain confident notions as to the consolations of Faith we would commend the observations of Joseph Ernest Renan:

I have tasted in my childhood and early youth the purest joys of the believer, and I say from the bottom of my heart that these joys are nothing by comparison with what I have felt in the pure contemplation of the beautiful and the passionate search after truth. I wish to all who have remained orthodox the peace in which I live—this great Pacific Ocean—without wind or shore, upon which one has no star but reason, no compass but one's own heart.

Professor Chamberlin, retired octogenarian professor of Chicago University, told a reporter of the *Chicago Tribune* in 1925 that he believed that those who looked at things from the theological point of view "will have to accept something bigger than a God who was a special patron of the Jews. They have got to have a God of the world, which is rather large and which has been running for millions of years and is likely to run millions more."

All strict believers have at all times stood by the sole authority of the "pure Word of God" without "note or comment." The motto of the Puritans was: "The Bible, the whole Bible, and nothing but the Bible." This is the attitude of the majority of true believers even at the present day. But there are exceptions here and there. The Edinburgh Conference Report, vol. iv., contains the view of a missionary who has boldly said: "For a missionary to teach the Bible just as it was taught a hundred years ago is folly, in the light of all that has been learned about the Bible since." The same volume embodies the opinion of another missionary who has said with great candour: "To preach the theory of verbal inspiration and Bible as a text-book of science is to court disaster sooner or later." Christian morality indeed stands on frail foundations. In the course of a discussion in the New Zealand Legislative Council on August 13, 1926 the Rt. Hon. Sir Robert Stout adduced evidence from many sources as to the excellent character of the New Zealand soldiers who served in the Great War. After quoting official statistics and referring to his own experience as a member of the Prisons Board since 1911, he said that so far as crime is concerned native-born New Zealanders were most law abiding. He went on:

If it be said, "that the giving of religious education to citizens lessens crime," I ask, Does it? What evidence is there that this is so? Is there a tittle of evidence that can be given to that effect?

CORRESPONDENCE

QUESTION.

THE EDITOR,

"Maha Bodhi,"

Sir,

I have read with interest most of the English and Tamil Buddhist journals and books relating to Buddhism. During the course of my study I have found the date and the age of Gautama Buddha to vary a- under mentioned.

The "History of India" says Buddha Born 557 B. C.

"Early Buddhism" says Buddha Born 560 B. C.

"Encyclopaedia" says Buddha Born 600 B. C.

Now which is correct and which is incorrect? And again according to the "Manimagali" the principal Tamil book of the Tamilian sects and the South India Sakya Buddhist Society

of Kolar Gold Field District and the "Tamilian" weekly paper the age of Buddha is stated to be 3412.

Now comparing the above numbers will you explain me through the medium of this journal which is correct and which is incorrect. If so why and how?

C. C. SWAMI.

NOTES AND NEWS

BIRTH ANNIVERSARY CELEBRATION IN NOAKHALI.

To celebrate the birth anniversary of the Lord Buddha, the members of the Sabui-Sangha arranged a charming function on the 16th May under the Presidency of Mr. K. C. Chunder, I.C.S., District Judge. The congregation squatted on the Town Hall lawn under the moonlight of the Baisakhi Purnima. After the reading of the address of welcome by Babu Charu Lal Mukherjee, pleader, Sriman Anil Banerji read a paper on the "Light of Asia."

After the function was over, Babu Ananda Charan Dutta, Vakil of Chittagong and Babu Nagendra Kumar Gughu Roy, muktear, delivered speeches on the teachings of Buddha and the President in his address dwelt on some aspects of Buddhist Philosophy.

THE BIBLE SOCIETY

The 123rd annual meeting of the British and Foreign Bible Society was held at Queen's Hall, London. This year Mr. Baldwin becomes one of the vice-presidents of the society. He was to have presided yesterday, but was unable to do so owing to the pressure of other duties. His place was taken by Lord Salisbury.

Lord Salisbury said that the Prime Minister had upon his shoulders a burden almost heavier than any man could bear. The administration of this vast Empire stretched to the farthest limits of the globe, but Mr. Baldwin had been able while Prime Minister to add to his political labours speeches upon other subjects which had deeply impressed the country—speeches on scholarship, on art, and on social and political ethics, which he (Lord Salisbury) believed had done immense work in raising public sentiment and public conviction.

OVER 10,000,000 VOLUMES ISSUED.

The following items in the report summarize the work of the society during the year:—

Income	...	...	£396,344
Expenditure	...	...	£412,654
Languages added to the society's list	...	...	14
Number of languages now included in the list	...	...	593
Number of volumes issued during the year	...	...	10,128,087
Deficiency on the year's working	...	...	£16,310

WAISAKA IN LONDON.

That there are more Buddhists in London than is usually supposed was shown by the size of the meeting held in Exeter Hall to celebrate the Vaisakh Festival, the anniversary of the birth of Buddha. Many nationalities had contributed to this gathering of 400 and most of the Orientals—Indians, Chinese, Japanese, Siamese and Burmese—had come in their national dress, bringing variegated colour to the Strand. There were a number of British and other European Buddhists in conventional Western dress. The festival began with readings from the sacred books of Buddha, and then there were short addresses from representatives of the several nationalities. All the historic religions of the Orient are represented in the complex organism of London, but Islam is by far the strongest numerically, and possesses the largest number of Western converts.—*Statesman*.

MULAGANDHA KUTHI VIHARA FUND

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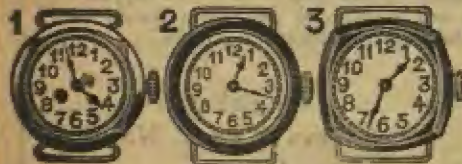
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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

AUGUST, B. E. 2471
A. C. 1927

[No. 8

A HYMN

By THE BHIKKHU SHINKAKU.

Hail to the Buddha, gentle friend and teacher,
Who for His children found the Eight-fold Way,
Who opened wide the Holy Gate of Wisdom
Leading the nations to the radiant day.
Hail to the Dharma, hidden treasures giving
To earth-bound souls who seek for rest and peace,
Lifting the fallen, comforting the mourner
Bringing to prisoners a hope of release,
Hail to the Sangha, followers of Buddha
Who by their efforts banish pain and strife,
Who point the way through clouds of doubt and sorrow
To man's immortal state of perfect life.

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The Dhamma of the Tathagata Samma sam Buddha is known under the two names of Sammuti dhamma and Paramattha dhamma. The Sammuti dhamma is for the ordinary people, and the Paramattha for the thinkers. The latter deals with the science of the Dhamma. The paramattha dhamma deals only with the purely transcendental subjects of the skandhas, dhātus, āyatanas, satyas etc. In English these terms are : Physical and psychical aggregates, cosmic elements, seats of sense organs, the four truths, the dominating faculties, foundations of cosmic interdependent correlations, the four bases of psychic analysis, the fourfold efforts, the fourfold steps to supernormal powers, the sevenfold factors of supercosmic enlightenment, the eightfold principles showing the path to the infinite wisdom of Nirvana, the fourfold psychic illuminations, the fourfold divine qualities, the twenty four laws of Causality.

The seven books on the paramattha are Dhammasangani, Vibhanga, Dhātukathā, Puggalapaññatti, Kathāvatthu, Yamaka, and Patthāna. Another name for the paramattha dhamma is Abhidhamma. These seven books deal on pure psychological science, and only the pure in mind are able to comprehend the subject not the ordinary householder.

Gods, demons, creators, priests, prophets, speculative beliefs, rituals, ceremonies, ascetic habits, saviours, have to be abandoned by him who wishes to grapple the transcendental science of leading to infinite, unconditioned Nirvana. Desire for birth in heavens of the lesser and higher gods must be given up, and any kind of hankering for dogmas, egoistic desires, soul theories abandoned.

The five skandhas are related to the 12 nidānas. The nidānas are avijjā, sankhāra, viññāna, nāma-rupa, salāyatana, phasso, vedanā, tanhā, upādāna, bhavo, jāti, jarā-marana. The five skandhas are Rupa, vedanā, saññā, sankhāra and Viññāna.

Avijja is the cause that prevents the mind from enjoying bliss. It is the cause that makes the mind to go through suffering, and by the destruction of this root element, wisdom is gained, whereby the mind is able to destroy all sankharas and karma, and enjoy the bliss of the unconditioned Nirvana.

The heavens of the lesser and the higher gods are held in loathsome disgust by the pilgrim who wishes to obtain the happiness of Nirvana. The lesser gods of the lower heavens rejoice in the things that are foolish to the man who yearns after infinite wisdom. The gods are not able to grasp higher truths. They enjoy pleasures of a higher kind than what is found on this earth, they quarrel, they have ambitions, they get angry and die.

The unscientific dogmatic religions are Judaism, Christianity and Islam and the lower forms of what is known as Hinduism. Jainism and Zoroastrianism are Aryan religions but they are circumscribed by limitations, of the former by meaningless ascetic mortifications, the latter by nationalism. Only the Parsees can become followers of Zoroastrianism. The Semitic religion of the Hebrews is another religion with limitations. Only the Hebrews can accept the dogmas of Moses and the Prophets. The other two semitic religions with their origins in Arabia are Christianity and Islam. The dogmas of both are unscientific and therefore irrational. Islam in the early days of its prosperity subdued politically defenceless races, and yet was foremost in borrowing the secular sciences for the advancement of Islam. Original Islam had nothing to give to the world from the aesthetic standpoint. Architecture, medicine, mathematics were loans from the Persians, Egyptians, and Aryan Indians. Of the two semitic religions which are recognized as universal, Christianity is reaping the results of modern scientists. When it had power it killed the men of science. To-day it is reaping all the advantages of scientific progress. Material pleasures which were known fifty years ago are now the common appanage of all. Science made progress in the field of sensuousness. It

brought into existence methods which were never thought of before. Medicine, hygiene, aesthetic arts, sanitation, electricity, etc. have brought happiness to every one who can afford to pay. To-day the conflict is between poverty and wealth. Science is in alliance with wealth, and wealth is in alliance with the theologians who hold the keys of heaven. Jesus said that the rich man's path to heaven is difficult, but to-day the path to heaven is made easy to the rich by the theologian taking advantage of the achievements of science. Unfortunately scientific achievements of to-day are purely on the sensuous plane. Love, pity, compassion, mercy have no place to-day in the heart of the capitalist who will extend his tentacles to make the poor his victims. Science is the helpmate of the Capitalist.

The body is pampered, the teeth are taken care of, so are the nails, the skin is scientifically treated to remove the wrinkles therefrom, and all kinds of alcoholic drinks and different kinds of animal flesh are put in the belly, and sports, amusements afford pleasure to the eye and ear, and massage give pleasant friction to the skin. The consummation of modern civilization is achieved by aerial navigation. The latter has a great future, and the flights of Captain Lingbergh and Mr. Chamberlin with his companion Mr. Levine have been made without cigars, cigarettes, meat and alcoholic drinks. Perhaps the cloud gods are going to help those air navigators who abstain from meat and alcohol and other narcotics. European civilization is abnormally destructive to the weaker races, and the time, let us hope, will come and that very soon when the destructiveness of the European will disappear. But that is only possible when the Semitic temperament which is imbued in the European, will be removed from the mind. This means the adoption of a new psychology whose foundations are laid on the rock of Ahimsa. Three principles which are helpful to scientific progress are emphasised by the Lord of Compassion, the Buddha Gotama. They are *abhyapada*, *ahimsa* and *nekkhamma*. The first demands the destruction of hatred from the mind, the second the spirit of compassionate pity and the third requires the

renunciation of destructive abnormal sensuous enjoyments. Are the Europe and prepared to adopt the three principles which form the second limb of the Noble eightfold path. Science should come to the rescue of the destructive civilization of Europe.

Opium, alcohol, cocaine etc. that destroy the brain cells and the thinking powers of the human being should be stopped from being manufactured. They should not be sold to the poor by governments who reap large profits through monopolies. India that was once the beacon light of Asia, that gave the sublimest ethics for the improvement of the human mind, to-day is the breeding ground of opium and other abominations. To the glory of the American people they have succeeded in putting a stop to the manufacture of liquor, and the next thing to be done is to teach the young not to touch liquor not sell it to others. The element of humanity in the mind is increased by the adoption of the three principal rules of ethical psychology which were formulated by the Lord Buddha.

Everything has a cause and when the cause is controlled there is no Effect. This was the great discovery of the Lord Buddha. Man is a psychic becoming, changing every millionth part of a second. The circum-ambulations of the mind are phenomenally rapid. Things that had happened and not remembered for fifty years rushes forth with electronic rapidity, and a series of thoughts are associated therewith. They hinder the growth of the purely psychic element. Sense organs when active live in the field of hedonic pleasures. The five senses are given full play, and the mind alone is starved. The nourishment that it needs is not given and the mind in hunger lives on the crumbs that fall from the table of the sensual beast, whose food is anger, hatred, destruction and sensuality. The low class gods of pagan religions love bloody sacrifices. The blood of millions of cows and goats are offered to the god on one day. When the god began to control the individual prophet, who was to preach to the ignorant mob, he found difficulty in getting enough blood to satisfy his

appetite at the beginning. He lamented then that he was not given enough blood but with the spread of the religion, rivers of blood poured on the million altars that were hurriedly erected for the day. Science came to the help of the butcher, and the stockyards of Chicago, Minneapolis, St. Louis, scientifically built are daily killing millions for human consumption. Religion in Asia encourages killing animals for sacrifices and science in the west helps the porkpackers to kill millions. Renunciation is the foundation whereon the superstructure of righteousness is built, and all meritorious activities are the result of the element of renunciation. This is the teaching of scientific psychological Buddhism. Semitic barbarians with no knowledge of science or psychology promulgated the ethics of immorality, and uncultured races came under the influence of the ethics of barbarism.

Man is a psycho-physical compound. Take away his skin, bones, nails, hair, flesh, intestines, teeth, heart, etc. what is left, except the immaterial psychic portion which continues to find their birth in the next life according to the karma that was done in the past life. Radiograms are transmitted without wires through space, and the receiver receives the message. No solid matter was transmitted. The rebirth of the consciousness of the dying person is reborn according to the force of his own karma. This is a psychic mystery, but known to the adepts who have mastered the sacred science of *iddhividha-nāna*, or *divyachakugāna*.

The prophets who had not this divine knowledge could not tell anything about the rebirth of the consciousness of the human mind. The rebirth idea when told by Jesus his own disciples failed to understand.

THE MAHA BODHI SOCIETY

The Maha Bodhi Society was organized in May 31, 1891, at the Vidyodaya College, Colombo, under the Presidency of the late illustrious Chief Maha Thero, Sumangala Maha Swami. The founder of the Society was the Anagarika Dharmapala, who was elected General Secretary for life. He transferred himself to Calcutta and continued to work with the object of rescuing the Holy Temple at Buddhagya, where 2516 years ago the Prince Siddhartha reached the supreme Illumination under the shade of the Asvattha Bodhi Tree, and to revive the forgotten Religion of the Lord Buddha. With supreme perseverance he worked with strenuous energy and succeeded in building a beautiful Dharmasala at Buddhagaya. The Great Temple which was first built by the great Emperor Asoka 2200 years ago, went into ruins, and in the fifth century it was rebuilt, and when after several centuries it went into ruins, it was again restored by an Arakan King, and the last restoration was due to the munificence of the King of Burma, who in 1875 sent an embassy to Buddha Gaya to acquire the managing control thereof. He partially succeeded, but his successor failed to finish the work and Burma was annexed by the Indian Government in 1885. The Saivite Ascetic Mahant of the Saivite monastery, being the nearest Zemindar, succeeded in getting overlordship of the holy site. It was an act of un-wisdom on the part of the local authorities in transferring the religious rights of the chief Centre of the Buddhist world to a heretic who is a declared enemy of the Lord Buddha and His Religion.

The great thing is that the Buddhists are able to live there even temporarily because of the Dharmasala that was built by the Maha Bodhi Society.

The next thing that was done by the Maha Bodhi Society was to build a small Dharmasala at the holy site now known

as Sarnath, formerly Deer Park, Isipatana, four miles from the city of Benares. The Archaeological Survey of India is excavating the ruins and wonderful sculptures are being unearthed which are removed to the Museum recently built by the Archaeological Department. The Maha Bodhi Society had been graciously helped by the Government of the United Provinces and the Archaeological Department. The Buddhists feel very grateful to Sir John Marshall, the Director General of the Archaeological Survey in India. In 1922, November, Sir Harcourt Butler, laid the foundation stone of the Vihara that was to be built at the holy site, and for certain reasons the work was stopped in November, 1925, and there were negotiations between the Maha Bodhi Society and the Archaeological Department which continued for some time, and everything has been satisfactorily arranged and the Society has made arrangements to start work, which it is hoped will be uninterruptedly continued. When the Vihara is built the Society hopes to establish an international College at the holy spot for it is there that the Lord preached His First Sermon 2516 years ago.

The next great work that was done by the Society is the building of the beautiful Vihara at Calcutta to enshrine the holy Relic of the Lord Buddha, presented to the Maha Bodhi Society by the Governor General of India, Lord Chelmsford in November 1920. The Vihara was ceremoniously opened by the Governor of Bengal, Lord Ronaldshay.

In Ceylon the Maha Bodhi Society has started a complete Printing Press and a weekly Sinhalese newspaper under the name "Sinhala Bauddhaya," which has the widest circulation among the Buddhists who number $2\frac{1}{2}$ millions. The Patron of the Society is Mrs. Mary Foster of Honolulu, who had been the chief donor, whose unparalleled generosity had been the means of bringing the work of the society in India and Ceylon into a successful termination, and we hope that she will live long for the happiness and welfare of many thousands. The Anagarika Dharmapala met her at Honolulu in October 1893, and

since 1904 she had been the principal contributor to the many philanthropic works started by the Anagarika Dharmapala. In 1914 she presented with a cheque for Rs. 60,000 to found a Free Dispensary and Hospital in Colombo, and the Anagarika presented the building and land wherein the Free Hospital is located. Since 1914 daily about 200 patients are treated free, and the Dispensary is doing very good work. The Mayor of the City visited the Hospital and seeing the good work done renamed the Lane calling it "Foster Lane" in honour of Mrs. Mary Foster. To build the Vihara in Calcutta she donated Rs. 64,000 and for the Vihara that the Society is going to build at Sarnath she gave Rs. 30,000. To buy the land at Sarnath the Anagarika's mother gave the first contribution from which he was able to purchase 3 bighas of land, and in 1904 the late Rajah of Bhinga gave a donation from which the Anagarika purchased another 10 bighas, and thanks to the Government of the United Provinces and Sir John Marshall the Society was given a mango grove with a few bighas attached thereto close to the Vihara land in exchange for the society's lands acquired by the Government.

In 1920 Mrs. Mary Foster sent a donation of 50,000 dollars to the Anagarika to carry on his work in India. This was converted into Permanent Fund and with the interest received the Anagarika had been carrying on educational work in Ceylon. Being convinced of the good work that was being done by the Anagarika, Mrs. Foster again in 1923 sent a donation of 100,000 dollars, with a covering letter asking him to live in comfort and use the money for the good work that he was doing. This was also added to the Permanent Fund. In 1925 January the Anagarika purchased from this fund a splendid house with gardens at Kandy, Ceylon, the beauty spot on earth, and converted the house into a Training Seminary and called it the Foster Buddhist Seminary to educate young novices and train them for Buddhist work. The Society has also a College in Colombo and several schools

under its management. This year work was started at Gaya to build another Dharmasala for the use of pilgrims going to Buddhagaya. It has also built a Hall called the Foster Hall at Perambur, Madras, for the use of the Dravidian Buddhist children who are given an elementary education. It is managed by Mr. Lakshmi Narsu, late science professor of Pancheappa's college, Madras. At the ancient holy city of Anuradhapura (Ceylon) the society has also a School and a garden of 13 acres. It has also a rubber plantation of 100 acres which was planted at the expense of Mrs. Foster, which cost Rs. 30,000. The income of it is spent for educational work and for the maintenance of the Foster Hospital. The School first started in 1898 by the Anagarika in Colombo is now giving free education to about 400 poor boys and girls, which is known as the Rajagiriya school. Over Rs. 10,000 had been expended on four occasions from the donations received from Mrs. Foster since 1906.

The Maha Bodhi Journal was established in 1892 May which is now in its 36th volume.

PERSONAL IMPRESSIONS OF BUDDHIST COUNTRIES WESTERN TIBET AND SIAM*

By DR. B. R. CHATTERJEE, PH.D.

It was on 18th June, 1922, that we started from Amritsar on our pilgrimage to Manas Sarovar and Kailas in western Tibet—holy places sacred alike to Hindus and Buddhists. Our party consisted of our leader Prof. Kashyap, the well-known Himalayan explorer, and four members of the staff of the Khalsa College, Amritsar, I being one of them. It was at Almora that we had to buy provisions and arrange for its transport and it was from this quiet hill-station that we set out on foot on 22nd June.

Our first objective was Askot 85 miles North East of

* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

Almora near the river Kali which serves as the frontier line between Nepal and Kumaon. We walked about 12 to 15 miles every day and we used to dine on the way-side when a shady grove or a limpid hill-stream would strike our fancy. The nights we spent either in Forest Rest-houses or in the village schools. After Askot we travelled due north along the right bank of the Kali—Nepal being at a distance of stone's throw from our route. On the way we had to change our pack-mules from time to time and this always meant halting for two or three days at inconvenient places. We travelled about ninety miles along the river Kali up to its source at the foot of the Lipu Lekh pass—where three realms meet: Tibet, British India and Nepal. The most difficult part of this route is the notorious Nirpani (or waterless) stage, where besides steep ascents and descents, the path at many places runs over stakes driven into steep crags. Two people cannot walk abreast there and a single false step would mean a fatal fall in the thundering waters of the Kali thousands of feet below. The most interesting part of this route was from Garbyang to the pass where the track meanders through forests of fir with blue cones and, and after the big trees disappear, through wild rose bushes—which were at that time in full bloom.

We crossed the Lipu Lekh Pass (16780 ft.) early in the morning on 19th July (a month after we had left Amritsar). As it is the lowest pass in this region it is much frequented by caravans of Bhotiya merchants and we found the snow trodden into a semi-motten condition. The face of the country on the other side of the Pass, after we had floundered through it, was altogether different from anything we had seen in India. In front of us lay the Tibetan plateau with a few bare cliffs here and there each of a different colour. The Himalayas were behind us extending like a great white wall as far as the eye could reach. A Tibetan peered at us through the window of a stone hut. We do not know whether he was a sentry or a customs official. As he did not interfere with our movements, we moved on till we reached the banks of the Karnali River at

Taklakot. There we pitched our tents close to a corn field where oats and peas were growing. On the opposite bank of the river, on the top of a steep cliff was the magnificent Taklakot monastery, inhabited by the red Lamas, and at its foot were the headquarters of the chief Tibetan official of the locality—the Jong Pong.

The next morning we visited the great monastery. We found there a rich collection of banners with artistic representations of Buddha, the Bodhisatvas and of Tara and other female deities, with miniatures of saintly Lamas and demons of the Bon cult forming a border round the principal figures of each painting. We saw large pictures of the wheel of life which a grinning monster holds in his tusks. The bronze statuettes, mostly of Nepalese make—I believe, made a glittering spectacle. Hundreds of bright brass lamps, with large wicks steeped in Yak's butter, lighted up the whole scene. Piles of well polished brass bowls, in which the monks take their 'Samba' were to be seen in every corner. Prayer wheels of all sizes, some quite tiny and others of colossal proportions, were every where in evidence. It required the combined efforts of two of us to set one prayer wheel revolving which we did to the great delight of the good natured monks. We were shown round by a troop of Lamas and novices who chatted quite light heartedly among themselves and smiled at our strange appearance. We looked into the chapel where several Lamas were praying. Their imposing robes and dignified bearing, their deep sonorous voices, the glittering sacred vessels of all shapes and sizes, the tinkling of bells and blowing of horns of the most fantastic shapes, lent a weird charm to the ceremony. We passed through a library where each manuscript was kept in a separate wooden box. We even managed to peep into the kitchen of the monastery where mutton was being cooked on large fires of caragana branches. Such was our first experience of a Tibetan shrine.

On our way back to our tents we paid an official visit to the Jong Pong (the representative of the Lhasa authorities

in that locality). In his reception rooms there were rows of burning lamps and images of Buddha. He had the polished appearance which distinguishes the Lhasa officials and monks from the uncouth and barbarous people of Western Tibet. He was very courteous to us when he learnt that we were pilgrims from Amritsar and he and his wife offered us dried dates and misri.

The next day we visited a famous temple (10 miles from Taklakot) to which the Nepali Sanyasis have given the name of Khechar Nath. We saw an image of Mahakala, terrific in appearance, and then passed on to a big hall with rows of images on both sides—each statue being placed in a separate niche. In the centre there was a group of three large stately figures. Buddha in the middle with Dhamma and Sangha and a host of kneeling Nagas worshipping them. The Hindu pilgrims worship this group as representing Rama, Sita and Lakshman.

On our way back we visited a Lama well known in that part. His huge stature and sweet smile, childlike in its simplicity, fascinated us at once. On our asking him to say something which we might remember as a souvenir he said (in Tibetan which was interpreted to us)—“The greatest thing in this life is Faith.”

On 24th July we started from Taklakot, mounted on Jhaboos (a cross breed between yaks and cows), and proceeded towards Manas Sarovar. After a dreary journey of a couple of days across the bleak steeps of Western Tibet we reached the Mandhata Pass on the morning of the 26th. From the ridge of the Pass we obtained a superb view of the dome-like peak of Kailas across the blue waters of the Rakhas Tal. We skirted the southern shore of this lake, the islands of which were white with the shells of swans, and, after a stiff ride of several hours, reached Manas Sarovar in the afternoon. This wonderful lake, the “Anavatapta Hrada” of the Buddhists, is about fifty miles in circumference and its deep transparent waters mirror (at the southern end of the lake) the snow-clad peaks of

the Mandhata mountain. About 10 miles to the North is the sacred Kailas looking remarkably like a Shiva mandir of white marble. Merchants from Lhasa, travelling to the marts of western Tibet, pass round the holy lake. That is the reason why this sacred region is infested with robbers. Four Buddhist monasteries, on commanding positions, overlook the great lake (which is on an altitude of 15000 ft.). We camped near one of them—the Gosul Gumpa visited by the famous traveller Sven Hedin.

On 30th July we began our circuit round the peak of the Kailas which Hindu and Buddhist pilgrims alike never fail to perform. We had a fine back view of Kailas from the foot of a Buddhist monastery. That night it snowed very heavily and the next morning we had to trudge along snow covered tracks to the frozen lake of Gaurikund (on an altitude of 19,000 ft.) to the North—east of the great peak. The Tibetans have given the name of 'Tang Rimpoche' to the holy mountain and Tibetan Buddhist monks come from far and near to pay their homage to Kailas.

Our original programme (to visit Manas Sarover and Kailas) was thus achieved, but instead of going back by the way we came—our leader, Prof. Kashyap, now determined to push on further into Western Tibet along the river Sutlej which we traced to its source near Rakhas Tal. We passed through Gyanima, well-known mart where merchants from Lhasa come to exchange their merchandise with Bhotia merchants from British India. We had to cross deep gorges of the rivers which rise from the Tibetan side of the Himalayas (which were now to our south). Piles of stones on which were engraved the sacred formula Om Mani Padme Hum, served as land-marks.

On 12th August we reached the Daba Monastery. We saw curious wall paintings at this place among which we thought we could distinguish Ganesh and his rat. I may say something here about the masks which Lamas wear when, according to the accounts of the European travellers, they dance 'the devil's dance.' In reality the so-called 'Devil's

Dance' is nothing but a mystery play. These mystery plays, as in mediaeval Europe, are religious in character. According to the French savant M. Bacot these Tibetan plays are based on the Jatakas. The Vessantara Jataka is a popular theme. The actors are the monks themselves. The roles of the females are taken generally by lay professionals. Bacot says that those who take the part of Brahmans wear dhoties and white turbans while those who represent princes wear gorgeous Chinese costumes. The dialogue is set to music. A person wearing the mask of a demon sometimes recites the story—thus providing a connecting link between the dialogues.

On 14th August we had to get down the deep gorge of the Sulej river. The most quaint shapes have been eroded by the river from the precipitous banks. From a short distance the river bank looks like a row of 'chortains—the stupa shaped graves of the Tibetan saints. Low down in the valley of the Sulej is the celebrated Tholing monastery which is called Adi Baadri by the Hindu ascetics. It consists of three temples and a large monastery. It is said that it was originally built on the model of the Buddha Gaya temple but that the old structure was destroyed 700 years ago by the Turks.

At the entrance of the main shrine we found the weird figures of the four Lokapalas. In the first room we saw a very large image of the Buddha seated on a lotus. The expression in the face was very sweet and the image was a real work of art. In the other rooms we found smaller images, mostly of exquisite workmanship, among which we thought we could recognise the four faced Brahma and Saraswati with the vina in her hand. The mural paintings were also artistic and one of them recalled a Brindaban scene. Indeed the most striking feature of this temple was the distinctly Indian type of the images and the wall paintings. There was but little of the Mongolian element here which meets the eye in the ornamental work of the other Tibetan monasteries. To the Hindu sanyasis this temple is known as the Adi Badri. They say that Sankaracharya ordered the removal of the seat of Badri to the

Indian side of the Himalayas when he realised the difficulty experienced by Indian pilgrims in their attempts to penetrate into Western Tibet.

The Tholing monastery was the scene of a very important event in the Tibetan history nine hundred years ago. It was here that Atisha (Dipankara Srijñāna) the great Bengali Buddhist monk began his work of reform in Tibet early in the 11th century A.D. In a Tibetan work referred to in the "Indian Pandits in the land of Snow" of Sarat Chandra Das we are told that Atisha, after distinguishing himself at the famous Buddhist University of Odantipuri went to Sumatra to consult a great teacher there on some abstruse points of Mahayana Buddhism. On his return to Bengal he received several pressing invitations from the King of Tibet to visit that country in order to reform the corrupt form of Buddhism prevailing there. At last he consented and left Vikramasila for Nepal. He passed through that country and after crossing the Himalayas, reached Manas Sarovar where he performed Tarpana. From the sacred lake he was escorted by Tibetan Generals to Tholing where the King of Tibet was waiting for him. It was at Tholing that Atisha preached the Mahayana doctrine to the people of Western Tibet. In short he showed the right way to the ignorant lamas of Tibet who had become Tantrics." It was Atisha who was the Guru of Bromton—the founder of the first grand hierarchy of Tibet. Again it was through Atisha that the Art of Bengal left a deep impression on the Tibetan art. But if Bengal gave a great reformer like Atisha to Tibet, she also gave that country the undesirable element of Tantrayana. The Mahasiddhas or wizards, Putali Nagabodhi, Mekopa, Luipa, etc. (who are represented in Tibetan pictures as haunting cremation grounds and using corpses for their dark rites) came from Bengal. They soon became popular figures as what they taught resembled the Bon cult of Tibet. The trumpets made of human thigh bones and skulls which we saw in some monasteries, are probably used in Tantric ceremonies which were introduced by those wizards.

Unfortunately we could not see much of the other temples and of the monastery, as unluckily one of our party touched a sacred image in one of these shrines ; and afterwards we were not allowed to enter any of these places. It took us two days to get out of the gorge of the Sutlej. On 22nd August we were once more on an open plain where herds of kiangs (the wild horse of Tibet) were grazing and to the south of which glittered Kamet and other giant peaks of the Himalayas.

On 24th August we entered the Mana Pass, passed through fields of snow between mountains of dazzling whiteness and pitched our tents in the afternoon at the foot of a glacier. We were back again in India. The next day (25th August) we were at Badrinath and after that we travelled by easy stages along the well known pilgrim route to the Kotchwar railway station which we reached on the 12th September. We had thus spent nearly three months on our pilgrimage to Western Tibet.

(To be continued.)

WELCOME ADDRESS AND REPORT*

Brethren, Ladies and Gentlemen,

1. In the absence of the General Secretary, our dear leader and brother The Ven'ble Anagarika Dharmapala in England, it is my proud privilege to be standing under the sacred relic of our Lord Buddha and in his name offering you all, individually and collectively, as I seek to do, the Maha Bodhi Society's heartiest welcome and fraternal greetings on this sacred and solemn occasion. Our welcome is for all, the invited guests as well as for the non-invited casual visitor. Our cordial thanks are due to every one for having taken the trouble of coming here to-day for the purpose of celebrating

* Read by Mr. S. C. Mookerjee, Bar-at-law, Vice-President, M. B. Society.

the Waisakhi Purnima festivities in honour of our Lord Buddha, in adoration of his sacred memory. By doing Him honour we are doing honour unto ourselves.

2. It is not an ordinary occasion. It is the first prelude or the introductory Bodhan day of the Waisakhi Purnima celebrations which will be held for three days. To-morrow is the Full Moon day which will be kept by having religious observances and the next day will be devoted to feeding the poor and in alms giving.

3. Of all the days in the year, these three days of the Waisakhi Purnima have been set apart for the adoration of our Lord Buddha who was one of the Greatest of India's Saintly sons whose "Aryan religion" or "Sat-Dharma" which spreading far and wide now covers umbrella-like a vast portion of Asia and the Islands of the Indian Archipelago.

4. In those lands Lord Buddha's name is a passport for an Indian to a brotherly greeting. His far flung religion has made it possible for us to contemplate the ultimate unification of not only the whole of Asia in one spiritual bond of brotherhood but of the whole of the Human race of which a third follows his precepts.

5. Permit me to avail myself of this opportunity and telling my awakened countrymen that from every point of view namely (a) that of India's innate culture, (b) growth into one solid united nationality in these days of virulent democracy and female emancipation, (c) of morals, (d) of our cultivating the science of self help as will lead us to rise upto the natural height of our individual manhood and womanhood. Buddhism should be regarded by them as an asset worthy of their cultivation and active sympathy and co-operation and that their apathy in these matters is due to ignorance which should be made to disappear.

6. What the League of Nations working at the proposition of preserving Peace in this World from the economic and anti-war stand points may fail to achieve, may be much more easily

accomplished from the all embracing, human and moral stand points through Buddhism.

7. If properly looked at Buddhism is nothing than a course of graduated steps for guiding human beings to a higher loftier moral plane of existence than is to be found in the sordid, selfish warring world of to-day.

8. It is a remarkable fact that Brahmanism and Buddhism have both sprung from India's innate home grown culture. And as every kind of national culture, like a national armour, should have three attributes *viz.*: (1) of preserving us from being denationalised (2) that of making us progressive and (3) that of maintaining that progress, my own view point is that in this Kali Yuga when we Indians have become a part of the British Empire and are aspiring to have a dominion status for ourselves aided by our own democratic institutions of which our hitherto submerged and non-touchable teeming millions must be members, we cannot be blind to the marching events of our times. For us as a nation it would be suicidal if we are not responsive to those democratic institutions. It is only by putting on, I believe, our Buddhistic Cultural Armour socially that we can meet the exigencies of the situation that have arisen in India.

9. Buddhism as I read it is a religion of mental and moral science for generating and regulating one's thought currents on the basic lines of "All Good," "All-True," "All beautiful," "All love." It insists on no creed or dogma. It advocates that for your own safety in this life and thereafter for your own spiritual prosperity you must regulate your thoughts and actions on the highest moral Key as to their purity and lofty humanitarianness. It lays down the path way for one's rise from Savagery to Sainthood by one's own exertion, self sacrifice and self culture—each one of us being a lamp unto ourselves. It teaches us to disregard our preconcieved ideas of our own narrow selves which like frozen Icicles obstruct us in our upward spiritual growth. It tells you that you are nothing but your own thoughts which are equivalent to your

actions, good or bad as the case may be. Therefore have only good thoughts instead of bad ones. Melt down your frozen Icicle of self, mingle and lose that self notion in the stream of your own good thought currents. Thus alone you can be doing Good Karma and the spiritual law of Re-birth and Reincarnation acting on the material plane will help you forward in giving you better births with larger opportunities of Service to humanity. You are the maker, the master, the creator of your own destiny. You can be an Indra, a Brahma, a Buddha if you strive.

10. God or no God, it insists that man must be pure in his thoughts and actions and compassionate to all sentient beings and he must learn to love others more than he loves himself. Without these three things all professions of mere faith is futile for your spiritual uplife.

11. My own personal conviction, based on the lofty spirit of toleration in Buddhism, is that if a man, be he a Hindu, a Christian or a Musalman or of any other religious persuasion, in order either to get spiritual consolation or impulse to do the right in his thoughts and actions, has to rely on the divinity of his childhood's training, whatever that might be, Buddhism qua Buddhism, can have no objection. It will smile and say "Please yourself as to that but at any price let your thoughts be right, let your actions, the outcome of your thoughts, be right. Learn you to be selfless."

12. From this stand point, my own personal conviction is, that the Hindu, the Christian and the Musalman or members of any other religious persuasion may be Buddhists without severing themselves from their respective faiths in which they might have been brought up. The superb spirit of Toleration in Buddhism can have no quarrel with any form of faith provided of course blood-shed by slaughtering innocent animals whom we can not bring back to life again is given up, as Anger and other sinful acts injurious to one's spiritual growth are given up.

13. If one attempts to define "The Divinity," the ultimate

Reality, by applying a thousand attributes, he thereby narrows down the conception of the Divinity all the same and that conception, howsoever broad based, may not be acceptable by others. For, we know that every tribe, every nation, every religious congregation and every group of human beings has different notions and ideas as regards "the Divinity." And in all humility I beg to interpret the "Silence of Lord Buddha" on this matter, that He did not wish to link his World Religion, (meant for the spiritual uplift of every grade of humanity irrespective of caste, colour, religious creed or sex from the meek and mild and cultured Aryan Brahman of the Gangetic Valley to a tribe of savage Chinese bandits living in the outskirts of the Altai Range or the Gobi desert), to any particular conception of the Divinity with reference to which there may be disputes and differences.

14. Therefore it is that we have in Buddhism processes laid down for making the savage, brutish man into a godly saint without reference to any God or Divinity at all. Your measure of spirituality, like the death which will destroy your body, you carry within yourselves.

15. So far I have been laying stress on the 'Karmabad' side of Buddhism in which there is a magnificent blending of Gyanabad also. I need only in this connection mention to you the Buddhistic Nidana or the Chain of the Law of Causality which dawned upon Lord Buddha under the Bodhi tree simultaneously with His attainment of Wisdom. He perceived that our Avidya or Ignorance was the root cause of our sorrow in this mundane existence. This Avidya had to be given up by the Light of Wisdom.

16. In Vedanta and Bhagavat Gita we have the similar doctrine as regards Avidya and that *Mukti*, salvation or Nirvana is attainable only when Avidya is got rid off.

17. Both the Gyan marga, and Karma marga which are blended together in Buddhism are well known pathways to salvation according to the Gita which further refers to another pathway to salvation and that is the Bhakti-marga or salvation

by faith—a point about which Buddhism as a practical system is also silent owing to the fact I believe that Buddha Deb's inborn modesty and humility of nature forbade him from claiming any status higher than that of a human being and as He often told His disciples that he would show Him the greatest regard or Bhakti who would carry out his precepts and further that Bhakti, faith, being a matter of the human heart alone it was difficult to lay down, I suppose, in a practical and reasoned religion like Buddhism, the necessary quality and quantity of faith or Bhakti as may be considered adequate for achieving mukti on the part of a Bhakta.

18. To prevent misconception I beg to add that in Buddhism there is Bhakti to some extent and the word used is Saddhā (Sraddhā) but Sraddhā alone is an insufficient pathway to Mukti or Nirvana unless combined with Pragna (Wisdom).

19. Be that as it may. My simple point is that inasmuch as the Gita directly supports the Buddhistic system to a very large extent and inasmuch as the Hindu Sankhya system of philosophy may be read and regarded as Explanatory of the Buddhistic system, there is no apprehensive barrier between the Hindu and the Buddhistic systems.

20. For the sake of that Greater India beyond the Himalayas and beyond the Bay of Bengal, for the sake of Central Asia, Siberia, China, Japan, Burma, Cambodia, Ceylon, Java, Siam and for the sake of India's spiritual status with reference to those countries, let me plead before you that Hindu India should heartily support the Buddhistic system.

21. Scholars say that the far famed "Sermon on the mount," which Christ preached on the mountain top to the village people near the waters of the Sea of Galilee, contains echoes of Buddhist teaching uttered in the planes of India more than five hundred years before. "Ye have heard" said Christ, "how it was said by those of old time, "an Eye for an Eye and a tooth for a tooth." But I say unto you "Love your enemies, do unto them that hate you, pray for them that spitefully

use you and persecute you." Here the underlying truth is identical with that of the Buddha and it is expressed in almost identical terms.

I have ventured to quote the above passages from the lecture of Revd. Mr. C. F. Andrews delivered at the 2470th Anniversary of Gautama Buddha at the Buddha Society, Bombay.

22. I have quoted it with the object firstly of showing how wide and far reaching the influence of Buddha's teachings had been. Galilee was a district of Palestine and the whole of it was a Roman Province and the Jews were a subject race ruled by the Romans with a hundred fold greater harshness than we are ruled by the British. But mark the spirit of toleration in Christ's teaching based on Buddhistic influence.

23. We Hindus and Buddhists are surrounded by members of the Christian and Musalman Communities and towards them our attitude should be as tolerant as preached by Lord Buddha and Christ for the sake of evolving that Greater India for which we are striving. Nothing can be achieved by strife and quarrel and exchanging blow for blow. Hatred can only be quenched by love and not by hatred.

24. Besides we are convinced, as you are all convinced, that Humanity is at the threshold of an unprecedentedly Great and Progressive Era owing to the establishment of democratic institutions, advancement in mass education and scientific discoveries likely to efface the old obstacles of time and space by aeroplanes and wireless and thus bringing the whole of the vast world culture into a focus all over the world.

25. In order to take the fullest advantage of that progressive era which is dawning upon us through our British connection to which we must be steadfast in loyalty, the Hindus, Buddhists, Christians and Musalmans must stand shoulder to shoulder like brothers.

26. On this sacred occasion the whole of the Buddhistic world is thinking of Lumbini near Kapilavastu where the Blessed One was born, of Buddha Gaya the Central shrine of

Buddhism where He became the Buddha and of Kushinara where after fulfilling His arduous mission in life in teaching and preaching from village to village in the Gangetic valley His wonderfully moral and humanitarian religion for a period of well nigh half a century. He passed away into the spiritual realm of Nirvana at the mature age of eighty years surrounded by his devoted followers.

27. If His supreme Renunciation and devoting himself in the acquisition of that wisdom which propelled him to propound a humanitarian religion, for the up-lift of man and capable of being made world-wide, were deeds of great merit, the greatest merit lies in his organising his missionary movement. It thrills me whenever I read "Go ye O Bhikkhus and wander forth for the gain of the many, for the welfare of the many, in Compassion for the World, for the good, for the gain, for the welfare of Gods and men. Proclaim O Bhikkhus the Doctrine Glorious, Preach ye a life of Holiness, perfect and Pure." I know of no other religious organisation that went forth to conquer the world with such high thoughts and sentiments.

28. Those stalwart missionaries faithful to the master and dauntless in courage, marched forth broad casting his message to the four quarters of the Globe. On this day we should not forget them.

29. Thus came the Great Master of Indian birth to be honoured and worshipped and along with Him our Great mother India was not forgotten. She became and still is the holy land for pilgrims from all over the world. No son of hers had elevated the motherland to such an extent and pitch as He had done. The most glorious period of India's History is her Buddhistic period and as nations by themselves are made it is necessary for us vividly to remember and take pride in our past national greatness along with that of the high genius and transcendental qualities of all our national Heroes and Builders of our Great Aryan Nation which settled down in India and called India its mother. We must venerate them and emulate

them. So that in the great task of effecting India's up-lift, our own up-lift, we may be even working like the tiniest squirrel which helped Sri Ram Chandra in building his great Bridge, the Setu at Rameswaram, for rescuing Sita.

30. Lord Buddha is one of the Greatest of India's heroes, one of the Greatest of our Nation builders. One of the Greatest Masters and Teachers and up-lifters of humanity. He is worshipped as the 9th Avatar. It is our day of adoring him. Let us in all humility offer to his memory the full measure of our homage.

31. Such a dark age had over-taken us that Lord Buddha's name even had been almost forgotten in his own mother land. The small society which working like the tiniest squirrel in the Ramayana has helped to revive His blessed memory amongst us is "the Maha-Bodhi Society" whose honoured and welcome guests you are all this evening.

On this occasion, at this Public annual gathering of friends and sympathisers, it is but fitting that some Report of the activities of this society should be placed before you.

32. We beg to report that it is well with the Maha Bodhi Society. It has been reorganised. We are proud to announce that the President's seat left vacant on the untimely and lamentable death of Sir Asutosh Mookerjee has now been worthily filled by the Hon'ble Mr. Justice Manmatha Nath Mukerji. No one feels more for our people, for our students than he does. No one is more anxious to hide his own high intellectual attainments by a charming self-effacing modesty and humility which is unsurpassed and unsurpassable. I have had the honour of watching his professional rise and elevation on the Bench and you may be sure that the highest duty in one's life of doing justice between man and man and between the mere man and the High and mighty Crown, could not have been placed in worthier hands.

33. Under his guidance the Maha Bodhi Society will endeavour to be more useful to the Student Community of Calcutta than it has been in the past. Our project is to afford

adequate shelter and protection to the homeless foreign students who have been increasingly coming to Calcutta for purposes of education by building a Hostel for them in the near future.

34. The Maha Bodhi Society is engaged is getting a suitable Vihara built at Sarnath very near the famous stupa. There at Sarnath the Blessed One first preached his first Sermon as most of you know. It is a place of pilgrimage for all Buddhists.

35. Another important work in which we are at present engaged is the building of a small Dharmasala near the Railway Station at Gaya. It is hoped that in a few months the work will be completed. When it is finished it will supply a much needed resting place for Buddhist pilgrims to Buddhagaya.

36. The Position of the Buddhists with reference to their worship in the Buddha-Gaya temple, it is to be regretted, remains up to date unredeemed. The shrine at Buddha Gaya is the Central shrine for the Buddhistic world and in that shrine the worship of the Tathagata should be conducted on the lines laid down in Buddhist scriptures. The control of this matter is still with the Hindu Shaiva Mahant at Gaya. This leads to an unnecessary tension between Buddhists and the Hindu Mohunt which should be put an end to on the lines of equity and justice and fairness to the Buddhists.

37. Our General Secretary the Venerable Anagarika Dharmapala has gone to England expressly to have these Full Moon celebrations effectively done this year in London the hub and centre of the British Empire.

38. Owing to the difficulties of finding suitable accommodation for living in London, very parochial and conservative still in many things, The Anagarika was put to the necessity of purchasing a house in that quarter of London called Ealing. It is No. 86 Madeley Road and is now the Head quarters of "the British Maha Bodhi Society" where weekly lectures are also given by well known Buddhist scholars. There is a shrine

room as also a Library for the use of those interested in Buddhism.

39. The Anagarika has already started the publication of a monthly journal there called "The British Buddhist." He is determined to build a superb Vihara in the heart of London and make the ennobling truths of Buddhism reach the ears of the British Public. He thoroughly believes that if the virile and martial British people, whose virtues and vices are of the old Kshatriya type could be made to taste and appreciate the sublime truths of Buddhism, much good will accrue to the world in general and to India in particular. In this glorious work may he be successful must be the heart's wish and desire of every Hindu and every Buddhist.

40. It is submitted for your consideration and that of the whole of the Buddhistic world that to make the Anagarika's noble venture in London a material success he should be well backed with worthy men and money. The Anagarika is now past his 62nd year. There should be a band of worthy self-sacrificing learned men in training under him to go on with the work there during the Anagarika's absence. A Vihara worthy of London and the British Empire with proper frescoes and artistic wall paintings is sure to have worshippers amongst the Eastern student community who foregather there for purposes of education. To create a spiritual centre for such students is also the dearest object of the Anagarika. The want of such an institution there, every Indian who has been to London has keenly felt.

41. Turning once more to our Maha Bodhi Society here, I beg to draw your attention to our monthly journal "The Maha Bodhi." Its annual subscription is Rs. 4/- only. It is full of news of the Buddhistic world and contains philosophical articles and lectures on Buddhistic subjects which all undergraduates in Calcutta should know. It is quite feasible and practical for four students to combine and raise Rs. 4/- as their annual subscription for 12 copies. Its actual printing cost is more than 5 annas per copy. We sell it at a loss to suit the



BRAHMAN AND DHAMMA

BY DR. GEORGE GRIMM.

[We regret, through inadvertence, the first few lines of the third part of this article appeared along with the second part in the last issue. They are now included in the third part in their proper place.—Ed. M. B.]

III

(Continued from page 339 of the last issue).

Such was the content which in India was bound up with the conceptions, Brahman and Dhamma when the Buddha proceeded to clothe in concepts and words the truth he had found. As we know, he summed up his doctrine in the concept Dhamma, the Pali form of Dharma. Therewith thus he marked it out as the doctrine of the world-order, or of actuality as it is in truth—"He has known the whole world as it is"—as the same time with the inclusion of the consequence which result for us from this actuality. In short, with the word Dhamma he characterises his teachings as a teaching of actuality, and at the same time as eternal Law, which "Protects him who practises it."

He has laid down his teaching in the Four Excellent Truths. Their content is as follows: All that is in any way knowable in me and about me is, because transient and bringing suffering to me, in "accordance with actuality" to be regarded thus: This does not belong to me, this am I not, this is not my self; it is, in a word, Anatta, essentially alien to me. I myself in my essence am, on that very account, unknowable; with my powers of cognition I cannot possibly penetrate into my own ultimate basis. To me, with the essentially alien knowable constituents of my personality I stand in connection through my thirst, that is to say, my willing for them. If this thirst, this willing, is removed, then all that is knowable in me, all that is Anatta in me, is dis-

solved. *That* is the objective *actuality*, which every unbiassed, thus quite and unprejudiced, thinking mind can recognise and in his own person *experience* for himself, if he draws the consequences that follow from *this* teaching of actuality, follows the *eternal law* which this yields, to annihilate the thirst, the willing, now also in actual fact, by following the Excellent Eightfold Path.

With this content of the Buddha-dhamma, its relationship to the Brahman of the Veda is at the same time fixed. First of all it is obvious that there is absolutely no place in it for any kind of speculation as to *the essence* of this Brahman. For how should one be able to press forward to the essence of the primordial source of *all* being when one cannot even press on to one's own real essence? If my knowledge must call a halt before I have even become clear to myself only about my own depths, how should it have the power to advance to the *common* root of all being? And how should it ever be able to go so far as to say: "I myself am the root of all being?" And thus especially the equation, Atman-Brahman, of the Upanishads, is proven to be the product of an extravagant reflexion, nay, of a transcendental speculation, no longer borne out by the perception.

If thus the Buddha smashed the foundation of the powerful structure doctrine of the Upanishads as the science of the Absolute—to be sure, only an *elementary* science: "Three remain unmoved in the concealed; the fourth part is what men speak"—naturally also the Veda no longer passed with him for the holy knowledge about this Absolute, and the Brahmin caste no longer came into consideration as the most excellent embodiment of this Absolute, also for him the Brahmachariya, the Brahman-conduct, could no longer be the way to the generation of the knowledge of our *identity* with the Absolute.

On the other hand, his Dhamma coincided with the

* Rgv. 10, 129, 45.

original content of the concept Brahman. The Buddha also pressed forward on the way of *prayer*, in its purified form, namely holy *meditation* which filled up his whole life (Brahmācariya) to that "marvellous thing" in us which releases such supramundane peace, such inward blessedness, and presents itself as so unchangeable, that the seer of the Veda was overcome by the feeling of having entered into the realm of the *Eternal*, of the Ageless, the Free from sickness, the Deathless. For him also, on this account, the revelation of this "marvellous thing" was the voice of holy meditation, and therewith, holy speech, *Brahman-speech*, and the knowledge of this "marvellous thing" was the knowledge of this holy meditation, and therewith, holy knowledge, *Brahman-knowledge*. His Dhamma thus does not stand in opposition to the original content of the Brahman concept much rather did it bring its fulfilment. First of all he showed that "the marvellous thing" is even much more sublime than it presented itself to those seers. They all had beheld it not yet pure, not yet bare, but always still in a wrapping. This wrapping was, as we have seen, for one a dark bottomless abyss, for another, on the contrary, an ocean of light, for a third the essence of life, for a fourth endless space, for others again, intuitive mentation, and finally for the highest, pure objectless mentation. All these wrappings the Buddha pulled off "the marvellous thing," in that he made it comprehensible that a man could leave all these wrappings behind him and enter a state which is *absolutely undetermined* and thereby *in truth* raised above *all* that is transient and so is actually *deathless*: "This is the Peaceful, this is the Sublime, the ceasing of *all* the organic—[also the mental]—processes, the breaking oneself loose from *all* attributes (upādi) Nirvana." This *Nirvāṇa* alone is "the marvellous thing" in all its purity, this *Nirvāṇa* which is so raised above all concepts that for us it is only graspable as the quiet eternity.

If thus to the Buddha was first unveiled "the highest goal of the life of holy meditation,"—*anuttaram brahmāriya*—

pariyosānam—only his Excellent Eightfold Path also presents itself as that which really leads to the highest goal, or, in other words, as the genuine Brahmacariya, as the genuine living in holy meditation.

Accordingly the Buddha without further words, could also incorporate the Brahman-concept in its *original* sense into his system of doctrine, and could do this all the more in that, for the rest, he had so built up this system that in it the errors which a later time had introduced into the Brahman-concept, by his Anattā and Nirvāna-doctrine are distinctly rejected, and in that he again and again declares that neither with the *I* in itself, thus, with the Atman, nor yet with the world in itself, that is, with Brahman in the sense of the Absolute, as absolutely transcendent quantities, would he occupy himself more closely.

The taking up of this Brahman-concept into his system of doctrine, recommended itself to the Buddha on two grounds: First of all, this thereby become much more familiar-sounding to his contemporaries brought up in Vedic views, and thereby also much more easily accessible. The second ground was as follows: As already set forth, until the advent of the Buddha, in India one understood by the word *Dharma* only the physical and moral order *within* the world. Whoever wished to turn back out of the world and into the *unrevealed* Brahman, just on that account he grew out of, and beyond the Dharma and had to grow into the *counterpart* of the Dharma, namely, into Brahman in his interpretation as prayer, meditation, life of continuous meditation, as the special path to the unrevealed Brahman. The Buddha-dharma, however, by its whole nature, is the doctrine that makes us alien to the world, and just on that account is itself further the *injunction* to grow away out and beyond the world. It thus contains the Dharma and the Brahman in *one* all-embracing concept.—the Brahman to be here taken in the established original sense of the word. And in order that no obscurity might arise among his Vedic contemporaries as to *this* ambit of his Dhamma, he found himself impelled every time when he specially set forth his Dhamma

as injunction expressly to emphasise that this also included along with it the complementary portion of the Vedic Dharma, namely the Brahman, the Brahmen-conduct: "He makes known the Dhamma, the happy in its origin, happy in its progress, happy in its consummation, full of meaning and full of care as to external form, he sets forth the perfect and complete pure conduct in holy meditation, Brahmacariya.'

For this express constataion that his Dhamma also comprehended within itself the Brahman, there existed for the Buddha all the more occasion, in that his excellent path in essence is not *merely* meditation in the ordinary sense, but much more. Meditation is purified *prayer*: one is in the mood of prayer. Thus one does not think and reflect soberly, thus, for example, does not practise any kind of reflection upon the impurity and transiency of the constituent parts of our body; but, in loosing oneself from the external world, one is completely absorbed in a devotional frame of mind. The Buddha-way, however, in its main feature, is just the way of sober reflection; one need only think, for example, of the concentration on corpses!

That for the Buddha, Brahman really only came under consideration as prayer, as holy meditation, as the antithesis, also as the counterpart, also as the completion, of the sober reflection particularly taught by him, is confirmed for us in the Canon itself in a manner that admits of no doubt whatever. The Canon in fact gives us the authentic interpretation of Brahman in the description of the four Brahman-states, thus, of the four stages of meditation (Brahma-vihāra), which one has to awaken (Brahmavihārabhāvanā):

"This mind overflowing with Loving kindness, he abides, vaying forth Loving kindness towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below, thus all around. Everywhere, into all places the wide world over, his mind overflowing with Loving kindness, streams forth ample, expanded, limitless, free from enmity, free from ill-will.

"This mind overflowing with compassion—with joy—with Equanimity, he abides varying forth compassion—Joy—Equanimity towards one quarter of space, then towards the second, then towards the third, then towards the fourth, and above and below ; thus, all around. Everywhere, into all places the wide world over, his mind overflowing with compassion—with Joy—with Equanimity, streams forth ample, expanded, limitless, free from enmity and ill-will."

Is not that the language of prayer, the mood of meditation, and indeed, especially of that meditation which, *according to the Buddha*, one ought to practise?

Meditation means quiet devotion. There is also a *worldly* meditation. One listens meditatively to beautiful music ; loses oneself, full of meditation, in the viewing of a work of art ; reads in quiet meditation a book about the life of a great man. On the other hand, one calls that meditation which is directed towards the *eternal* beyond the world or is born of the contemplation of the same, *holy* meditation, as, precisely on this account, we have had occasion already to make frequent use of this word. "Holy" is precisely the specific expression for this supra-mundane Eternal, and for everything that in truth has to do with it. Just because of this, one can also render the word Brahman, in the original signification which it had with the Buddha also, all the way through, by "holy." As Brahman by itself alone means "holy meditation," or "the holy marvellous thing" or briefly, "the holy,"—"the marvellous thing" is just the "the holy,"—so Brahmacariya is the *holy* conduct, and the Brahmavihāra are the *holy* states.

The signification of Brahman here expounded leaps to the eye also in all the other passages of the Pāli Canon in which it occurs. Instead of the expression: "The Buddha sets rolling the Wheel of the Dhamma—(thus, his doctrine)" (Dhammacakkam pavatteti), one also finds "Brahmacakkam pavatteti": he sets rolling the Brahman-wheel—he sets rolling the *holy* wheel, the wheel of holy meditation that leads to the Holy. Brahma-path (Brahmapatha) is the *holy* path leading

to the Holy, namely, to the "marvellous thing," *Nirvāna*. When in the *Majjhima Nikāya* 1,412, and elsewhere it is frequently said, "Not tormenting himself, not tormenting others, already in this lifetime no longer hungry, extinguished, come to coolness, feeling himself well, he dwells with self that has become *Brahman*" (*Brahmabhutena attanā*), this simply means: "He dwells with self that has become holy, or, become meditation."

In the *Samyutta Nikāya* V, 5, Ananda addresses this question to the Buddha: "Is it possible, Sublime One, in our system of doctrine to proclaim a Brahman-vehicle (*Brahmayāna*)?"—"That is quite possible, Ananda," replies the Sublime One. "For this our Excellent Eightfold Path the name is this: Brahman-vehicle or else Dhamma-vehicle (*Dhammayāna*) or else Highest Victory in the Fight." And the Buddha then proceeds to expound the Excellent Eightfold Path. Here also he thus indicates this his excellent Path as the right vehicle for the realisation of holy meditation leading to the Holy—to *Nirvāna*—and precisely therewith also to the realisation of his Dhamma, his Doctrine itself, calls it briefly, the *holy* vehicle. And when then the passage ends with the shloka: "Whose defence is non-illwill, mercifulness and seclusion, whose armour is patience, he attains to perfect security. This is that which is appropriate in reality to the *I*, the incomparable Brahman-vehicle. The wise pass out of the world, they win in truth the victory," this also is a brilliant proof of that which it lies upon our *I* to do, and where in truth it is at home.

In the first discourse of the *Dighanikāya* the sixty-two possible modes of apprehension about the past and the future, are set forth, and by the Buddha called a net in which are enclosed all those who are attached to one of these views: "And when they make leaps, they only make such within the net, closely hedged about by it, and caught in the net." On which account precisely this discourse is called at the conclusion, "The Net of Views," or "The Net of Goods," or as "*Dhammajāla*," or as "*Brahmajāla*," or else as "The Highest

Victory in Battle." Dhammajāla means "Net of the Dhamma," thus, Net of the Actuality doctrine of the Buddha. Brahmajāla, however, is "The Holy Net," the net of holy knowledge about the Holy, which knowledge is won only through holy meditation realised upon the holy path. Dhammajāla and Brahmajāla thus signify at bottom the same, only Dhammajāla is the specific word appropriate to Buddhism, while Brahmajāla is a more Vedic mode of expression. With this net all false views and systems are caught together like fish in a fish-net.

Very frequently also does this sentence occur in the Canon: "The Sublime One is the knowing Knower, the seeing Seer, the Eye-become (*cakkhubhuto*), the knowledge-become (*Nānabhuto*), the *Dhammabhuto*, the *Brahmabhuto*, the Announcer, the Proclaimer, the Revealer of Truth, the Bestower of Deathlessness, the Lord of the Dhamma, the Perfect One." *Dhammabhuto* signifies literally "The Dhamma-become," and *Brahmabhuto* "The Brahman-become," which thus means "The Doctrine-become," he who has experienced within himself the objective *actuality* according to which nothing that in any wise is knowable belongs to us, but is *Anattā*, and who, precisely on that account, is a *Brahmabhuto*, a "Holiness-become," who has passed out of the domain of the world into the domain of "the marvellous thing," *Nirvāna*. Thereby he has also at the same time become "Lord of the Dhamma," of the *actuality*, inasmuch as he has fully penetrated this actuality, and on that account knows how to make it serviceable to his purposes, at will. He is "the All-see-er, who makes his will prevail."*

Wholly in the same direction runs the purport of the *Aggañña Sutta* of the *Dīgha Nikāya*. There the Buddha deals with an utterance of the Brahmins about two members of their caste who had joined the Buddha: The Brahman caste is the noblest, every other caste stands deep below it. The

* *Jīvitattaka* 112.

Brahman caste is the only pure one. Only the Brahmins are the true sons of Brahmā, born from his mouth, Brahmā-begotten, by Brahmā created, heirs of Brahmā. And there ye have given up this one noble caste and have joined yourselves to this caste of low standing, namely, to these contemptible, bare-shaven ascetics." Thereupon the Buddha, first of all replies: "Vāsettha, it is not an ancient remembrance of an actual fact, supported by which the Brahmins thus speak to you: 'The Brahmins are the true sons of Brahmā, born from his mouth, Brahmā-begotten, created by Brahmā, heirs of Brahmā.' In contradiction of this, Vāsettha, one sees menstruating, pregnant, bearing and suckling Brahmin women; and the Brahmins are certainly born of a mother's womb. . . . This is simply a direct blasphemy against Brahmā"† Continuing, the Buddha further says that virtues and vices, qualities praised by the wise and condemned by the wise, are to be found just as much among Brahmins as among the three other castes. From this it follows that every monk, no matter from what caste he springs, if only he has fruitfully followed the holy conduct (Brahmacariya) has got rid of the burden, and through perfect knowledge has attained the highest goal of holiness, to be regarded as first among all; and this *in actuality* (inaccordance with the Dhamma), and not in contradiction to actuality. "Vāsettha actuality (Dhamma) is the highest of all, as well here below

† Be it well noted: Here what is spoken of is not the neuter Brahman, thus, the Absolute, but the personal god, Brahmā. What is the relation of this god Brahmā to Brahman as the Absolute? According to the Veda, Brahman consists of "Being, Thought, Bliss." (Nrs. Up. 9.) In truth, however, such a Brahman is not yet the Absolute, for this latter is in particular free from the "attribute" (Upādi) of thinking, precisely on which account it can only be denominated with entire correctness as Nibbāna. The Brahman of the Veda is thus only an extraordinarily high state *within* the world. Precisely because of this, the beings which reach it do not turn, as the Veda implies, into the Absolute, the highest actuality (paramatthasāra), but they only become Brahma-gods "consisting of Being, Thought and Bliss."

in this visible world as in the beyond."* Finally the Buddha declares: "Vāsettha, ye were of different castes, had different personal and family names, and belonged to quite different families when ye went forth out of home into homelessness. If however, one should ask you now: 'Who are you?' thus ye declare: 'Ascetics of the Scion of the Sakyas.' Vāsettha, in whomsoever confidence in the Accomplished One has found entrance, in whomsoever it has struck root and won firm footing, in whomsoever it has become unshakeable, and from whom it can no longer be wrested away by any ascetic or Brahmin or god or devil or Brahṃā or any one whatsoever in the world, such an one may say: 'I am own son of the Sublime One, born from his mouth, begotten of the Doctrine (Dhamma), created through the Doctrine, heir of the Doctrine!' How so? Because one can call the Accomplished One the embodiment of the Doctrine (Dhammakāyo), the embodiment of the Holy (Brahmakāyo), the Doctrine-become (Dhammabhūto), Holiness-become (Brahmabhūto)."

And now it only remains to go back to our earlier statements according to which the word Dharma already according to the Veda may also signify every single reality within the world, not merely every physical reality of any kind whatsoever, but also every psychical motion, in short, everything at all thinkable. For whatever is subjected to the Dharma as the formative and preservative world-order, that itself is also a Dharma. In this significance also has the Buddha taken over the concept Dharma into his system. How also in this, the word Dhamma can signify every possible object of knowledge at all, finds very clear expression in the fundamental formula:

* Cf. the previously cited passage from the Upanishad: "Therefore there is nothing higher than the Dharma." For the meaning "actuality" of Dhamma, see also the 93rd Discourse of the M. N. "The Ascetic Gotama speaks the Truth (actuality)—Dhammavādi—and those who speak the truth can with difficulty be withstood."

"Sabbe dhammā anattā," all realities—in any sense whatever—are not the *I*!† Thereby, however, these realities with the Buddha are not at the same time eternal and transient as in the Veda, inasmuch as he did not recognise any eternal primordial principle, which should be knitted up essentially with all that in any way exists, but the single realities are either *purely* transient, and therewith, for us, pain-bringing, or *purely* eternal=timeless=deathless. An eternal reality is Nibbāna. Precisely on this account is this Nibbāna a *param-attha dhamma* a reality in the absolute sense: "Param-atthasāro nibbānam: Nibbāna is the absolute reality." All other Dhammā, all other realities are Dhammā *hetuppabhavā*, realities that *have arisen out of a cause*; and it is just the content of the Buddha-dhamma to point out to us this cause, and with the removal of this cause, also the removal of these becomes realities:

Ye dhammā hetuppabhavā
 Tesam hetum tathāgato āha
 Tesan ca yo nirodho
 Evamvādi mahāsamano:

The realities that spring out of a cause,
 Their cause has the Perfect One pointed out.
 And also their removal,
 The Great Ascetic teaches.

These Dhammā, *arisen out of a cause*, the Buddha specially calls also Sāṅkhārā, appearances:

Sabbe sāṅkhārā aniccā,
 Sabbe sāṅkhārā dukkhā,
 Sabbe dhammā anattā.

All appearances are transient,
 All appearances are pain-bringing,
 All realities are not the *I*.

† As, however, follows of itself from this saying, among the Dhammas is not embraced the *I*. The Dhammā are the possible objects of cognition. But the *I*, as the subject of all cognition cannot at all become an object for this cognition. (Cf. "The Doctrine of the Buddha, the Religion of Reasons," p. 516, 522 et seq.)

THE DAWN AND THE SPREAD OF BUDDHISM

By REV. BALAṄGODA ANANDA MAITREYA THERA

(Continued from 278 of the May-June issue.)

II.

During the second century after the death of our Lord a mighty ruler Asoka by name became a convert to Buddhism by hearing a sermon of a novice ((Sāmanera). Before he became a Buddhist he was a cruel and blood-thirsty tyrant. But after his conversion, his cruelty changed into kindness. Geoffry Mortimer, a famous writer in the West, writes of our Asoka: "Turn to Buddhism, and you will read that Asoka not only preached a lofty morality but exercised the power of kingship in a manner *that shames our modern Christian sovereigns*. This monarch was not a mere ornamental potentate; he caused the building of hospitals, reclaimed barren lands, and planted them with medicinal plants and fruit-bearing trees. Asoka was just and kind to his subject races. He was a humanitarian, an example of religious tolerance, and a wise and charitable man. India has known no worthier ruler." Even from these words of a non-Buddhist we see how good and kind and wise he was. This monarch Asoka realizing the value of the Sāsana of the Buddha, worked for its spread throughout the lands even beyond India, and at the instance of the Thera Moggaliputta he sent Buddhist missionaries to distant countries. His son Mahinda and daughter Sanghamitta were sent to Lankā (Ceylon), and they brought Buddhism to us. To fourteen Indian nations as well as to five Greek Kings he sent Buddhist missionaries. We learn this from his edicts inscribed on rock and stone pillars which are still to be seen. We read in these edicts the names of those Greek Kings, which are Antiochus of Syria, Ptolemy of Egypt, Antigonus of Macedon, Magas of Cyrene, and

Alexander of Cepiros. Thus it was two centuries before Christianity arose that Buddhism had been established and was a living force in Egypt and Palestine. We see that many Buddhist ideas are found among Christians, which raise a presumption that the younger religion that is Christianity burrowed many things from the older one, i.e., Buddhism. Prof Max Muller says: "Some of the coincidences between Buddhism and Christianity belonged to the ancient period of the former. They included confessions, fasting, celibacy of the priesthood, and even rosaries, and, as they were honoured in India before the beginning of our era, it follows that if they had been burrowed the burrowers were Christians. How, it might be asked, had knowledge of these things been spread? Through the fact that Buddhism in its essence was a missionary religion. We heard of Buddhist missionaries being sent to every part of the known world in the third century before Christ." (See page 211. Buddhism and its Christian critiques.)

Dr. Bunsen, Seydyll, Arthur Lillie and some other Western scholars maintain that Christian legends and traditions, forms, institutions and moral precepts are based on Buddhism. It is certain that Buddhist missionaries sent to the Greek Empire to the afore-mentioned Greek Kings, established and spread Buddhism there; and it may be presumed that many of the ideas presented by them were incorporated into the later religion, Christianity.

Before and even during the days of Jesus Christ as history says, there were in Egypt two religious sects called *Essenes* and *Samanaoi*. They were in very many ways similar to the Buddhists in China and Tibet; and probably they were Buddhists of two different Buddhist sects. The term '*Samanaoi*' is perhaps a derivation of the Pali word *Samana* which means a 'recluse' especially a Buddhist monk. Prof. Petrie, in his work on the religions of Egypt (pages 92-93) says that through the missionaries sent by Asoka, Buddhism had been established in Egypt, and that the monks of

Seraphium illustrated an ideal that had been unknown in the West, and that until a monk of Seraphis called Pachiomos in upper Egypt turned a Christian monk in the reign of Constantine that system continued.

According to some scholars, Jesus in his boyhood learned at an Essenian monastery and went through India to Tibet, and while he was in India he learned under Brahmans and Buddhist monks; and in Tibet he lived the life of a Buddhist monk. If any reader wishes to learn more about this he may read 'The unknown life of Christ' by Mr. J. W. Natovitch.

Though Buddhism has totally disappeared from some of the countries where once it flourished, there is historical evidence to prove that it did live once in those lands as Afghanistan, Persia and other countries. We read in 'the Buddhist records of the Western world' the description of the travels of Yvanchwan, the famous Chinese pilgrim, that he found some Buddhist monasteries in Persia with several hundreds of Buddhist monks who were studying the Buddhism of Hinayāna School. Further, we read in Vinaya Commentary of a Persian Thera, whom our commentator has named 'Pārasika Thera' who was highly respected for his knowledge of Dhamma and Vinaya.

In Afghanistan, the Jelalabad valley was once the seat of Buddhism and was then called 'Nava Vihāra' which means nine monasteries. In 1872, Dr. Bellew found a relic with a huge bowl in a shrine some paces from the ruined city of Gandhāra. In these very regions, a number of Buddhist statues and stupas have been found and it is believed they are the works of the days of King Kanishka. Fahiyān, a Chinese pilgrim in the fifth century has mentioned in his record of travels that he had seen a large number of topes which were still seen in abundance. I am of opinion it was the missionaries sent by Asoka that introduced Buddhism into Western Afghanistan, Baluchistan and Persia. Thus it is evident that through the whole of Western Asia and Egypt Buddhism was once a living force,

As regards China it was during the first century that Buddhism reached there for the first time. One of the Chinese historians says that the Emperor Mingti dreamt one night a most dignified person, graceful in form, his countenance bright as the sun, sitting cross-legged on the sky. And on the next morning, his brother having heard of his dream interpreted it that the person he dreamt of was probably Sakyamuni whose Dharma was then flourishing in India and Central Asia. Then the Emperor, his zeal thus roused up, lost no time in sending an embassy to India and thus came to China the Mahā Thēras Kassapa, Mātanga, and Subharana bringing with them relics and images of the Buddha, and holy scriptures. Thus was Buddhism introduced into China during the first century. Then, time after time, Indian Theras went there and were engaged in teaching and translating the Dharma into Chinese. There have now been found Chinese translations of the Pali Vinaya Commentary and a book named Vimukti-Marga, a Chinese counterpart of the Pali Visuddhimagga and many other works.

As regards Tibet, Buddhism was introduced there during the reign of the king Sron Tsar Gampa, who invited the teachers of Dhamma from India and Nepal to expound Buddhism to his subjects and soon the whole country embraced Buddhism. Before long, more than one hundred learned monks came to Tibet from India, Lanka and Nepal, and they were helped by the king to translate Buddhist Tripitaka into the Tibetan Language. Before Buddhism reached Tibet the state religion was a faith called Bon. After a time Buddhism became mixed with the ancient Bon faith and the Tantric part of the Vedas and consequently now we find a corrupt form of Buddhism in existence in that country.

In the second half of the third century, Buddhism was brought to Korea from China and it soon flourished there. In the second century, in the days of King Ojin some emigrants from Korea came to Japan and brought Buddhism with them. Then in the middle of the fifth century, a band of Buddhist

missionaries came to Japan from Korea and worked with zeal to spread Buddhism there. Though at first the king and his ministers moved heaven and earth to suppress Buddhism their efforts were futile. In 593 A.D. Empress Sinko recognized Buddhism and thenceforth without any opposition, before many years elapsed, it spread throughout the whole of Japan.

It is the two Theras Sona and Uttara, sent by King Asoka, that introduced Buddhism into Burma (in Thaton), and from Burma it was brought to Siam about 638 A.D., by a band of Theras headed by Kassapa the Elder, wherefrom it reached and spread gradually in Cambodia and Malay peninsula.

Now let us turn to America. We have to discard the idea that America was not known to other lands before Columbus 'discovered' it. An epistle has been found and carefully preserved in the palace of the Chinese Royal family which shows that America had been known before Columbus. This letter was sent to a Chinese emperor by a Buddhist ruler in Cabul and it states that he too had gone to the newly discovered land Pushān, modern America, and that Buddhism was well established there. Even now we find a province in northern America called 'Gvatemala,' which is supposed to be a name derived from Sanskrit Gautamālaya, which means the residence of Gautama. Recently a village has been found which is still called 'Sakapuras,' which probably is a derivative from Sanskrit Sakyapura which means the city of Sakyas. It is customary among Buddhists to name their sacred spots after those in their home land, India. So it might be that Buddhists in ancient America named sacred spots of their land following this custom. The chief priest of Mixteke is called Tāya-Sakkā which means the man of sakyas, and in a spot called Palenqua there is an image of the Buddha which is as yet named by the inhabitants as 'Sakyamula' a derivation from Sakya muni, an epithet of the Buddha. From these facts we can come to the conclusion that even in America Buddhism was once a living power and owing to weakening of the ties of relationship between Asia and America, a natural result of

the distance that separated them and the difficulty of communication, Indian influence began to wane and Buddhist ideas, in course of time were all forgotten.

We see how even in India, the home of Buddhism, the Buddhist faith has been on the wane since the invasion of Bhaktiyar Khilji, the leaders of a Mussulman army who about seven centuries ago destroyed Buddhism. In some lands where Buddhism was once flourishing, even the name is now unknown.

VEGETARIANISM

Buddhism, properly understood, cannot countenance the eating of flesh, although in modern days some meat-eating Buddhists are ransacking some sayings of the Buddha in support of eating flesh killed by others.

Jainism unequivocally condemns meat-eating.

There are some traces in Hindu works wherein cruelty to animals is deprecated and animal food is viewed with disfavour.

Among Muhammadans vegetarianism is out of the question, meat eating is positively allowed by their Scriptures although some Sufis among them at some stages refrain from meat-eating finding this habit somewhat disturbs the devotional meditations.

In Jewish and Christian Scriptures it is immaterial whether a Christian eats meat or not, eating meat is not a merit, nor is non-eating a demerit but a regard to the feelings of others who do not eat meat is inculcated in their scriptures, we make some quotations from the Old and New Testaments.

We read in the Old Testament Danial with his three companions in captivity refused to eat flesh and wine offered to him by the Steward of King Nebuchadnezzar preferring to eat pulse instead. He remarked that it will do him more good than meat and wine given to ten other captives. Danial proved to be right, he and his companions gained in colour and flesh better than those who ate meat and drank wine.

(Danial I. Verses 1 to 19).

We read in the New Testament :—

It is good not to eat flesh
nor to drink wine nor
to do any thing whereby thy brother
stumbleth (Romans XIV Verse 21

But meat will not commend us to God,
Neither if we eat not are we the worse,
Nor if we eat are we the better.

(Corinthians VIII Verse 8).

But take heed lest by any means the liberty of
yours becomes a stumbling block to the weak.

(Corinthians VIII Verse 9).

Wherefore if meat maketh my brother to stumble
I will eat no flesh for ever more that I make
not my brother stumble.

(Corinthians VIII Verse 13).

SHEO NARAIN.

THE STORY OF THE DRUNKARD

The following story is given in the Atthasalini, Commentary of the Dhammasangani :

A certain young nobleman came to the city to see the king and having seen the king, returning to the city he saw a place where intoxicating drinks were sold. He went in and drank and got intoxicated, and he was thrown out of the drink shop. Dead drunk, with no consciousness, he was lying on the road side, when a man who could read the signs of the body, saw this young man, and he said, here is a man who could be of benefit to the people, he should be taken care of. And the man had the youngman removed to his house, had him bathed and clothed and put

him in a luxurious bed and appointed servants to take care of him. He went to sleep and four men were holding his hands and feet tight, one man began shampooing his feet, one began fanning him, another began playing a lute. After a time the youngman woke up and found that his hands and feet were being held tight, and in anger ordered the men to leave him and go away. They went away. Again he went to sleep and after some time he woke up and found that a man was fanning, and in anger he ordered the man to leave him and go away, and he went away. Again he went to sleep, and after some time he woke up, and found that a man was playing the lute, and he ordered him also to go away. By this process of shampooing etc. he was cured of his intoxication, and getting up, he went to see the king, who appointed him to some place of authority. He later on became a useful worker. This story shows that in India in ancient times, drunkards were taken care of by good people.

THE NUMERICAL SAYINGS

CH. XVII. ON ILL-WILL.

(Continued from page 289 of May-June issue)

(7) Reproof.

Once the venerable Sāriputta addressed the brethren: 'Friends, a brother who wishes to reprove another should be personally established in five things in order to reprove another. What five?

I shall speak at the (proper) time and not at the (improper) time, I shall speak truly and not falsely, I shall speak gently and not with severity, I shall speak desiring good and not ill, I shall speak with loving kindness and not bearing anger.

Herein, friends, I behold a certain person, who reproves at the improper time and not at the proper time and is angry, who reproves with false-hood and not with truth and is angry, who reproves with severity and not with gentleness and is angry, who reproves desiring ill and not good and is angry, and who reproves bearing ill-will and not loving kindness and is angry.

Friends, a brother unjustly reproved should develop absence of remorse in five ways (saying to himself): 'Venerable one is reproved at the improper time and not at the right time, you should not become remorseful, venerable one is reproved with falsehood and not with truth, you should not become remorseful, venerable one is reproved with severity and not gentleness, you should not become remorseful, venerable one is reproved desiring ill and not good, you should not become remorseful, and venerable one is reproved bearing anger and not loving kindness, you should not become remorseful.'

Friends, a brother unjustly reproving should develop remorse in five ways: 'Venerable one is reproved by you at the improper time and not at the right time, you should become remorseful and so forth as to the rest.'

Friends, a brother unjustly reproving should develop remorse in these five ways. What is the reason therefor? In order that another brother also may not in any way think that he should reprove with false-hood.

Again, friends, herein I behold a certain person who reproves at the proper time and not at the improper time but is angry and so forth as to the rest.

Friends, a brother justly reproved should develop remorse in five ways: 'Venerable one is reproved at the proper time and not at the improper time, you should become remorseful, and so forth as to the rest.'

Friends, a brother who justly reproves should develop absence of remorse in five ways: 'Venerable one is reproved by you at the proper time and not at the improper time, you should be without remorse, and so forth as to the rest.'

Friends, a brother who justly reproves should develop absence of remorse in these five ways. What is the reason therefor? In order that another brother also may not in any way think that he should reprove with truth.

Friends, a person reproved should be established in two things (to wit): in truth and in freedom from anger. If others reprove me, friends, either at the proper time or not, with truth or false-hood, with gentleness or severity, desiring good or desiring ill, or with loving-kindness or bearing anger, I shall also become established in two things: in truth and in freedom from anger. Now then if I know: 'that thing is in me', I shall say it: 'that thing is visible in me'. And then if I know: 'that thing is not in me', I shall say it: 'that thing is not visible in me'.

Verily, Sāriputta, herein will certain foolish persons when told thus readily understand? (asked the Exalted One).

Lord, whatsoever, persons are lacking in faith, and have gone forth from the home to the homeless state on account of a living and are without faith, crafty, deceitful, thoroughly false, muddled in mind and puffed up, fickle, garrulous, of loose talk, unguarded as to sense-doors, immoderate in eating, not devoted to vigilance, having no affection for recluseship, with no deep regard for the training, luxurious, lax, yielding to the hindrances and in respect of the secluded life shirking the burden, slothful, lacking in energy, forgetful, thoughtless, uncomposed, wandering in mind, ignorant, and are stupid—these when told thus by me do not readily understand. But, Lord, whatsoever faithful clansmen have gone forth from the home to the homeless state and are lacking in the aforesaid bad qualities—these when told thus by me readily understand.

Sāriputta, whatsoever persons are lacking in faith and have gone forth from the home to the homeless state on account of a living and are without faith and so forth as above—account of a living and are without faith and so forth as allowed leave them alone.

But whatsoever faithful clansmen, Sāriputta, have gone forth from the home to the homeless state and are lacking in the aforesaid bad qualities—Sāriputta, declare it to them. Exhort, Sāriputta, the co-mates in the holy life, admonish, Sāriputta, the co-mates in the holy life: 'Having turned away from evil conditions I shall establish the co-mates in the holy life in good practice'.

Verily, Sāriputta, thus should you acquit yourself.

(8) *Absence of Virtue.*

Once the venerable Sāriputta addressed the brethren thus :

Friends, the cause of right concentration is destroyed by him who is wicked and bereft of virtue, right concentration being absent, the cause of seeing things as they really are is destroyed by him who is lacking in right concentration, seeing things as they really are being absent, the cause of aversion and dispassionateness is destroyed by him who is bereft of seeing things as they really are, and aversion and dispassionateness being absent the cause of the knowledge of emancipation is destroyed by him who is lacking in aversion and dispassionateness.

Just as when a tree, friends, has lost its leaves and branches, its sprouts do not come to full growth also the bark, accessory wood and pith do not come to full growth even so,

friends the cause of right concentration is destroyed by him who is wicked and bereft of virtue, right concentration being absent and so forth as above.

He who is virtuous, friends, and of righteous conduct is endowed with the cause of right concentration, there being present right concentration and so forth as above.

Just as, friends, when a tree has leaves and branches its sprouts attain to full growth, and also the bark, accessory wood and pith do attain to full growth; even so, friends, he who is virtuous and of righteous conduct is endowed with the cause of right concentration and so forth as above.

(9) *Ananda's Qualities.*

Once the venerable Ananda came into the presence of the venerable Sāriputta. Having come he exchanged friendly greetings with the venerable Sāriputta. Having had friendly greetings and held courteous discourse, he took a seat at one side. So seated at one side the venerable Ananda said thus to the venerable Sāriputta:—

'In what respect indeed, friend Sāriputta, is a brother of quick observation who easily grasps meritorious conditions, understands much and does not forget that which he has understood?' 'The venerable Ananda is indeed very learned, may it be made clear by the venerable Ananda.' 'Well, then, friend Sāriputta, please listen and bear well in mind, and I shall speak.' 'Yea friend' the venerable Sāriputta also made response to the venerable Ananda. The venerable Ananda spake thus:—

Herein, friend Sāriputta, a brother is skilled in the primary and interpreted meaning of the text, skilled in orthography, skilled in grammatical analysis and skilled in what comes before and what comes after. In that respect, friend Sāriputta, a brother is of quick observation and so forth as above.

O wonderful, friend! O marvellous, friend! As far as this was well-declared by the venerable Ananda, we hold that the venerable Ananda is endowed with these five qualities (to wit): The venerable Ananda is skilled in the primary and interpreted meaning of the text, and so forth as above.

(10) *Highest Things.*

On one occasion the venerable Ananda was staying at Kosambi in the Ghosita-park. Then the venerable Bhaddaji came to where the venerable Ananda was. Having come he exchanged friendly greetings with the venerable Ananda. Having exchanged greetings and held courteous discourse he

took a seat at one side. Then the venerable Ananda addressed the venerable Bhaddaji so seated at one side thus:—

Now then, friend Bhaddaji, of sights what is the chief? Of things heard what is the chief? Of kinds of happiness, which is the chief? Of perceptions what is the chief? And of states of existence which is the chief? There is, friend, Brahmā, the sure-seeing, unvanquished lord of all. Whoso beholds this Brahmā—his sight is the chief. There are, friend, the gods named the radiant devas filled to overflowing with bliss, at times they breathe forth this song of triumph: O joy, O joy! Whoso hears this sound his hearing is the chief. There are, friends, the gods named the lustrous devas, pleased* they enjoy pure bliss; of kinds of happiness this is the chief. There are, friend, the devas who have reached the sphere of nothingness—this is the highest perception.† And lastly, there are, friend, the devas who have attained to the realm of neither perception nor non-perception—this is the highest existence.

This statement of the venerable Bhaddaji is in agreement with the mass of people. The venerable Ananda is indeed very learned; may it be made clear by the venerable Ananda himself. Then indeed, friend Bhaddaji, give ear and bear well in mind, I shall speak. 'Yea friend,' the venerable Bhaddaji made response to the venerable Ananda. The venerable Ananda spake thus:—

To him who sees as it really is, the complete extinction of the āsavas takes place; of things seen this is the chief. To him who hears as it really is, the complete extinction of the āsavas takes place, of things heard this is the chief. To him who enjoys happiness as it really is, the complete extinction of the āsavas takes place, of states of happiness this is the chief. To him who perceives as it really is, the complete extinction of the āsavas takes place; of kinds of perception this is the chief. In whatsoever existence, the complete extinction of the āsavas takes place, of states of existence this is the chief.

(Chapter XVII: On Ill-will ends.)

A. D. JAYASUNDERE.

* *Tussitā* in Sinh: Edn. *Sukhitā*—happy.

† Perhaps, because it is difficult as an object for concentration.

CORRESPONDENCE

A correspondent writes as follows:—

Mr. K. Narayana Iyer of Trivandrum in the English introduction to his Tamil book says: "Buddha himself is reported to have died of indigestion caused by the eating of two pigs." I do not know where it is reported. You may be led to think that it is the opinion of a majority of Hindus. My object in writing this to you is to tell you that it is not so. Though I happen to be a Hindu I have the greatest reverence for other religions. I have made a comparative study of some of the religions of the world such as Christianity, Islam, Buddhism, Confucianism etc., and I find that the one great principle above all common to all these is *tolerance*. Christ and Buddha preached it. The first principle of Hinduism is tolerance and you can find that among Hindus from the gross atheist to the highest metaphysician and philosopher have existed side by side as exemplified by the six systems (shad darsanas) of philosophy. One's religion progresses not by intolerance and decrying other, but by the utmost tolerance.

I request you to tell your coreligionists, if they happen to see the silly remark of Mr. K. Narayan not to be led away by that. It is the personal opinion of a bigoted orthodox Hindu and not that of the vast majority. We Hindus as a whole have the greatest regard for Buddha and his doctrine of *Maitriya*. Witness the celebration of Buddha Jayanti at Bombay the chief participators in which were mostly Hindus. I would request you not to take this remark of K. N. very highly but ignore it contemptuously.

In acknowledging the package of books on Buddhism sent by the British Maha Bodhi Society to Sir Herbert Stanley, Governor designate of Ceylon, he has replied as follows:

7 Park Place

St. James's, S. W.

Sir Herbert Stanley presents his compliments to the British Maha Bodhi Society and begs to thank them very sincerely

for the interesting books which they have been so good as to present to him.

3 June 1927.

Copies of works sent to Sir Herbert Stanley: Geiger's *Mahavansa*, Brewster's *Life of Buddha Gotama*, *Light of Asia*, *Splendour of Asia*, *Message of Buddha*.

NOTES AND NEWS

GAYA MAHA BODHI HALL.

The construction work of the above Dharmasala is going on rapidly and it is hoped that the work would be finished before the influx of pilgrims begins early in winter. The Dharmasala when completed will be a real boon to the pilgrims who otherwise would be compelled to squat on the platform or the court yard of the Railway station for hours together.

It is to be regreted very much that the Secretary's appeal for funds has not met with any appreciable response. The small amount necessary to complete the work has yet to be collected. May we once again appeal to the generous Buddhists of Burma and Ceylon to send whatever they can towards this laudable object.

We are glad to state that the Dharmasala will be named after the late Rev. U. Zawtika, Burmese Monk, who was at one time in charge of the work but subsequently died in Calcutta. It is a fitting memorial to a devoted worker who tried his utmost to carry on the work when it was first started.

* * * * *

THE ANAGARIKA'S WORK IN LONDON

We have several times drawn the attention of our readers to the splendid work the Editor-in-Chief of this journal is doing in London. After paying a short visit to India and Ceylon, he returned to England last May, full of hopes of the success of his work in Europe. Every mail, since then,

brings us happy news about his activities ; and we take this opportunity to impress upon the readers the supreme necessity of extending their co-operation to The Anagarika. It is the first time that the Buddhists have got an opportunity of giving the Dhamma to the people of the West. Those who realise the significance of the saying "The gift of truth excels all other gifts" will certainly help the Anagarika.

* * * * *

THE BRITISH BUDDHIST

This excellent little magazine published under the direct supervision of the Anagarika is the organ of the British Maha Bodhi Society. It contains short but authoritative articles on Buddhism by eminent writers and news of Buddhist activities in Europe. All English-knowing Buddhists should subscribe to this monthly and show their practical sympathy with the work in England. The annual subscription is only 4 shillings. Specimen copies may be had from the "Maha Bodhi" office.

* * * * *

THE ANNIVERSARY OF THE FIRST SERMON

The anniversary of the first sermon delivered by the Blessed One at Sarnath, well known as the *Dhammacakka-pavattana*, was celebrated this year with great success at Calcutta, Sarnath and London. At Sarnath, the sacred spot where it was first delivered, the event was celebrated in a fitting manner. A procession conveying the images of the Lord Buddha passed round Sarnath and its neighbourhood and was joined by thousands of villagers. In the evening a huge public meeting was held under the presidency of the Principal of the Vidyapith and was addressed by both Hindu and Buddhist leaders. After the distribution of sweets etc., the gathering dispersed. The success of this year's celebrations was due to the untiring efforts of Revd. Sirinivasa, Babu Chotalal, Sri Prakasaji, Saugata Sugatakanti and others. It is hoped to make the celebrations a greater success next year as

the Hindus of the locality have promised their whole hearted co-operation in future also.

* * * * *

LONDON VIHARA FUND

We understand that Ceylon Buddhists have collected nearly Rs. 20,000 towards the London Vihara Fund. The least amount required for the Vihara is £10,000. We, therefore, appeal to the Buddhists all over the world to send their donations to the fund.

* * * * *

AMERICAN MAHA BODHI SOCIETY

A branch of the Maha Bodhi Society has been started in New York, America, through the earnest efforts of Mr. Kira, a Ceylon Buddhist resident of the City. Mr. Kira is a devout Buddhist who spares neither money nor time for the advancement of the Dhamma in America. This year's Waisakha celebrations, held under the auspices of the M. B. S. was the most successful Buddhist function ever held in New York. It was attended by a distinguished gathering consisting of the Chinese Ambassador and other notable personalities.

We wish the branch every success in its work. We hope all the Buddhists of America will join it and carry on the great work of disseminating the Dhamma of our Lord.

REVIEW

"BUDDHIST INDIA," A quarterly. Edited by D. A. Dharmacharya and Dr. B. M. Barua, P.O., Box 7894 Calcutta.

The first number of the above quarterly is placed in our hands. Though we do not see the wisdom of increasing the number of the Buddhist periodicals while the existing ones are starving for want of support, we nevertheless welcome the appearance of this quarterly as an unmistakable sign of the awakening created in India by the strenuous activities of Buddhist leaders like the Anagarika Dharmapala the founder

of the Maha Bodhi Society and the pioneer of Buddhist revival in India.

As regards the contents, there is a number of interesting articles on Buddhism and other subjects besides news and notes. The insertion of illustrations has added to the attractiveness of the quarterly.

There is, however, a large number of printing mistakes which we hope will be remedied from the next issue.

We wish the quarterly every success.

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THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started very soon. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]	SEPTEMBER, B. E. 2471	[No. 9
	A. C. 1927	

PROGRESS

We are marching ever foward
On the Path of Right.
Truth will lead us safely onward
Through Samsara's night,
By its force indwelling
Ever us impelling
In our efforts ne'er to cease
Till we win release.

Though the world with fame and treasures
Would our hearts beguile,
Bidding us amid its pleasures
Tarry yet awhile.

With determination
Spurning all temptation,
To our holy purpose true
We our way pursue.

And when trials rise before us,
Doubts and fears assail ;
Sorrow's storm-clouds gather o'er us
And our zeal would fail,
On the heights appearing,
Weary spirits cheering,
Visions sweet of Paradise
Greet our longing eyes.

Yonder on the summit gleaming
Of Perfection's height
See in wondrous glory beaming
Blest Nirvana's light.
Steadfastly ascending,
We, our journey ending,
Shall in triumph enter in
Endless bliss to win.

A. R. ZORN.

OUR DUTY TO THE PEOPLES OF THE WEST

The British people have by their energy, enterprise, and learning won the first place on this earth. Their empire is the greatest of all historic empires in the past. Canada, Australia, New Zealand, South Africa, India, Burma, Malay Peninsula, Honkong, Ceylon, Irak, are under the British Flag. A hundred years ago under the aegis of the British Flag missionaries of the Protestant Church began their evangelical work in India, Ceylon and later on in China, Japan, Burma and other places. To-day the missionary movement has reached its zenith. Last year eleven million copies of the Christian scriptures were circulated, among The Chinese, Indians, etc. The Foreign Bible Society has printed the Bible in 600 different languages. The sum of £400,000 was expended in printing the Christian scriptures by the Christian denominations of the Protestant

Church. Over 23,000 missionaries are engaged in Asia and Africa in disseminating the Christian doctrine among the so-called Heathens. The Moslems are extending their empire in Africa, and they have a splendid mosque in Paris, and the Ahmadiya movement has erected a mosque in Southfields, a suburb in London.

The Brahmanical religion makes no proselytes, and only the born Hindu can become a follower of Brahmanism. The other non-proselytising religions are Zoroastrianism, Judaism and Jainism. The Catholic Church is extending its sway in Germany, the United States and in England. Before the birth of Christianity, Buddhist missionaries went all over Asia preaching the Dharma of the Lord Buddha. Nine hundred years ago the Buddhist empire extended from the Caspian Sea to Japan. All Asia was Buddhist. Since the establishment of Islam Buddhism in Central Turkestan, Bamian, Graeco Bactriana, Turfan, Sogdiana, Afghanistan, Kashmir, Gandahar, Panjab, Sindh, and India was destroyed by the conquering Arabs. Wherever the Moslems went they found the temples of the Buddha and without any compunction they were all destroyed. Where there was not one Moslem in India in the year 1000 A. C. to-day there are 70 millions all descendants of Buddhist and Hindu converts during the successive invasions of Moslem dynasties.

In 1400 Java was converted to Islam, and later on the people of Malay Peninsula. Today the Islamic empire is the most aggressive of missionary religions. Christian missionaries in India do not make vigorous attempts to convert the Moslems. The Moulvis are active, and they know the weak points of Christianity. The Buddhist empire today has a population of over 500 millions, and the Hindus who number 250 millions accept the Lord Buddha as the ninth incarnation of the God Vishnu.

The time is come to give the sublime Dhamma to the people of the West. Christianity is confronted with modern Science, and Science is against all dogmatic theology. Science

is modern, while the dogmas of Christianity belong to an antiquated age. China is waking up and also India. The missionaries are now meeting with opposition in China. Some oriental scholars are now in league with the missionaries. Both are paid for their services, and they know that if Buddhism enters the field the missionaries will have to recede. In England there is an increasing number of Freethinkers and Rationalists and their activities have to be taken into account.

Higher Buddhism is pure science. It has no place for theology, and it has got nothing to do with creator gods and fighting lords. It rejects the phantom of a separate soul entity residing somewhere in the body. It rejects a saviour by whose favour one can go to heaven, it rejects the superstitions of an eternal hell and an eternal heaven, it rejects the idea of prayer to bribe the god, and it repudiates the interference of priests. It is the religion of absolute freedom, which is to be gained avoiding all evil, doing all good and purifying the heart. It is against alcoholism, and killing animals for food and sport. It is a brotherhood, embracing all humanity, and the world of animals as well as gods. It preaches the inter-relationship between man and man. Whole humanity is one brotherhood. It is the friend of enlightened progress, and preaches the sublimest Truths of meritorious activity and shows the Path strewn with the flowers of good thoughts, good words and good deeds. Right insight, Right aspirations, Right Speech, Right profession, Right Effort, Right Fixity of Thought and Right Illumination of Mind. Only by self sacrificing activity happiness can be found. It preaches against asceticism and Sensualism. It preaches against unscientific monotheism, polytheism, pantheism, nihilism. Its teaching is that ultimate Truths are to be realized, not simply believed as dogmas.

This religion was founded by the Prince of Kapilavastu, who renounced to discover Truth all things that the world hold dear. He underwent the severest form of bodily mortification in order to find the path of happiness in perfect consciousness. He rejected asceticism as it was an obstacle to gain a clear

consciousness. He rejected sensual pleasures as they too interfered with the realization of wisdom. He proclaimed the Middle Path as it brings man to the goal of happiness here on earth before death. Young Buddhists of Asia! The time is come for you to prepare yourself to enter the battlefield of Truth, love and Service and carry the message of Equality, Brotherhood, Compassion, Selflessness, Renunciation to the energetic people of England, Germany, United States, France and other countries. The Soviet government perhaps may not allow Buddhist missionaries to enter the great country of Russia, and Duce Mussolini perhaps would not allow them to enter Italy. Spain is also closed to you. There is Persia and Turkey. There are the Republics of South America. These countries should know of the supreme Truths promulgated by the Lord Buddha, who taught them 2500 years ago to the most enlightened people of Aryan India. Then was not born Jesus, Mohammad and other prophets. Let the people of these countries know the Four Noble Truths, the Noble Eightfold Path, the Seven Principles of Enlightenment, and the 12 Bases of the Law of Causality.

Arise, Awake, Unite and join the Army of Holiness and Peace and defeat the hosts of Evil.

ANACARIKA DHARMAPALA.

THE DHAMMA CAKKA CELEBRATION

Sammāsānibodhinānam hatasakalamalam suddhato cātisuddham, Addhā laddhā suladdham vatamiti satatam cintayanto subodham, Sattāham sattamevam vividha palasukkham vitināmesi kalam, Brahmenāyācito so līpatānavane vattayī dhammacakkam.

"Verily attaining purity beyond the purity of others, the destruction of all taint and the attainment of highest knowledge is an excellent attainment indeed;" thinking so continually about perfect knowledge for seven days. He, even during that time, enjoyed various happinesses—the fruit of Saintship—and on being asked by Brahmin he set forth the supreme truths of religion in the līpatāna wood.

Ibid.

THE ORIENT UNITES FOR WORLD PEACE ON BUDDHA'S BIRTHDAY

The Maha Bodhi Society of America, founded by the Venerable Anagarika Dharmapala, and with headquarters at 148 West 49th Street, New York City, most solemnly celebrated Lord Buddha's birthday (Wesak Day) with a China-India Friendship Dinner at the Ceylon-India Inn of New York. The guests of honour were the Honorable Ziang-ling Chang, Consul General of China; the Honorable Kiyoshi Uchiyama, Consul General of Japan, Mme. Uchiyama; the Honorable M. K. Sagaphi, Ex-consul General of Persia; and the Honorable A. F. Assal, Consul General of Egypt.

Among numerous celebrated guests were Mr. and Mrs. W. A. De Silva, of Colombo, Mr. and Mrs. I. Sogani, Mr. and Mrs. Max Smith, Mrs. William R. Shepherd, Mrs. Philip Lewisohn, Mr. Charles Recht, Mrs. Florence Kendell, Mr. and Mrs. Hari G. Govil, Dr. and Mrs. Alfred Pinneo, Dr. Robert Good, Mr. Ernest K. Moy, Mr. Thomas Ming-heng Chao, Mr. Harry Bernhardt, Mr. and Mrs. H. K. Rakhit, Professor J. J. Cornelius and Mr. and Mrs. Sarat Mukerji. Dr. Charles Fleischer acted as the toastmaster.

Dr. Ananda Coomaraswamy came from Boston to attend this dinner and spoke on "Buddhist Art." Professor William R. Shepherd, of Columbia, spoke on "East and West." Mr. Zero spoke on "Buddha, the Compassionate," Swami Bodhananda of the Vedanta Society on "Buddhism and Evolution"; Pandit Jagadish C. Chatterji on "Western Misconceptions Regarding Buddhism." Claude Bragdon invoked the Spirit of Buddha. Basanta Koomar Roy, who spoke on "Buddha's Call to Asia," also read the messages received from His Excellency Dr. Sao-Ke Alfred Sze, the Chinese Minister at Washington; Professor John Dewey, of Columbia University, Rev. John Haynes Holmes of the Community Church of New

York, Rev. J. T. Sunderland, Dr. P. W. Kuo, Director of China Institute in America, and Mr. J. H. Grairo of Ceylon.

Mrs. De Silva and Mrs. Sogani chanted hymns in Pali and Sanskrit. Mrs. Kamala Mukherji and Mr. Sarat Lahiri sang a group of Hindu songs. And quite in keeping with the spirit of this holy day, the dinner was purely vegetarian. The reverent audience most warmly cheered its thanks to Mr. K. Y. Kira, the very life and soul of The Maha Bodhi Society of America.

BUDDHA, CONFUCIOUS AND PEACE.

Address by ZIANG-LING CHANG,

Consul General of the Republic of China in New York.

The mere mention of the names of the great teachers of China and India should create an atmosphere of peace. For neither Buddha nor Confucius ever taught conquest by force. While the claim may be asserted that all religious founders had taught peace and universal love, the fact remains that only the schools and the followers of Buddhism and Confucianism are absolutely free from the stain of bloodshed in the campaigns for the propagation of these faiths. It is a striking fact worthy of note that political penetration never followed the footsteps of Buddhist and Confucian followers.

Buddha fundamentally is a pacifist. Since his teaching is founded upon the basic doctrine of pity, resignation, self-abnegation and universal love, even at the expense of self-sacrifice, I shall consider his religion the purest and noblest of all faiths.

Buddha gives the strongest challenge to the Western civilization which is founded primarily upon the doctrine of "survival of fittest." In the world of politics, Buddhism has been defeated, for, with the exception of Japan, all Buddhist countries in Asia are today in a state of dissatisfaction. Yet, the spiritual supremacy of Buddhism still is intact and it will never be destroyed. Perhaps, some day when the Occident realizes the inevitable catastrophe which extreme materialism

is bound to bring about, Buddhism may be consulted with profit as a neutralizing factor to save humanity from mechanical destruction.

China, Japan, India, Siam and all other countries of Asia as well as Turkey in the outskirt of Asia are bound together by a common link in the form of Buddhism. Buddhism thoroughly permeates our civilizations. In our literature, philosophy, art, architecture, social customs, national laws, political systems and in our every day life, the influence of Buddhism is everywhere noticeable. May not these peoples of Orient bound together by the link of Buddhism, meet on the common ground of universal brotherhood and love for all mankind, with the peoples of the Occident bound together by the common link of Christianity? Peace of the world and the future of mankind depend not upon the predominance of the one over the other, but upon the co-operation of all.

JAPAN'S DEBT TO BUDDHISM.

Address by KIYOSHI UCHIYAMA,

Consul General of Japan in New York.

It gives me great pleasure to be a guest at this China-India Friendship Dinner to mark the birthday of Buddha.

The meeting here tonight recalls bygone memories of my boyhood days, because in Japan we celebrate Buddha's Birthday in the same way that Christmas is observed in this country. It still lingers fresh in my mind that a great flower festival on that day was held in various temples where we paid homage to the bronze image of Buddha, which symbolizes the sublime idea expressed in his immortal word: "I am the lord and master of my own."

Thus, from childhood, almost all Japanese never fail to have an inspiration of a mysterious spirit of Buddha which is higher than the highest, deeper than the deepest, and limitless in all directions. In this way I am instinctively interested in Buddhism, not only as a religion, but also as the greatest philosophy and art. As you undoubtedly know, our

civilization in early days was inherited through Korea from China, which originated in India.

I would like to say only a few words on how Buddhism was introduced into Japan. One of the notable events in our history was the presentation of a golden image of Buddha and the sacred text to the Emperor of Japan by a Korean King in 552 A. D. Notwithstanding the strong opposition from conservative circles at that time, new images and teachers were brought one after another from Korea. Since then Buddhism began quickly to flourish in the Imperial Court and its influence steadily gained ground among the people. Especially, in the reign of the Emperor Suiko, about 600 A. D. Buddhism was elevated to the status of the State Religion at the instigation of the Prince Shotoku. The debt Japan owes to Buddhism in the development of her ancient civilization is really incalculable. It is no exaggeration to say there is nothing in Japan which has had more influence than Buddhism. What we call nowadays the art and literature of Japan is but their attainment of the high stage of refinement, mostly connected with Buddhism. It may truthfully be said that the rise of Buddhism in Japan is closely interwoven with the history of her civilization. A brief study of the masterpieces of Japanese sculpture, painting and architecture will easily reveal to you the above truth. Besides art, almost all of our literature and music are tinged with the idea of Buddhism. Therefore, both in spiritual and material civilization our country is entirely in accord with China and India through the omnipotent power of our beloved Buddha.

I might say that my sympathy and reverence for Buddha are no less than yours. It is written in the Buddhist scripture that: "All the world in ten directions is Buddha's holy land." The opportunity to enjoy the happy, holy life is shared equally by the rich and the poor, the wise and the unwise, the Occidental and the Oriental.

As I have said already, my soul has been deeply imbued since childhood with Buddha's doctrines, and having spent

more than sixteen years of my younger life in China, nothing is more pleasant to me than to be invited to this dinner. And I believe that this meeting will serve greatly in promoting intimate relations among the nations whose countrymen are represented here this evening.

MOSLEM TRIBUTE TO BUDDHA.

*Speech by SYUD HOSSAIN,
Editor, "The New Orient".*

As one looks upon this scene it is impossible not to realize its symbolic significance. We have here tonight Jews, Christians, Confucians, Buddhists, Taoists, Hindus, Moslems—all gathered together to do honour to one of the greatest names of all human history, a name that enduringly stands for Universality and Truth. The message of Buddha was for all humanity, and it is, therefore, but meet that all races and religions should be represented on this occasion to renew their faith from the inspiration of that great name.

This gathering tonight, ladies and gentlemen, is not only a remarkable one; in many ways it is unique. It is not a gathering merely of men and women, but of souls, of aspirations, of ideals. It is an occasion which brings home to one the fundamental unity of humanity and the overwhelming significance of the spiritual values of life. It furnishes an object lesson in what humanity may yet become and achieve—a true family of nations united in bonds of mutual understanding and fraternal good will, transcending the external labels of gratuitous separatism, and realizing the inner and indivisible unity of their spiritual destiny.

MESSAGE FROM DR. SAO-KE ALFRED SZE.

Chinese Minister at Washington.

I regret my inability to join you on this occasion of China-India Friendship Dinner on Buddha's birthday, but it affords me great pleasure to avail myself of this opportunity to offer you my cordial greetings and good wishes. I thank you for

your kind invitation to me and the kind thoughts which prompted you to extend it.

MESSAGE FROM REV. J. T. SUNDERLAND.

I believe that Buddha was one of the very greatest and noblest religious teachers that this world has known, and that the Buddhist faith has been one of the greatest humanizing influences in the history of mankind.

MESSAGE FROM PROFESSOR JOHN DEWEY.

America's Foremost Living Philosopher.

I am sorry that circumstances are such I cannot have the pleasure of taking part in your interesting gathering. It was a happy thought to celebrate the birthday of Buddha by China-India Friendship Dinner, and to extend the opportunity to American friends to join. Present problems indicate the necessity of better understanding of the problems of Asia by Americans. It is well for us to be reminded of the great spiritual and moral teachers of the Orient and to realize the ideal bonds which unite all peoples of all races and climes in the common interests of our one Humanity.

MESSAGE FROM REV. JOHN HAYNES HOLMES.

Minister, The Community Church of New York.

I am glad to have the opportunity of paying homage to the great saint and exalted religious leader in whose name you are assembling. Buddha ranks among the two or three sublimest souls of all history. His life of sanctity and sacrifice, his message of pity and love are preserved forever among the imperishable treasures of the race. Buddha is one of my saviours—his name stands inscribed in letters of gold upon the walls of my church. I can think of nothing more beneficent than that his message should be carried everywhere throughout the western world, to help in healing our ills and tempering our cruelty.

I cannot forget that it is to India that the world is indebted

for this sublime spiritual genius, Buddha is the incarnation of India's noblest spirit, and therewith the prophecy of India's ultimate redemption.

MESSAGE FROM DR. P. W. KUO.

Director, China Institute in America.

. . . The people in China and in India are facing many common problems and in the solution of these problems we need to co-operate in every possible way.

—*The Oriental Press.*

THE ASPIRATIONS OF A BODHISATVA

May I be deserving of love in every existence, owing to mortifications, ceremonial observances, and all meritorious acts performed by me in this existence as well as in my previous existence.

May faith, modesty, fear of sinning and great knowledge, energy, thoughtfulness, concentration of mind and surpassing wisdom, like Indra's thunderbolt possessed of the virtue of penetration, be consummated in me until my attainment of Buddhahood.

Having got rid of desire, hatred and illusion, heresy, pride, and doubt, and being free from niggardliness, jealousy and impurity, may I be stable and devoid of conceit.

May I not be oppressed by any one, but be wealthy and not humiliated through garments given in gifts to me; may the wealth and body obtained by me be, forsooth, for the benefit of others.

May I support my parents according to the Law and, being respectful to elders and of great service to others, may I bring about the advancement of myself as well as that of relatives, friends, and enemies.

Having approached the Protector Metteyya, I shall pay honour to his person, and acquiring the excellent Veyyākaraṇa, I shall be Buddha in future time.

Not being polluted by the world, delighting in charity, established in the precepts and virtues, undergoing renunciation of the world, and obtaining excellent knowledge, may I be replete with strength and power.

May I exercise forbearance even in the cutting off of my head and flesh, hands and feet ; being established in truth, may I be devoted to love and equanimity in order to be steadfast.

Having made the five great sacrifices and, not missing the road to omniscience, having served moral depravities, and being victorious over the five Māras, shall I be Buddha in the distant future.

Translation from Jinālañkāra by James Gray.

RELIGIOUS MYSTICISM

The following quotation may interest the readers.

"Mysticism which is the systematic cultivation of mental quietness, the deliberate and conscious pursuit of the surest kind of happiness, may be most satisfactorily regarded as a rule of health. Mystics attribute their happiness and their creative powers to a union with God. The hypothesis is, to say the least unnecessary. Atheists and Epileptics have received inspirations which have been attributed to the Holy spirit. Every symptom of the trance from the 'Lense of presence' to total unconsciousness can be produced artificially in the laboratory. The drug taker, the epileptic, the suddenly inspired Mathematician or Artist, the experimental psychologist differ from the religious mystic only in their attitude towards the mystical experiences which they all equally share. Believing them divine the religious mystic cultivates his experiences, makes use of them to bring him happiness and serenity. The others accept them as merely curious sensations like giddiness or the hiccough and do not attempt therefore to make a systematic use of their experiences in the conduct of their lives. In this they are wrong.

Huxley's *Jesting Pilate* (1926)

p. 192.

Sheonarain.

THE LIFE-STORY OF KASSAPA, THE GREAT

THE LIVES OF THE PAST

This disciple came to be called Kassapa, the Great, to distinguish him from the trio of matted hair ascetics (Jatilas) the Kassapas of Uruwela, Nadi, and Gaya respectively.

The story of his career in the past is as follows:—Once upon a time of yore a hundred thousand aeons before this blessed era of Our Lord Gotama, Padumuttara, the Enlightened One, was born into the world of men strewing about showers of lotus flowers—hence his name. Once the Enlightened One abode in the deer park named Khema hard by the city of Hansawati.

A house-holder called Vedeha, possessed of eighty crores of wealth, rose at early dawn, partook of a sumptuous meal, with flowers and incense in his hand, came to the monastery, paid his respects to the Master and seated himself on one side. Soon thereafter the Master proclaimed to the assembly that his third disciple Nisabha, the Great, was appointed the chief among those who observe the rule of ascetic practices. Vedeha, the lay devotee rejoiced at His words and at the end of the religious discourse, when the congregation had dispersed, approached the Master, bowed and requested Him to accept his invitation for the meal on the morrow. The Master replied, "Vedeha, the number of the Sangha is exceeding large." "How many of them, Lord?" "There are sixty-eight lakhs of the brethren." "Pray Lord, exclude not from my invitation to the meal even a single novice out of the whole assembly." The Master accepted the invitation in silence. Vedeha returned home, prepared a sumptuous feast and announced that it was time for the meal. Master took bowl and robe and escorted by a large number of the Order, proceeded to the house of the lay-disciple, accepted the seat prepared for Him, washed His hands and feet

and partook of the food. Vedeha also took a seat beside the Master.

At that time the Ven. Nisabha, the Great, came to the spot in search of alms-food. Vedeha saw the Elder approaching and advanced to meet him, bowed and asked for his bowl. The Elder handed the bowl over to him. "Do please enter, Reverend Sir, the Master is also seated inside." "It is improper, lay-disciple." Vedeha filled the bowl to the brim with delicious food and offered to the Elder. Then Vedeha went back to the house and said thus to the Master, "Lord, the Elder Nisabha the Great even though I informed him of the presence of the Master would not enter. Why so, Lord? Is the Elder superior in virtues to the Master Himself?"

"Verily the Buddhas never depreciate the merits of others. Vedeha, as for ourselves we are here in this layman's house taking our meals but that Elder chooses not to do so. We resort to dwellings in villages but the Elder eschews them preferring forest-haunts. We live under sheltering roofs but our brother abides under the dome of the open sky."

Even thus did the Master extol the praises of the great Elder, just as the large rivers pour their copious waters and fill to the brim the vast depths of the ocean. Vedeha greatly rejoiced at heart, bethought to himself, "What other benefit profiteth me, I shall aspire to the position of chief among the brethren who lead the austere life, in the dispensation of a future Buddha!" He then continued his lavish hospitality to the Buddha and His disciples for full seven days and treated them with magnificent liberality. On the seventh day he offered robes to the Order, fell at the Master's feet and declared thus, "All this worship and offerings which I have rendered to the Master and His disciples by the action of my body, my word, my thought for these seven days were not with a view to gain the pomp and pleasure of worldly life either here on earth or in heaven or to become a Mara or a Brahma. May this the great meritorious action of mine lead to the attainment during the life-time of a future Buddha to the position of the

chief among those brethren who practice the virtue of austere life, even as this great Elder Nisabha the Great!" The Master foresaw by His omniscience that the aspiration of Vedeha would be literally fulfilled and said, "Vedeha, your great heart's desire will indeed mature during the life-time of Gotama the Buddha who will bless this earth by his appearance, a hundred thousand aeons hence; then you will attain the position of His third disciple under the name of Kassapa the Great." Forsooth the words of the Buddhas are a surety sure. Vedeha performed manifold acts of merit during a whole life-time and departing from that life was reborn into the bliss of the heaven-world.

Thereafter for long, long ages, Vedeha fared on for many a life in the world of devas and of men and ultimately was reborn as a human being in a destitute Brahman family at Bandhumati, in the life-time of Vipassi, the Enlightened One, ninety-one aeons ago. It so happened that the Tathagata preached every seventh year. Hence the populace held great rejoicings and grand ovations. The devas announced all over the Land of Rose-apple that the Buddha was delivering religious discourses. The Brahman heard the glad tidings with great joy. He and his wife had one lower garment each but they shared between them one solitary upper robe, hence he came to be well-known in that city as the one-robed Brahman. Whenever he visited a meeting of the male Brahmans the husband donned that upper robe while the wife was forced to keep indoors. And when the wife entered a meeting of the women she used that same upper robe while the Brahman stayed at home. Once the Brahman asked his wife whether she chose to go by night or by day to hear the Buddha's discourse. "Women as we are it is inconvenient to go by night." So she proceeded to the monastery accompanied by other women and returned home at even-tide. Then she gave over the upper robe to the Brahman who himself went to the service-hall after dark.

The Master seated on the dais with fan in hand and deli-

vering the glorious discourse just as the copious rains pour down the slopes of Mt Meru and stir up the waters of the vasty deep. The Brahman was seated at the end of the assembly listening to the mellifluous words of the Master. During the first watch of the night the Brahman thrilled with rapturous joy bethought to himself, "O if I shall only offer this my upper robe to the Master!" But his stinginess overcame him. "This is the only upper robe we both have, without it neither of us can venture out of the house." During the middle watch of the night he was once again filled with the same rapturous joy but miserly decided within himself not to offer the upper robe. Similarly a third time he was filled with great joy, during the last watch of the night. Saying to himself, "May what happen afterwards death or otherwise." He doffed his upper robe and laid it as an offering at the holy feet of the Master. Then he exclaimed thrice, "I won! I won! I won!"

It so happened that at that time the Raja of Bandhumati was listening to the Master's discourse from behind a screen. Warrior-princes, indeed, are always pained to hear the word "Victory" uttered by others. The king sent a courtier to inquire what this exclamation of victory meant. The Brahman answered, "Others equipped with bows and arrows mounting horses, elephants and chariots enter battle-array and defeat their enemies. In that there is no glory. Not so with me. Just as a strong man batters the head of a ferocious wild bull and makes it flee away I overcame greedy temptation that arose in my heart and gave the robe to the Master." The courtier conveyed the reply to the king. "The Brahman has well understood the great worth of the Master and it is a pity we have not." So saying the king sent a pair of valuable garments to the Brahman, who rejoicing at the reward said to himself, "All this while I was silent and the king gave me nothing, now that I extol the praises of the Master the king has rewarded me abundantly. What profiteth it to me to retain this gift which I have earned by proclaiming the virtues of the Master, I shall therefore make a thank-offering of them to the Master."

The king inquired what the Brahman did with the robes and having learnt that they were offered to the Master, the king sent him another pair of robes which also he offered to the Master. Thereafter each time the king doubled the number of his gift until at last he presented the Brahman with thirty-two pairs of garments. The Brahman thought to himself, "I am exacting an exorbitant levy on the king." He kept to himself and his wife two pairs and offered the thirty remaining pairs of robes to the Master. Thenceforth the Brahman thus became an intimate follower of the Master.

Sometime after the king saw him one cold night seated in the service-hall listening to the Master's discourse and presented his own crimson blanket worth a lakh in value to the Brahman and asked him always to wear it when listening to the Dhamma. The Brahman thought to himself, "What profiteth it if I cover my wretched body with this valuable garment, I shall offer it also as a gift to the Master by setting it up as a canopy over the dais in the perfumed-chamber."

Once the king repaired to the monastery at early dawn and seated himself in the perfumed-chamber beside the Lord. He then saw the crimson blanket which was shining overhead with the splendour of the sixfold rays emitting from the Master's aureola and at once recognised it as the blanket he had gifted to the one-robed Brahman, and announced the fact to the Master, "So great king, you have made this gift to the Brahman and he in turn has offered it to us." The king was so gratified that the Brahman knew what was proper although he himself did not, he endowed him with every human requisite each eight-fold and appointed him Minister—advisory to the king. The Brahman, all his life supplied sixty-four continual gifts of ticket-food to the Order and faithfully observed the precepts and deceasing therefrom was reborn into the bliss of the heaven-world.

L. D. JAYASUNDARE.

(To be continued)

SERMONETTE

BY THE BHIKKHU SHINKAKU

All over the Western World to-day, we see little groups of earnest thinking people stepping outside the fold of Theological Christianity and looking for the truth elsewhere.

The Churches everywhere are facing a crisis, for the organized teaching of the past centuries is failing to satisfy the inquiring mind of the youth of the present day.

This religious un-rest seems to be chiefly due to what is known as the conflict between Religion and Science, and the cause of this conflict surely lies in the fact that dogmas and creeds have usurped the place of TRUTH.

People who do any thinking at all, know that miracles, personal devils, personal Gods and eternal hell are but the remains of primitive imagination and have no real foundation.

If the world is seeking a religion of common sense, a religion founded on knowledge and investigation, it is to Buddhism it must turn, for Buddhism instead of being a revealed or supernatural religion, is founded on the unchangeable Laws of Life and the Universe and can therefore never conflict with any known or unknown fact of science.

The Lord Buddha teaches us not to waste time trying to change what is unchangeable, but to learn to live in harmony with these laws.

The Northern school of Buddhism to which I belong is not as some people think a new teaching, but a fuller development of that which our Lord Buddha taught centuries ago on the shores of the Ganges. In this school men are no longer asked to give up their ordinary lives, or to cut themselves off from earthly love, they are taught to use this earthly love and to find the truth within themselves.

Wherein then does the difference between the Buddhist and the Christian scheme of salvation lie?

In Christianity, Salvation means being saved from Eternal punishment (Hell), this salvation being OBTAINED by belief that a God-man died to save mankind. We can trace this idea of a man-God dying to save the world to those far off ages, when men having a very limited intelligence, were afraid of all things they could not understand and made Gods and saviours of those things through fear. If we study the history of the great sun-worship of ancient times we find no less than 13 of these saviours who, at different periods in history and in different parts of the world were supposedly born of virgins, crucified, rose from the dead with their physical bodies and ascended into the sky.

Salvation in Buddhism means freedom. Freedom from ignorance which brings us to a state of perfect peace *ATTAINED* when we lose the illusion of the false self.

The three stages to this state I would call Knowledge, Realization and Manifestation.

First we have the knowledge of the power within, our sonship with the Eternal Buddha Essence (Oneness of all Life).

Secondly. We have the realization of this power called the seed of Buddhahood within, our ability to become free from ignorance.

Thirdly. We manifest this realization in our lives thus experiencing Nirvana in our present life.

The Universal Buddha Essence is *Impersonal* in the Universe.

The Bodhicitta (Wisdom Heart) makes the Buddha Essence personal in us.

In each form of life is this seed of wisdom or Buddhahood awaiting development. To merely have the knowledge of this is not enough. Knowledge is useless without a realization, that is the ability to make practical use of it.

We have within us all Life, all Love, all Wisdom, all Intelligence, all Knowledge. Must we pray to an outside power

to develop it for us? If I wish to light my house, do I go out into the street to pray for it to come in? No, I simply turn on the switch. So then in the spiritual sense we turn on the switch and get into harmony with this power within.

Realizing this power, placing ourselves in harmony with the Law brings us to manifestation.

By manifestation I mean the actual expression in every day life of the truth we have previously known and realized.

Salvation in Buddhism then means perfect Enlightenment, absolute freedom from ignorance through the realization of the Bodhicitta within and this is Nirvana.

THE ARAKAN MAHA BODHI SOCIETY AND THE BUDDHA GAYA FUND

The public particularly the Arakan Buddhists will be interested to know something about the Arakan Maha Bodhi Society and the Buddha Gaya Fund collected at Akyab. The Society was formed some thirty five years ago when the late Colonel Olcott, the well-known worker in the field of Buddhism, accompanied by the Anagarika Dharmapala, visited Akyab in October or November 1892 at the invitation of the Buddhists of Arakan. During his stay at Akyab the Colonel began to collect funds FOR THE INDIAN WORK OF THE MAHA BODHI SOCIETY and the Arakan Buddhists in response to the noble call for a noble cause came forward with a handsome contribution of Rs. 5,000/- towards the Buddha Gaya Fund and the same was placed in the hands of the Trustees. Out of this whole contribution a sum of Rs. 2,500/- was paid TO THE INDIAN WORK and the balance is still in the hands of those Trustees. Efforts were then made by the Maha Bodhi Society to recover this amount from the Trustees for the WORK IN INDIA but without result.

We do not know who were the Trustees of this Fund but on enquiry we are made to understand that U Chan, Htwan

Oung, Pleader, is the only surviving member of the Society in whose name that Trust Fund was said to have been deposited with the then Bank of Bengal, and it is not definitely known whether the money is still lying with the Imperial Bank of India, Akyab. We can neither say with confidence that the total balance or a part of it had been deposited in the Bank. We hope U Chan Htwan Oung who was revered and highly esteemed by the people of his generation for his public spirit and independent qualities will break his long silence to give us a public, definite and clear account of the matter which has nearly gone into the limbo of oblivion and we further hope that he will kindly let us know why this money had so long been kept in the custody of the Trustee or Trustees of the Fund for no purpose. We cannot say that U Chan Htwan Oung and his comrade or comrades, if any, will endeavour to return the balance contribution, plus interest for 35 years at the then Bank rate, to the Maha Bodhi Society to continue their work in manifold ways with a sole purpose for the spread of Buddhism—the Noble Religion of our Lord Buddha, both in the East and the West.

Copy of the replies from U Chan Htwan Oung to the Maha Bodhi Society is published below for the information of the Buddhists of Arakan and we hope that they will not fail to get a true idea of U Chan Htwan Oung's attitude in the matter:—

(Copy.)

To,

D. SINGHA,

C/o. Maha Bodhi Society,

4A, College Square, Calcutta.

SIR,

In reply to your letter dated Calcutta the 23rd April, 1925, with a good pretension, I have pleasure to enclose the duplicate of my letter dated Akyab, the 18th May, 1893 addressed to H. Dharmapala, Esq. General Secretary, Maha Bodhi Society,

which in a way speaks of the relationship between two independent societies, the Maha Bodhi Society and the Arakan Maha Bodhi Society.

Yours Truly,
(Sd.) CHAN HTWAN OUNG.

(Duplicate.)

To,

H. DHARMAPALA, ESQ.,
General Secretary,
Maha Bodhi Society,

Akyab, 18th May, 1893.

DEAR SIR,

The Arakan Maha Bodhi Society can guarantee a contribution of Rs. 25/- a month for the Maha Bodhi Society's current expenses. Arakan Maha Bodhi Society admits that it is desirable to have a permanent office in Calcutta but they beg to point out that it cannot be maintained at the expense of Arakan alone.

The Arakan men do not believe in helping Maha Bodhi Society once for all. They are desirous of making Arakan Maha Bodhi Society a source of income of Maha Bodhi Society which will never fail to contribute its fair share.

I remain,
Yours obediently,
CHAN HTWAN OUNG,
A. M. B. Society.

It is doubtful whether any "fair share" of contribution has been made to the Maha Bodhi Society by the Arakan Maha Bodhi Society since its very inception out of its own fund, apart from the Buddha Gaya Fund placed in the hands of the Trustees. We do not wish to deal with the question of relationship between the two Societies, namely, the Maha Bodhi Society and the Arakan Maha Bodhi Society but we can never believe that the latter was an independent Society, as

stated by U Chan Hitwan Oung in his letter above addressed to Mr. D. Singha, who is the Assistant Secretary of the Maha Bodhi Society.

To us it can only be a branch of the Maha Bodhi Society as it appears to be in a way incorporated with the Maha Bodhi Society according to rule 2, clause (v) of the rules and regulations of the Society in regard to the aims and objects of the Association filed with the Memorandum of Association (in the matter of Act XXI of 1860 of the Viceroy and Governor-General in Council) in the Matter of Maha Bodhi Society.

Any way it is not the main point of our purpose which we are now undertaking. What we wish to say is all about the Fund collected for the Indian work of the Maha Bodhi Society which was placed in the hands of the Trustees at Akyab. Every sane man will not differ from us when we say that the balance of the Trust Fund ought to be handed over to Maha Bodhi Society to carry on the work originally contemplated when the Fund was collected at Akyab in 1892.

By the way we will here suggest that readers may kindly subscribe to the Maha Bodhi Journal, a monthly and official organ of the Maha Bodhi Society, wherein they may read the most interesting articles written by the Oriental and Occidental Scholars about Buddhism and they may know in detail the work carried on by the Maha Bodhi Society.

We have written on this subject time and again and enough has also been said here about the contribution of the Arakan Buddhists towards the Buddha Gaya Fund. The public will realise that this money is not the income or property of the Arakan Maha Bodhi Society but only a public fund which being collected for a specific object and for the time being placed in the hands of the Trustees of the Fund cannot be utilised for any other purpose by the Arakan Maha Bodhi Society at its pleasure.

What now remains to be done by the Buddhists of Arakan is either to revive the Arakan Maha Bodhi Society and appoint new Trustees with a view to properly regulate the utilisation

of the said Trust Fund for proper object, or to devise ways and means for early recovery of the due amount from the surviving Trustee or Trustees of the Fund for the Maha Bodhi Society to carry on their work in India and abroad.

It is therefore our earnest wish that the Arakan Association and the Arakan Buddhist Association will take this initiative in the matter and it is hoped that other Associations will follow their lead by giving their hearty co-operation and whole-hearted support as much as they can concentrate their effort in this noble endeavour. The object in view can only be achieved by the united and combined effort of each and every Buddhist of Arakan but not by the effort of one man or one association. Buddhists of Arakan! Will you remain indifferent or will you take up this noble cause which solely means the revival of Buddhism and the dissemination of Buddha-Dharma. It is not too late, there is yet time for you so long as there is a surviving member of the Arakan Maha Bodhi Society. We appeal to all concerned to do it NOW when there is still a ray of hope or NEVER.

Had any Government aid be considered necessary in the attempt we will suggest that such assistance may be sought for by proper representation to the Authorities concerned when occasion arises.

1893 civilisation is now no more in this century as civilisation progresses onwards with the march of time. The old order has changed yielding place to the new and we must move on with the tide of time. WAKE UP, Buddhists of Arakan, for the fair name and fair fame of Arakan. GLORY will be your REWARD.—*"The Arakan News"*.

BRAHMAN AND DHAMMA

BY DR. GEORGE GRIMM

(Continued from page 403 of the last issue).

IV.

Thus then the Brahman of the Veda and the Dhamma of the Buddha blend together into a harmonious unity ; or rather, the Buddha-dhamma is the highest consummation of the Veda-Brahman. Brahman in his all-embracing sense was from the very beginning the science of "the marvellous thing," of the holy within us, whatever it might be, and however it might be reached. This marvellous thing the Buddha pointed out as the Nirvāna-domain in which all that has arisen is extinguished for him who has reached it, and accordingly he replaced the Brahman-concept in its interpretation as the Absolute, by this Nirvāna-concept. Also, for the rest, he has purified and completed the Brahman-science in his Dhamma, in that he has laid down the cause why we common men wander away such worlds apart from the marvellous thing, Nirvāna, and what is the true way to it. On this very account, just because his Dhamma does not at all stand in contradiction to this Brahman-science but is rather its highest embodiment, he calls every one who has realised his Dhamma, the true Brahmin, taking this word again in its original sense as "offerer of prayer," "meditative concentrator and behavior :"

Who never cleaves, who never clings,
In wisdom never is unsure ;
Who has attained the Other Shore,
Him may I well a Brahmin call.

Escaped from all this human world,
Clean gone from all the worlds o' th' gods ;
From every yoke unyoked, released,
Him well may men a Brahmin call.

(Majjhima Nikāya.)

The Buddha thus did not wish to set aside and replace the Brahman and Brahmin-hood, but he wished to *purify* it. In other words: The Buddha was no *revolutionary* but a *reformer*, to be sure, a reformer who reformed right in to the very marrow: "Kassapa, in the world there generally prevails the view that asceticism and Brahmin-hood are very hard to attain. And yet, Kassapa, if it were only a question of going about unclothed, or wearing a hair shirt or clothes come from a corpse, or clothing sewn together out of rags picked up from a rubbish-heap, or being a thorn-man who lies down on a bed stuffed with thorns, or sleeping on a wooden seat or on the bare earth, or of eating only once within certain times extending up to a space of fourteen days, then the contention that asceticism and Brahmin-hood are hard to attain would not be in place. For every common householder's son, yea, every water-carrying female slave is in a position to make a resolve to do all these things. On this account, rather because it has to do with what is greater than these things, because it goes far beyond such exertions, is asceticism and Brahmin-hood hard, very hard to attain, and for this reason assuredly one has a right to say: 'Hard to attain is asceticism and Brahmin-hood.' Kassapa, if a Bhikkhu begets within himself such kindness of heart that he no longer knows hate and ill-will, and if then, free from the Influences, already, here below, in virtue of his own knowledge and realisation, he has won to that deliverance of the mind and deliverance through wisdom which is beyond these Influences, and constantly maintains himself therein, then is such a Bhikkhu rightly called an ascetic and *Brahmin*." (Dīgha Nikāya.)

Yea, he can take to himself a yet much higher name:

Who threefold knowledge in him bears,

Is stilled, has conquered all re-birth,

He, O Vāsettha, note thou well,

As Brahmā, Sakka,* is *rightly* known!

(Majjhima Nikāya.)

* Another name for Indra.

Thus he can call himself *the highest God*, and indeed, the highest god not merely in the usual sense, but the highest God "*rightly known*." But what is the *rightly known* highest God? He who has most closely touched the Brahman, "the marvellous thing" in us which the Buddha has unveiled to us as just Nirvāṇa: "Therefore, verily, is Indra, as it were, exalted above all the other gods, for he had touched the Brahman most closely, he had known first that it was Brahman."†

So simple is the relation of the Dhamma of the Buddha to the Brahman of the Veda. To be sure, in order to be able to penetrate this simple relationship, one must apply as the standard significance of Brahman, its *original* and therefore its *real* significance, and above all, one must also have really comprehended the Buddha-dhamma. This, however, he only has understood who has understood the great saying: "All is *Anattā*, is not my *I*, is *alien* to my essence." "All is *Anattā*: is not my *I*. In other words: my *I* is *absolutely* transcendent, is raised above all possible conditions in the world." Whoever has grasped this *kernel*, this *core* of the Buddha's doctrine, understands without anything further that the Buddha also teaches *immortality*. For, through the fact that our *I* is raised above *all* conditions—Cf. especially pp. 62 and 63 of this magazine—is it in particular also raised above death. It is not our *I* that dies; it is only our *attributes* (*upādi*) that die; i.e., our corporeal organism together with our consciousness, dies. But the immortality of our *I* is no immortality of *duration*. For, since our *I* is raised above *all* conditions, therefore is it also raised above *time*, and therewith also above the state of permanence which belongs to time. Thus our *I* also does not endure. On the contrary, of this permanence also holds good the dictum: "This am I *not*, this is *not* my *I*." So long as the *I* is associated with attributes (*upādi*) there rather

† Kena-Up. 3, 4, 28. Exactly so, is it said in the Dhammapada, v. 23: "The wise touch Nibbāna" (*Phusanti Dhirā nibbānam*).

arises only *the appearance* of permanence, as is explained more in detail in "The Doctrine of the Buddha," pp. 179, 180. The immortality of our *I* is thus, more closely regarded, an *indestructibility which is not duration*. Thus, this *highest* form of immortality the Buddha also has taught, like all other truly great minds, in particular, Schopenhauer, who sets it forth with unusual clearness. Yea, the Buddha, alone among all mankind, and precisely through his Anattā-doctrine, has *proven* it with mathematical certainty. But because the understanding of this Anattā-idea as the idea of the absolute transcendency of our *I*, in the course of the centuries has been completely lost sight of, the later Buddhists were no longer able to grasp the idea of an immortality which yet is not duration; much rather were they only able to picture to themselves an immortality in the sense of a permanent, an enduring, in time. But, as already said above, the Buddha expressly rejects a permanent, enduring *I*; and so it was believed; and still to-day is believed, that he rejects immortality altogether.—It never seems to occur to these deniers of immortality that if our *I*, thus, that in which at bottom we consist, is not immortal, but thus *dies*, thus is itself *annihilated* in death—for dying just means that what dies is annihilated—then a re-birth is simply impossible. And so they expose Buddhism to the legitimate mockery of all other men, that this doctrine of the Buddha teaches a transmigration of the soul without a soul!—It is precisely this denial of immortality by present-day Buddhists which is mainly responsible for the fact that the Buddha's doctrine more and more tends to disappear out of the world! An irreligious man has no use for the Buddha's doctrine; and a religious man turns away with dislike, nay, with horror, from a doctrine, about which he is told that it denies the central core of all religious consciousness and with that, the fundamental idea of all religion, namely, our immortality, and along with this, the truth felt by every man of any depth, that in our deepest essence we cannot die.—It is high time to turn back from the Buddhism of a Buddhaghosha and

the other *Commentators* to the old, original doctrine of the Buddha (Cf. also the Preface to "The Doctrine of the Buddha".) It is to be hoped that modern Buddhists are at least *tolerant* enough not to choke down in advance this voice of one "crying in the wilderness." Whoso has grasped *this* kernel, has grasped all ; he has also comprehended the Brahman-dhamma. And whoso has not comprehended this, has comprehended *nothing*, especially has he not comprehended the Brahman-dhamma. To be sure, here at this point minds divide. For here one must be able to comprehend that beyond the world there yawns no absolute nothing, as half-baked philosophers imagine, but that there "the other shore," the "*absolute actuality*"—"paramatthasāro nibbānam"—opens out ; in other words, that beyond our sphere of temporality lies "the realm of deathlessness." That, however, men cannot comprehend nay, at bottom, do not at all *want* to comprehend. Because they very well feel that in the self-same moment that they do comprehend, it were all over with the splendour of this our world ; and the breaking loose from it would have to begin. And this world is still so beautiful, so beautiful !

(Concluded)

[We thank Dr. George Grimm for the thought provoking series of articles he has kindly contributed to the pages of this Magazine. There are many strange theories and questionable interpretations of the Dhamma in these articles with which we are unable to agree. Whether one agrees with Dr. Grimm or not, the articles deserve careful study as they are written by one who is a sincere seeker after the truth.—Actg. Editor, *Mahabodhi*.]

THE ATOM

RADIO ACTIVE SUBSTANCES.

The radiation from these substances consist of three different kinds.

(1) The Alpha particles constituting the Alpha radiation, are produced by the disintegration of the atom of the radio active element, and are identical with atoms of *Helium*, the element which comes next to Hydrogen in order of weight. Each Helium atom carries two unit charges of positive electricity ; in other words each radio active atom has been deprived of two positive electrons. These alpha particles are ordinary gaseous molecules which have acquired special properties owing to the great speed at which they move, and also to some extent to the positive charge of electricity which they carry. They are of the same nature as the canal or positive rays.

(2) The Beta radiation. These consist of a stream of electrically charged particles each of which is identical with an electron and are of the same nature as Cathodal rays.

(3) The Gamma radiation is of the same nature as X Rays. New experiments on these various kinds of radiation had led to the conclusion that the number of free negative electrons in an atom (i.e., the number revolving round the nucleus) was approximately equal to half the atomic weight. Wholly independent experiments on the deflection suffered by Alpha particles in passing through metallic sheets pointed to the number of free positive charges in an atom being equal to about half the atomic weight. These two conclusions are mutually conformatory since, the atom being neutral, the number of free positive charges on the nucleus must be equal to the number of free negative electrons revolving round it. This atomic number is plainly the expression of some fundamental property of the atom and was identified by Mosely with the number of free positive charges existing in the nucleus

and consequently with the number of free negative electrons rotating round the nucleus.

The electrons are probably arranged round the nucleus in successive rings or layers, and it is only this outer ring or layer which is affected by other atoms, and the chemical character of the atom is due to this outer portion. So the atomic number of an element is a more important characteristic of it than the atomic weight, since it represents the fundamental characteristic of the atom.

Since elements having different weights can be arranged in groups because of similarity of their properties, lends support to the theory that an atom is not a single simple entity. There must be similarity between the atoms of similar elements, and this similarity must be a similarity of structure. For instance: if the atom readily loses electrons from the outer layer thereby assuming a positive charge; it is what is termed *electro positive*; if it readily takes up electrons from the other atoms it is *electro negative*. Thus the metals of the alkalis Sodium, Potassium, Ammonium, Lithian etc. may be received as being composed of a stable core consisting of a nucleus and one or more layers of electrons together with a single external electron which the atom readily loses assuming a unit positive charge.

The metals of the alkaline earths e.g., Calcium, Barium, Cerium, Magnesium, similarly would have two such easily detachable external electrons, and aluminium three such. The Halogens e.g., Chlorine, Bromine, Fluorine, etc., may be regarded as having such an external layer as would rather take up an extra electron than part with those it already contains, and would thus tend to assume a negative charge. The elements which are non-valent, e.g., neither electro positive nor negative, are those of maximum stability; their external layer neither giving nor taking electrons, such as, Argon, Neon, Krypton, etc. which are sometimes known as the inert or noble gases—in that they do not combine with other elements. The atom of Silicon has four outer electrons and may reach the

stable arrangement of 8 found in Neon and Argon either by acting as a quadrivalent positive element and losing 4 electrons, or as a quadrivalent negative element and gaining 4 electrons from other atoms. Silicon is actually capable of acting in both of these ways forming both a Chloride of Silicon in which it is electro positive, and a Hydride, in which it is electro negative. Phosphorus can form both Phosphorus Chloride in which it is electro positive, and Phosphorus Hydride in which it is electro negative.

As regards the nucleus of the atom where mass in the ordinary sense resides, we recognize in the first place that it is remote from external interference being protected by the outer electrons. It thus plays no part in chemical combinations and the properties due to it remain unaltered irrespective of the mode of combination of the atom. This is true as regards mass and radio activity. The nuclii of the radio active elements are unstable to a greater or lesser degree, and by the expulsion of electrons, or of Helium nuclii they strive to attain a state of greater stability. For any given kind of radio active atom, the rate of disintegration is constant as it is a property of the nucleus alone, and is independent of to temperature or mode of combination. Since the energy charge involved in such disintegrations is very great, we must conclude that the energy content of the nucleus is enormous compared with the energy associated with the Valancy Electrons.

As regards the structure of the massive portion of the nucleus of an atom, it would now seem that all atomic weights are multiples of that of Hydrogen. For the reason that all other atoms are built up of atoms of Hydrogen. First we have the fact that radio active nuclii emit Helium nuclii in the alpha ray transformations. Helium nuclei must therefore be considered proximate constituents of the larger nuclei. Then there is the fact that all the elements proper, yet investigated by the positive ray method have atomic weights which are multiples of one number. This fundamental number is interpreted as the

characteristic weight of a mass constituent of all atoms and receives the name of *Proton*. Proton is naturally identified with the Hydrogen nucleus.

A BUDDHIST VIEW OF EDUCATION

THE writer of this paper has no knowledge of the systems of education in lands professedly Buddhist, but the report of those who have travelled there tends to show that the teaching of the Buddha has undergone many developments, according to the circumstances and character of the races who have accepted him as their Guide. None of these developments are exactly suited to the Western races, and it is most desirable, therefore, to go back to the original teachings of the Buddha as set forth in the Dialogues and other parts of the Pitakas. We do not find there any dogmas or matters of belief—things to be accepted by faith or on authority; each person must work out his own salvation, he must be his own refuge, his own lamp: hence the great importance attached to an earnest desire for the truth, to see things as they really are, face to face. Buddhism therefore should be looked upon not as a belief, but as a way of living produced from the attitude of mind which arises from becoming aware of and from recognizing the existence of certain facts, and accepting them with all that they imply. What are these facts? The Buddha said "I teach only sorrow and the ceasing of sorrow"; and this is no isolated saying, this fact of all life being sorrow is insisted upon again and again in the Pitakas, and the Three Great Signs are merely three ways of saying the same thing. Now the outlook on life of him who sees that this is true is radically altered; the values of all things are changed. What used to appear of great importance now seems trifling, and much of it even distasteful. Happiness is found in quiet paths heretofore overlooked or despised. What sort of view would such a one take of our

educational ideals and systems, and what alterations in them would appear desirable?

The importance of this subject of Education cannot be over-estimated ; it is of more consequence and has more far-reaching effects than any other. For who are the inheritors of all our life's work? For whom are carried on the enormous and multifarious activities of any state, civil and military, social, political and commercial?

It is for the children. If there were none, if there were no generation to come after us, what a waste of energy all these efforts would be. Their numbers alone are enormous. In England and Wales nearly half the population are under twenty-one years old, that is, in the period of life when the character is being formed by education of some sort or another ; and probably, taking the world as a whole, the proportion of children to adults would be still higher.

As it is our duty to hand on to these, in due time, the accumulations which we have received, and in which we only have a life interest, so it is even more incumbent on us to see that the heirs of such a vast estate are properly brought up, so that they may make the best possible use of it. If they are desirous of knowing the truth, courageous, compassionate and courteous to all, and possessed of unfailing energy, then the world will be happier for them and for those who come after them.

In one sense we are, all of us, all our lives educating and being educated by those with whom we come into contact. We cannot have any relations, however slight, in any way, with others, without influencing and being influenced by them ; therefore it behoves the follower of the Buddha to judge all his actions in the light of his teaching. But we propose to deal here with the ideals of education as applied systematically to the young, and with that other form of education known as the treatment of the criminal. If the proper conditions could be applied to every child early enough, crime, disease and ignorance, and their consequent ills could be almost entirely

eradicated ; wars would cease, and strikes and retaliation of all sorts ; and the present cost of armaments, prisons, police, and judicial machinery, and most hospitals and asylums would sink to an insignificant fraction of their present total.

The idea that the primary aim of education is to provide its recipient with a means of livelihood is a very narrow one, and quite at variance with the teaching of the Buddha ; its real aim should be to enable him to lead a rational and happy life and to help others to do the same.

As above said, the Buddha having taught only the cause of sorrow and its cure, his followers will estimate the virtue of any thing or system precisely as it conduces to the elimination of sorrow.

Now it is through ignorance that sorrow arises ; ignorance of the real values of things leads men to endeavour to attain objects which, when realized, prove to be full of disappointments and weariness ; such as wealth, success, fame ; possibly a man may be happy although possessed of these, but the happiness does not arise from their possession. Again ignorance as to the ultimate result of actions, habits, etc., is a fruitful source of sorrow, a different result appearing from that which was desired. To be able to recognise the truth is therefore the first object of education ; but this alone is not sufficient ; Karma, i.e., the result of past living, has made tendencies and caused omissions in the character of an individual which also lead to sorrow ; and to correct these self-control is necessary ; he who has obtained the eye for truth so that he can see the Path, and also self-control so that he can follow it, has nothing more to learn.

The aim of education, therefore, should be to give the student a knowledge of the truth, a desire above all else to see things as they really are, to do away with opinions and prejudices ; and also to give self-control, of which an important part is awareness, or recollectedness ; that is a consciousness always of what one is doing, and of what the result of such doing will be.

In the beginning, the education of a child must necessarily be physical by means of games and exercises, but the object of these should be not so much to attain skill and strength, much less to win, as to obtain physical self-control, to keep the temper, and to learn due subordination and suppression of the self ; or as common parlance very well puts it "To play the game." The mental balance that is to be obtained by these means is most valuable.

During this early stage, teaching must be almost entirely by authority, but the child should be made to understand from the beginning, that this authority has its only basis in the greater experience and knowledge of the teacher, and is not merely the expression of his or her own personal will or desire. Whenever possible, reasons should be given, and when this is impossible, the child should be told that there are reasons, which will be taught and understood later on, when greater knowledge and experience makes it possible. The asking of questions by children should always be encouraged, of course at suitable times, and the greatest care should be given to the answering of them patiently and reasonably. All attempts to put them off or answer irreverently or carelessly should be avoided. Children quickly detect and secretly resent this. When the teacher does not know a correct answer, to make a frank admission of ignorance is the best thing to do ; whoever recollects his own childhood will know that this does not in the least diminish the respect or affection for the teacher, but is rather encouraging, demonstrating as it does to the child that his present condition of ignorance is not an insurmountable barrier to the attainment of knowledge. Competition should be avoided altogether. This system develops in the pupil the idea of the aggrandisement of self at the expense of others, and is therefore fundamentally opposed to Buddhist views ; the only form of it to be encouraged in a child is competition against himself, he should be urged to pit his desire for knowledge and truth against his ignorance and indolence, so as to become a free man and master of himself.

The greatest care should be taken not to teach as facts what are only possibilities or probabilities, such as belief in, or denial of, the existence of God or Gods, or theories as to the origin and the past or future history of the world and universe, or, as it is put in the *Brahma-jāla Sutta*—all attempts to “Reconstruct the past or arrange the future”; for there is no profit in these things.

Religious instruction of the young is, from the point of view of the follower of the Buddha, impossible. Morality (or conduct) unfortunately so often bound up with cosmogonies and theories about God and the soul, has really nothing at all to do with these; a young child can be taught to speak the truth, to cast out anger, jealousy, hatred, etc.; to live cleanly, to be honest, to be courteous and compassionate to all, simply because those who do so are happier and better for such living; it is not in the least necessary to mix up these with rites, ceremonies and theories.

The intellectual side of Buddhism is far beyond a child's mind, and must be left to that later period, when—the necessary foundation of morals having been securely laid—the problems and troubles of life are beginning to present themselves and demand a solution. Then the study of the word of the Buddha will bring peace and happiness, in exact proportion as the student understands and puts into practice those profound and subtle teachings.

The question of rewards and punishments is a very difficult one; a practical acquaintance with teaching shows the extreme difficulty of dispensing altogether with some thing of the kind, and yet to act solely from fear of punishment or hope of reward is a debasing thing. If they cannot be altogether eliminated it would be better to make them appear as much like the natural results of conduct as possible; for instance in the case of habits of untidiness and leaving things about, deprivation of the articles so left about (after due warning) would teach that such carelessness leads to loss, as it inevitably does in later life.

The value of history lies chiefly in the fact that it shows the results of action and conduct, and therefore may serve as a guide to us ; we may also learn modesty by discovering that ideals, aims and achievements, fondly imagined to be the peculiar property of ourselves, our neighbours and our times are really very ancient indeed.

The value of the sciences is that they require unbiassed and untiring observation and the elimination of prejudice ; and, briefly, in all forms of study it is not so much the subject taught that is of value, as the way in which it is taught ; the manner and method of the teacher are far more important than the syllabus ; he alone is worthy of that name who recognises that he is developing character and not merely distributing knowledge.

One other most important branch of education is manners. How much selflessness may not be taught by looking out for the small wants of others and supplying them ; such, for instance, as passing things at table, refraining from noise, joining in recreations desired by others, not obtrusively, but as a matter of course. These things may appear very trivial, but most of life is made up of such ; and out of these daily, hourly trifles character grows, as all things in nature do—imperceptibly for the most part.

The second aspect of education which we propose to touch upon is the treatment of the criminal. As this paper is written on the Buddhist view of education, we must begin by putting forward the Buddhist view that all life is one. The criminal is part of each one of us, he is our brother, and you cannot destroy this fact by anything whatsoever. You may deny it by word, by action, in your heart even, but you cannot alter the fact that he is your brother one whit ; very literally bone of your bone, flesh of your flesh. You may make him outcast but you cannot cut yourself off from him, and inevitably therefore the harshness and cruelty with which he is treated must come back again upon the society which inflicts it. Therefore all punishment simply as such or for the sake

of example to others is most foolish as well as wrong ; whatever punishment is meted out to him should be based on the motive of a desire to benefit himself and society, by changing a useless and harmful member into an honest and useful one.

Some of the old Greeks knew this, as a story told of Lycurgus shows: a young man who hated him threw a stone and knocked out his eye. The citizens therefore gave him to Lycurgus as a slave to do what he would with. Some time later, he came into the assembly with the young man and said, "I received this man from your hands a dangerous criminal ; I return him to you an honest and useful citizen."

In any rational system of treating crime, it is necessary to bear in mind that there are two classes of criminals, one requiring a very different treatment from the other. The one, probably very small, consists of those born with a strong criminal tendency. There is no doubt that this class exists, and for those composing it the proper remedy would be a life of restraint much like that now accorded to the insane ; not with any harshness, but such as to prevent their harming others as well as themselves. Under proper supervision the often remarkable abilities of men of this class might be made a source of advantage to Society and themselves. As in the case of lunatics, possibly some might be eventually cured, while others might have to be kept always under observation.

The other class, and by far the larger, are simply those who have been tempted or driven (often by circumstances not of their own making) beyond their power to bear and have fallen. Now there is no use or sense in taking a merely sentimental view of these people, and in placing them in surroundings far more comfortable than those of others, perhaps quite as unfortunate, but who yet have been brave enough to resist temptation. What is required is a common-sense treatment, with the sole object of awakening in them right views as to their own and other people's positions. There would be much possibly disagreeable or even painful in such treatment ; just as a doctor who has to cure a disease,

often has to use painful and disagreeable remedies ; but the object, through it all, should be the ultimate return of the subject to a healthy and right-minded condition, and till this reformation is attained, he should not be released.

It should be borne in mind that the creation of the second class, and probably of the first as well, is largely owing to the defects in our social system and views ; in other words, that the origin of crime is partly in Society (that is, ourselves) as well as in the criminal. Criticism and suggestions are, unfortunately, far easier to make, than to put into practical execution, and possibly neither the readers nor the writer of this paper are in a position or have the ability, to reform our criminal laws or their execution ; but the more of us there are who feel that our present attitude towards the criminal is foolish as well as wrong, and who express that opinion, the easier will be the way for the Reformer when he does arise. Meanwhile our individual line of action is clear ; we should treat any brother who has been unfortunate enough to fall exactly as if he had not done so, except of course that we should point out to him his fault, and endeavour to assist him.

BERNARD E. WARD.

Buddhist Review.

THE BUDDHA SOCIETY OF BOMBAY

[S. H.]HABWALA.]

The Buddha Society of Bombay was founded 5 years ago when my esteemed friend Dr. A. L. Nair and I were contemplating one day as how best to propagate the Buddha's creed as against the materialistic doctrines propagated in Bombay by all sorts of unnatural forces, and we found that a Society like the above might largely help in the solution of the difficulty. We have to-day a Hall and a Library of our own. In the current year we propose to go forward by founding a Vihara in Bombay so as to centralise all our endeavours.

FIFTH ANNUAL REPORT.

It is the great power of Lord Buddha's Dhamma (Law) that prompts the Managing Committee of this Society to place before the General Body the Fifth Annual Report of the Society's working, covering a period of one year ending with the 30th of June 1927. In accordance with the principle laid down in the Third Annual Report, the Annual General Meeting is separated from the Buddha Day and this arrangement has been found to be both convenient and satisfactory, since the Society's members find it quite possible to attend the General Meeting, when convened after the commencement of the monsoons. The Society's work shows, on the whole, slow but steady advance in agreement with the aims and objects of the Society. It has created a centre of Buddhism in Bombay, which has attracted people from far and near. This work has been greatly appreciated by distinguished Buddhists, like the Anagarika Dharmapala of Ceylon and Rev. Ottama of Burma and this should indeed prove a great incentive to the members of the Society.

FORTNIGHTLY DISCOURSES.

During the year under Report, 22 Discourses were given on different occasions by scholars and members on Buddhism and allied religions.

Messrs. N. D. Mehta, S. S. Mehta, Acharya, Padhye, Mawji Shet, Jamnadas Dwarkadas and Profs. Bhagwat and Phadnis, shed a flood of light on various aspects of Buddhism and this zeal on their part, in conducting the classes was highly commendable. Mention may be made of Dr. G. V. Chitnis, who conducted two classes and his brilliant expositions combined with his sympathy for Buddhism attracted intelligent audience. The subjects treated of by these speakers were in general Philosophical and belonged to the domain of comparative Religions. The classes are largely attended and serve the great purpose of removing misconceptions about Buddhism, enlightening the audience upon the real nature and value of

Buddhism, as a religion and philosophy, its antiquity, archæology and historical past, and its practical value both as a cure of mind and social evils. Discussions are generally allowed at these meetings and thus they develop a spirit of enquiry and solution of doubts, which is the surer way to attain knowledge. Under the direct supervision of the President, these classes are being continued with the regularity of a clock and in this abiding feature of the Society the Report has to show a great progress.

SPECIAL MEETINGS.

During the year there were three meetings held for specific purposes :—

(1). The Annual General Meeting of the Society was held on Saturday the 4th of September 1926 for the adoption of the Annual Report and the election of the Office-bearers. Mr. Mucchala was added to the number of Hon. Secretaries. The meeting also confirmed the new Rules and Regulations of the Constitution of the Society and resolved on starting the Dhammapada Class, and holding examination for College Students and awarding prizes to successful candidates. The meeting also thought on the scheme of Life-Membership.

(2). The second special meeting was held on Saturday the 15th of January 1927 at Nair Building under the Chairmanship of Mr. G. K. Nariman to pass a condolence resolution, touching the outrageous murder of the late Swami Shraddhananda. A subscription list to perpetuate the memory of the Swami was started and the Chairman handed over to the President a sum of Rs. 25 as his subscription.

(3). A Third Meeting was held on the 12th March 1927 in the Society's Rooms, when Dr. S. V. Ketkar, M.A., Ph.D., Editor of the Marathi Encyclopoedia delivered his "Conversation on Buddha" and gave his own view and estimate of work of the Buddha and his person but the Society regrets the lecturer failed to convince the members.

Unless the Society has its own Hall for the purpose of General Meetings no progress is possible to be shown.

VISITS TO THE SOCIETY.

During the year under Report, the Rev. Anagarika Dharmapala, paid a visit to the Society on his way to England, where he has gone to start a Buddhist Mission. He was given a hearty welcome by our President and he expressed great satisfaction at the work of the Society, but desired that it should have a Vihara of its own. He has also promised to try his best to help the Society in the construction of a Vihara.

The second visit was from Rev. Ottama of Burma, who fortunately graced the Thrice-Sacred Day, celebrated by the Society this year. Rev. Ottama wields tremendous influence over the Burmese Upasikas by his personality and speeches. He stayed in the Society's Rooms and proved a fountain of energy and a great source of inspiration to all those, who came in contact with him. He also emphasized on the desirability of a Vihara in Bombay. Rev. Ottama saw the Library and the general working of the Society and expressed admiration.

The two other visitors were a Bhikkhu of Bengal and Mr. Walisingha, the Manager of the Mahabodhi Society of Calcutta. The former was entertained by Dr. Nair at his place while the latter accompanied Rev. Dharmapala to Bombay. There were besides these eminent gentlemen, many Burmese, Japanese and Chinese Upasakas who used to attend the classes of the Society.

These visits from Buddhists of Burma and Ceylon are of great significance, in as much as they show how the Society's work in bridging over the gulf between the Hindus and the Buddhists is being appreciated by the Buddhists and they are being gradually attracted to their Indian brothers and how much they feel at home here. The Committee is sure that when a Vihara is built in Bombay, this intercourse will be more frequent and that the tie of brotherly affection will be more strong and enduring.

OUR LIBRARY.

Slowly and steadily the number of books of the Library shows increase. This year the Society purchased about 25 volumes and the money expended over books amounts to Rs. 159-15-3. Books from the Sathe Collection are being bound and numbered, and Prof. Bhagwat, who is also the Librarian of the Society desires that the members should take keener interest in the Library and by frequently using books stuff their minds with information. The list of books, added this year to the Library will be found separately given and marked as Appendix A. Special mention must, however, be made of the English Translation of the Jataka Collection, edited by Cowell and others and the volumes (5 in number) are sure to interest our members, since the Jataka Literature is a veritable mine of information about the social and religious conditions of Ancient India. Prominent Journals and Magazines on Buddhism are also subscribed to by the Society, which after one year go to add to the number of the books in the Library.

FREE DISTRIBUTION OF LITERATURE.

This year the following pamphlets and leaflets were published and they were distributed on the Anniversary Day. Under the name of "Leaves from the Bo-tree" two leaflets are printed one on 'Love' and other on 'Happiness'. On the Jayanti Day another pamphlet, entitled "Meritorious Deeds" was similarly distributed. For this selection, the President is to be thanked as they beautifully illustrate the altruistic phase of Buddhism. It is proposed that these leaflets and pamphlets be also published in Marathi and Gujrathi, so that they may be extensively read. More frequent publications are necessary in this direction and it is hoped that donations, if received for this specific purpose, will greatly add to the fulfilment of the Society's object of educating the public in the principles of Buddhism in a popular and appealing manner.

COLLATERAL ACTIVITIES.

In pursuance of the General Body's Resolution, the Dhammapada Class was started from the 29th of August 1926 by Prof. Bhagwat and continued till the middle of May 1927. The Dhammapada Class was held for 3/4 of an hour on the same Sunday on which there was the fortnightly discourse, and as such members that attended the class, also stayed for the lecture. Looking to the progress of this year there is no reason to doubt the complete success of the class. It is proposed to hold the class again from August, and some other work like the "Psalms of the Brothers" will be prescribed for the next year.

As for the examination among College Students the Committee's efforts are progressing.

The third idea of a Buddha Week (Saptah) in order to get materialised requires more workers to volunteer active work in this direction.

Society had arranged with Mr. Acharya a lecture at the Prince of Wales' Museum and thus the members could have a realistic and graphic idea of the Gallery of Buddhist Antiquities. The effect of such lectures on the mind of the members being abiding, the Committee suggests that once or twice lectures should be arranged in places like Karla or Bhaja or Kanheri, on Sundays, where members should make it a point to attend, to pass the day in meditation.

The Society's correspondence is on the increase and people from America (Los Angeles), Czechoslovakia, England, Japan, Burma, Tibet maintain correspondence with the Society. In the case of India, people from Calcutta, Punjab, Calicut, and Madras Presidency are in regular communication and thus mutual, aims and objects are understood and views exchanged and thus the Buddhist world, so divided as it were, is being knit together in common aspirations and ideals.

While the Society is thus broadcasting its activities, the individual members are no less busy in working for the realisa-



MRS. MARY E. FOSTER
whose 83rd Birthday Anniversary will be celebrated on the 21st Sep. 1927.

tion of the Society's objects. One of our members Mr. G. K. Nariman, undertook an interesting tour in Bammian where are enshrined the great antiquities of Buddhism. Mr. Nariman also delivered at the Marwari Vidyalaya a lecture on "Buddhism and the Principle of Equality."

Mr. Padhye contributed an article entitled "Buddhism and Modern thought" to the Jubilee Volume published by the Prarthana Samaj in connection with their Diamond Jubilee ; while Prof. Bhagwat represented Buddhism and spoke on the occasion before a gathering of the representatives of different religions that was held on 20th March 1927 at the Prarthana Samaj Hall. He further delivered a public lecture on the "Message of Buddhism" at Baramati in May last. To work out the ideal of the Pali Literary Society, he has published Jataka Selections in the Devanagari characters for the benefit of Sanskrit-knowing public of India and named it the "Jataka Katha Sandoho" or the selections from Jataka tales. When the book is supplied with Marathi and Gujrati translation, it will be strictly in accordance with the objects of the Pali Literary Society. Further through his initiative in the St. Xavier's College, F. Y. Class for Pali students is started and there are at present 30 students studying Pali literature. He further gave as Prize Books to students of the Thana Municipal Schools 105 copies of a Marathi Pamphlet, the name of which can be rendered in English as "Some Important Rules from Buddhism."

NOTES AND NEWS

MRS. MARY E. FOSTER'S 83RD BIRTHDAY CELEBRATIONS.

The 83rd birthday anniversary of Mrs. Mary E. Foster, the generous patroness of the Maha Bodhi Society, falls on the 21st September, 1927 and preparations are under progress for the celebration of the event in a befitting manner at various

in the history of Ceylon when his services are required for the uplift of the country, is an irreparable loss.

As president of the Kandy branch of the M. B. S. and as the head of the Foster Seminary His Holiness rendered immense service to the Society with whose activities he had identified himself ever since his election as the Mahanayaka. At a meeting of the Maha Badhi Society of India held on Saturday the 20th August, the following resolution was solemnly passed: "Resolved that the members of the Maha Bodhi Society place on record their deep sense of sorrow at the passing away of the late Revd. Ambanwelle Sri Siddhartha Sumangala, Mahanayaka Maha Thera, who worthily occupied for nearly two years the high position of Mahanayaka and rendered inestimable service in that capacity to the cause of Buddhasasana in Ceylon and beg to assure the members of the Sangha Sabha that they stand united with them in honouring the memory of the deceased Mahanayaka Maha Thera."

* * * * *

BRITISH BUDDHISTS

ORIENTAL TOUCH IN LONDON.

The Buddhists all over the world celebrated on the full moon day of last month the great annual festival which they call Wesak. This is their New Year Day, and, according to their reckoning, the year 2471 began this month.

An Aberdonian who was present at the gathering in London of adherents and students of Buddhism describes it as somewhat overburdened with speeches, but redeemed from dulness by the presence of the white-haired Sinhalese, the venerable Anagarika Dharmapala, in orange-coloured robes. The Venerable Dharmapala said he was a fighter by nature, and strongly admired the vigorous British. His great dream was to build in this country a college where students would be taught true psychology, meditation, and the development of inner vision.

It is not generally known that on becoming a Buddhist it is

not required that the new-comer should renounce any other religious belief he may hold so long as he is able to go through the ceremony of publicly declaring his belief in the validity of the simple truths and moral laws laid down as fundamental by the Lord Buddha. Mr. Loftus Hare, for instance, who took part in the proceedings, a well-known writer on comparative religion, is a member of the Society of Friends.

Our correspondent adds that he noticed in the audience several from "Aiberdeen and twal' mile roon," including two young medical men.—"*Aberdeen Citizen*."

BOOK REVIEW

MY JOURNEY TO LHASSA.

BY ALEXANDRA DAVID-NEEL (London: Heinemann—1927).

Madame David-Neel, a French lady, gives an account in this book of how she managed to cross over into Eastern Tibet from the Chinese province of Yunnan. Disguised as poor Tibetan pilgrims she and her adopted son, a young Lama, succeeded in reaching Lhasa after many narrow escapes. It was only her command over the Tibetan language—Madame Neel is an Oriental scholar—and the tact of her companion that enabled them to evade the Tibetan officials who, since the alliance of the Dalai Lama with the British Government, are stricter than ever in their policy of keeping out foreigners from all access to Lhasa. After four months of tramping, filled with adventures which cover 254 pages of the book, the two pilgrims reach their goal at last. Chapter VII deals with the mysteries of the "Forbidden City."

A funny story is told by the author which, she says, is very popular in the Tibetan capital. "At the time when the Dalai Lama was in India, he happened to be the guest of the Viceroy. Once, being seated with the latter and many distinguished guests in a drawing room, he stretched out his

two arms. And behold! On each of his upturned palms appear one of the hills of Lhasa. On one hand one could see the Potala (the palace of the Dalai Lama) and on the other the great Medical College (these two edifices are built on the two hills which dominate Lhasa). At the sight of this marvel the Englishmen.....all fell down on their knees and bowed down at the feet of the Tibetan pontiff, begging his protection."

Madame Neel does not like the new regime in Tibet and severely criticises the present policy of the Dalai Lama. Neither is she very enthusiastic about the spiritual treasures of Lhasa—the Rome of the Lamaistic world. "The three great Lamaseries, whose fame attracts thousands of pilgrims and where young Lamas come to study from even the farthest regions of Mongolia and Manchuria, are not in Lhasa but in its vicinity.....Among others one can name Tashilumpo, the monastery of Tashi Lama. It is located at Shigatze and is considered to be the highest seat of learning in all Tibet."

Chapter VII (towards the end) is the most interesting in the whole book especially where the author describes the great monasteries of Tibet (many of them situated far away from Lhasa). In some of these monastic palaces, "veritable museums full of art treasures," Madame Neel had studied Lamaist texts during her previous sojourns in Tibet. The trip to Lhasa was her fifth visit to the "Forbidden Land." We hope that the author would soon publish an account of her experiences in the great monastic libraries of Tibet during her former travels in that country. Such an account would be of great value to the students of Buddhism. Some of the photos in the present volume were taken during her previous visits to Tibet. Finally we may mention that Madame Neel did not go back to China from Lhasa. She came to India via Gyantse. Madame Neel and her adopted son, the young Lama, are at present both in Paris.

B. R. CHATTERJI.

A HYMN

BY THE BHIKKHU SHINKAKU

Sing gladly boys and maidens
Your hymn of praise to day,
'Tis right that children's voices
Should blend in sweetest lay.
O praise the Holy Teacher
Who found the root of pain
And by His life triumphant
The power of self hath slain.

Come sing dear boys and maidens,
Your hymn to Buddha Lord
It was for all His children
His wisdom He outpoured.
Sing praises of the Master
Who found the Holy Way
Which we will safely follow
To everlasting day.

And when we sing His praises
Remember we must strive
By holy word and action
To keep His faith alive.
O let us try to follow
The Holy Path He found,
With Love and with Compassion
All forms of life surround.

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The six Buddhist Monks who were expelled from Nepal.
From the left:—(1) Rev. Mahavirya, (2) Rev. Maheshwara, (3) Rev. Tshering Norbu (of Simla), (4) Rev. Mahapragya (Vajraya Convert), (5) Rev. Mahakshanti, (6) Rev. Mahagana.

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"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]

OCTOBER, B. E. 2471
A. C. 1927

[No. 10

HOLY CONTEMPLATION

O blissful hour when, silent and alone,
In reverent love before Thy shrine I bend,
With thought sincere, the Truth by Thee made known
To learn in fulness and to comprehend.

From transient things my spirit I withdraw,
From self and all that would my powers bind,
And meditating on Thy Holy Law
The Way of full Enlightenment I find.

With ardent zeal Thy patient steps I trace
Through mortal frailty to perfection's height,
And enter thus in thought the holy place,
The realm transcendent of eternal Light.

As flows the stream into the boundless sea,
So with the Infinite my being blends,
And in that moment knows the ecstasy
Of bliss immortal, peace that never ends.

Once more descending to this mortal plane,
Mine be the task to make the vision real,
That selfless state of holiness to gain
Where Truth its glory shall in me reveal.

A. R. ZORN.

THE LONDON BUDDHIST VIHARA

Negotiations are being carried on for the purchase of a suitable plot of land in London for the purpose of building the First Buddhist Temple for the use of the Buddhists of Europe. For over a hundred years the different Christian missionary societies have been working in Ceylon to propagate the religion of Jesus among Sinhalese Buddhists. The result of their labours has been fruitful. Children of Buddhist parents by the thousands have been baptized and converted to the Galilean religion during the last century. The poor Buddhist parents did not anticipate that their children would be converted by the missionaries when they let their sons attend the missionary schools. A hundred years ago there were a few thousand converts who accepted Christianity for the sake of worldly gain. The late Colonel Olcott arrived in Ceylon in 1880 and accepted Buddhism along with the late Madame Blavatsky, and the result of his conversion was that he opened the eyes of the Buddhists and pointed out the danger of sending Buddhist children to missionary schools. The Catholics have their schools and the Baptists, Wesleyans, Church Missionary Society, Church of England have their denominational schools, which are attended by Buddhist youths. Each mission tries to convert the Buddhist youths, and the result is that thousands of them have joined different denominations. The Buddhist Bhikkhus were the custodians of Buddhist youth for 2178 years. But in 1870 the Christian government began establishing vernacular schools in different parts of the island and compelled Buddhist parents to send their children to them.

The Temple schools had to be closed, and the Buddhist youths passed thenceforward under Christian influence. The missionaries found the opportunity to sow the seeds of their faith through schools, and they got permission to open their denominational schools throughout the island from Government. By diplomatic means the Temple schools were closed and the Buddhist Bhikkhu teachers were warned that they dare not try to get Buddhist boys back to their temple schools. It was an outrage but the simple minded, unsophisticated Buddhist Bhikkhus through fear of Government censure let the Buddhist children go out of their control. It was a shameful trick the missionaries played knowing the harmless nature of the Buddhist priesthood. Government officials helped the white skinned missionary to open more schools for the conversion of Buddhist children, a procedure which would not be tolerated in any Christian country.

The time is come now to give the sublime teachings of the Lord Buddha to the natives of England, and enlighten them about Buddhism, and expose the missionary fraud.

The enlightenment of the natives of England regarding Buddhism has become a necessity. To preach the Dhamma to the English people it is necessary that Buddhists should have a temple in some part of London for the present. Science is in favour of the noble Religion of the Lord Buddha. In fact Buddhism is Science. When the people of England listen to the Doctrine of the Lord Buddha they will understand the difference between the Aryan Doctrine and the Jewish religion of Jesus.

There are Buddhists in China, Japan, Korea, Siam, Burma, Tibet, and Ceylon. In all these countries there are thousands of missionaries preaching the Jewish religion to the unsophisticated natives. The time is now come for Buddhists to establish a Buddhist Mission in London. For the first time the Maha Bodhi Society has established a centre in London, and operations are going on since July 1926.

To build a Buddhist Temple in a suitable quarter in London we have to purchase a vacant plot of land. The cost of land will come to about £7,000. To put up the necessary buildings another £10,000 would have to be spent. We do not attempt to compete with the various Christian denominations in converting the English people to the Aryan religion. But we do want to present the Doctrine of the Lord for comparison. Jesus was an Asiatic, the Apostles were all Asiatics, and speaking psychologically Christians have an Asiatic orientation.

The British since the third decade of the 19th century have

come in contact with Buddhism. It was an Englishman by the name of George Turnour who translated the Pali Mahavansa into English. It was an Englishman—Brian Houghton Hodgson—who presented the complete Sanskrit collection of Buddhist scriptures to European libraries.

"The gift of the Dhamma excels all other gifts", said the Lord Buddha. To preach the Dhamma a Vihara Hall is a necessity. We require £10,000 to begin work.

We hope Buddhists all over the world will respond to this request of the British Maha Bodhi Society. There are millions upon millions of Buddhists who would like to give the supreme gift of the Dhamma to the people of England.

Sabba Dānam Dhamma Dānam jinati.

THE ABHIDHAMMA PITAKA

In the fourth week after the Blessed One had gained Omniscience He contemplated the contents of the Abhidhamma which is infinite in its nature. In the seventh year of His Buddhahood the Tathagata preached the Abhidhamma to His mother in the Tāvātimsa heaven. Daily for three months seated on the throne of the god Indra the contents of the Abhidhamma Pitaka He declared to the angelic community. By means of supernormal power that He possessed He went to the celestial region, and by supernatural power daily He descended to earth when the food time arrived. The Atthasālini describes the method that He adopted during the three months that He preached the Abhidhamma, which is as follows:—

"He noted that it was the time for taking meals, so He created a Buddha after His own image and by iddhi power He willed: 'Let this created (nimmita) Buddha act in the same manner as the real Buddha, let Him preach so much of the Doctrine' and the real Buddha by iddhi power would come down to the Himālayas and take His bath at the Manosila Lake, and by iddhi power then go to the continent Uttarakuru where He received food, and returning to the Himālayas partook the same. To the Himālayas the righthand Disciple Sāriputta went by iddhi power where he met the Lord, and to him the Blessed One taught the portion that He preached to the Devas. Then by iddhi power He went and sat on the

heavenly seat. Spirits of greater power knew when the Buddha left the seat, not the lesser devas. They could not differentiate between the true Buddha and the nirma Buddha. Day after day for three months this process continued and Sāriputta daily taught to his 500 disciples what he had heard from the Lord.

The seven books of the Abhidhamma are
Dhammasaṅgani, Vibhaṅga, Dhātukathā, Puggala Paññatti,
Kathāvatthu, Yamaka, Patthāna.

The Brahmans and all who profess the Aryan religion believe that communion with the devas is possible, and the Buddhists believe that the Lord and His foremost disciples by iddhi power are capable of visiting the distant worlds. Moggallāna, Sāriputta, Kāśyapa, Anuruddha etc. by iddhi power visited the Brahmaloṇa, and Moggallāna was foremost in going to the distant worlds and meeting the devas in their mansions. The two Pāli works Vimāna Vatthu and Petavatthu give details of the after lives of those who had died. The former book mentions of the heavenly mansions of the devas, and the report of conversations which the great Arhat held with the angelic beings. The latter book gives descriptions of the sufferings of beings born in purgatory, who on account of the evils done during life on earth had to suffer. Karma and the doctrine of Rebirth were thus brought to the notice of people by means of these heavenly visits. The born materialist and nihilist, who does not accept the doctrine of Karmavipāka, will reject Buddhist spiritualism as spiritualistic twaddle. Modern Spiritualism is founded on the utterances of trance mediums, who lead immoral lives. They have no knowledge of their own doings, some passing elemental or bhūt take possession for the time being of the body of the medium, and the utterances are made. Some of these elementals are like the devils driven out of the bodies of the epileptics by Jesus. The disciples of Jesus failed to drive certain devils, and Jesus said that it was due to their want of faith. Others who were not the disciples of Jesus succeeded in driving them out. The teachings of the Buddha are divided into two divisions—sammūti and paramattha—the former is called popular, and the latter is known as the essence of the Doctrine. The sūta pitaka belongs to the popular division, and the Abhidhamma to the paramārtha—the transcendental.

The Western mind is incapable of comprehending the transcendental doctrine of the omniscient Buddhas. The abhidhamma teaching develops the analytical faculty in man. India for many thousand years had been the home of spiri-

tually inclined. For the realization of Truth sons of noble families renounced everything and strove strenuously for years and years. The Prince Siddhartha made the great renunciation and for six years continued to mortify his body in the hope of realizing the infinite state of Nirvana. The Truths that He promulgated were not confined to a post mortem existence. They were realizable truths within the grasp of all who will make the sacrifice.

The *Atthasālini* mentions three kinds of study, viz. study after the manner of catching a snake on the wrong side ; study for the sake of deliverance ; study for the preservation of the Holy Doctrine. To the first category belong some of the Western Pāli scholars. They study the Dhamma with arrogant pride to show that the Buddha was not so great as themselves. They do not take the trouble to comprehend the spirit of the Doctrine, they do not associate with the learned professors of the Doctrine, do not follow the moral life required of the student and to show to their theological friends that they are clever they criticise. The result is misery. The "Cruel remorseless egotism they have brought back from their last incarnation" hinders them from enjoying the bliss of infinite peace. He who is ill trained in the Abhidhamma thinks of the unthinkable, loses his mental equilibrium, and ends in insanity.

THE OUTCAST.

When Bhagavant dwelt at Sravasti in Jetavana, he went out with his alms-bowl to beg for food and approached the house of a Brahman Priest while the fire of an offering was blazing upon the altar. And the Priest said: "Stay there, O shaveling ; stay there, O wretched shramana ; thou art an outcast."

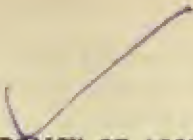
The Blessed One replied: "who is an outcast?"

"An outcast is the man who is angry and bears hatred ; the man who is wicked and hypocritical, he who embraces error and is full of deceit.

"Whosoever is a provoker and is avaricious has sinful desires, is envious, wicked, shameless, and without fear to commit sins, let him be known as an outcast.

"Not by birth does one become an outcast, not by birth does one become a Brahman ; by deeds one becomes an outcast, by deeds one becomes a Brahman."

—*The Gospel of Buddha.*



RELIGIOUS POLICY OF ASOKA

BOSE'S INTERPRETATION OF THE FIRST SEPARATE ROCK EDICT OF ASOKA.

[CRITICISM]

Mr. Manindra Mohan Bose, M.A., in his "Kalinga Edict" article published, in two instalments, in the March and June issues of Dr. N. N. Law's *Indian Historical Quarterly*, maintains that James Prinsep, the great decipherer of the Brāhmī alphabet and discoverer of the art of deciphering the inscriptions of Asoka, had correctly numbered the Kalinga Provincials' Edict (the edict under discussion) and the Kalinga Borderers' Edict respectively as S. R. E. I (First Separate Rock Edict) and S. R. E. II (Second Separate Rock Edict). He thinks he has good reasons to believe that the Kalinga Provincials' Edict (Prinsep's S. R. E. I) was meant to be an elaborate commentary of the Tenth Rock Edict (R. E. X), and the Kalinga Borderers' Edict (Prinsep's S. R. E. II) was meant to stand in the same relation to the Thirteenth Rock Edict (R. E. XIII).*

In suggesting on such a ground as this that Prinsep's S. R. E. I was a substitute for R. E. X, and Prinsep's S. R. E. II was a substitute for R. E. XIII, Mr. Bose has not done justice at all to the objective ground whereupon General Sir Alexander Cunningham based the correction proposed by him in numbering Prinsep's S. R. E. I as S. R. E. II, and Prinsep's S. R. E. II as S. R. E. I. The objective data of correctly numbering Asoka's edicts of the Fourteen Rock Series as engraved on stone are not far to seek.

One complete set of edicts of the Fourteen Rock Series is found engraved in a running manner or continuous form,

* Postscript in *I. H. Q.*, June, 1927, pp. 351-355.

in one column, and on the same block of the Kālsi Rock, No. II of the fourteen edicts having been placed below No. I, No. III below No. II, No. IV below No. III, and so on and so forth. The distinction of one of these fourteen edicts from another can easily be made out from the fact that each of them has been put within a border of four straight lines or enclosed in a rectangular frame, on the same face of the Girnar Rock whereupon the fourteen edicts are arranged in two columns and divided from one another by straight lines, the left column consisting of the edicts I to V, the right one of the edicts VI to XII, and the edicts XIII and XIV being placed below the two columns, that is, below the edicts V and XII, in a separate column of two edicts, No. XIV standing below No. XIII. On the Dhauli and Jaugada Rocks, the edicts of the same Fourteen Rock Series are engraved without being put in frames, while the Kalinga Provincials' and Borderers' Edicts have been encased in two ornamented rectangular frames, obviously to keep them separate from the edicts of the main series. And this is the justification offered by Asokan scholars for naming them *Separate Rock Edicts*.

At Jaugada, the edicts of Asoka are inscribed on three different tablets on the same vertical face of the rock. The Rock Edicts I to V are contained in the first tablet. Nos. VI to X and No. XIV of the edicts of the Fourteen Rock Series are contained in the second tablet. And the two *Separate Rock Edicts* are inscribed on the third tablet, the Kalinga Provincials' Edict (Prinsep's S. R. E. I) standing just below the Kalinga Borderers' (Prinsep's S. R. E. II). This fact decides once for all that Prinsep's S. R. E. I was meant to be numbered as S. R. E. II, and Prinsep's S. R. E. II as S. R. E. I. On the Dhauli Rock, the Kalinga Borderers' Edict (Prinsep's S. R. E. II) is engraved in continuation of No. XIV of the edicts of the Fourteen Rock Series and in the same column, and it is placed just below R. E. XIV, while the Kalinga Provincials' Edict (Prinsep's S. R. E. I) has been inscribed just to the left of the Kalinga Borderers' and in the same line

with the latter, obviously for want of space. From this it is clear that at Dhauli, too, Prinsep's S. R. E. I was meant to be placed below his S. R. E. II, that is, to be numbered as S. R. E. II, and not as S. R. E. I.

It is rather a pity that Prinsep's mistake in numbering the two Separate Rock Edicts has so far been perpetuated partly, as expressed by late Prof. Vincent A. Smith, to avoid an unnecessary confusion in reference. Had the great Prinsep been alive now, he would, I dare say, have frankly admitted and corrected his mistake in preference to wasting his time to wait and see how Mr. Bose of the Calcutta University pleaded to defend him where the point in his case was the weakest of all.

The redoubtable Lahiri Research Assistant has, after all, failed to uphold Prinsep's numbering even on his own ground. The so-called First Separate Rock Edict may or may not be an elaborate commentary of R. E. X, so long as the fact is that Nos. XI, XII and XIII of the edicts of the Fourteen Rock Series are absent or have been excluded from the Dhauli and Jaugada settings, but not No. X, I cannot understand how Prinsep's S. R. E. I may be supposed, except by *Suggestio falsi*, as a substitute for R. E. X. In view of the fact that both R. E. X and S. R. E. I exist on the same face of the rock at Dhauli or at Jaugada, Mr. Bose fails to make even a *prima facie* case in his favour. Apparently there is not a single important statement, nor a single important technical expression, common to these two edicts, R. E. X and S. R. E. I, to remind the reader of the one by the other. Following his mode of reasoning, I shall not be surprised if each of Asoka's edicts may be proved, in some sense, to be an elaborate commentary, or a substitute for, the other. That $2+2$ is equal to four, or that the three angles of a triangle are equal to two right angles, needs no proof to convince science and common sense; it is only the light-hearted sophist who counts 'on a steady supply of dupes to amuse the tedium of many an age' by mooted the proposition that $2+2$ is equal

to anything but 4, or that the three angles of a triangle are anything but two right angles.

As long as the fact remains that the Kalinga Provincials' Edict stands just below the Kalinga Borderers' on the same tablet as at Jaugada, or just to the left of the latter in the same horizontal column, the latter standing just below No. XIV of the edicts of the Fourteen Rock Series, as at Dhauḷi, so long Mr. Bose will plead in vain to establish that it is correctly numbered as S. R. E. I, and not as S. R. E. II. Similarly, as long as the fact remains that R. E. X and S. R. E. I stand on the same piece of rock, whether at Dhauḷi or at Jaugada, so long he will try but in vain to foist a horse as a substitute for an ass upon his incredulous fellow beings.

Prinsep was able to ascertain that Nos. XI, XII and XIII of the edicts of the Fourteen Rock Series had been omitted from the Dhauḷi setting, and that their omission had been compensated for by the addition of two Separate Rock Edicts. Subsequent discovery went to show that these three edicts were wanting also on the Jaugada Rock, and that there, too, their omission was compensated for by the addition of the same two Separate Rock Edicts. The omission of R. E. XI dealing with such a subject as *dharmma-dāna* did not matter much, as it was but a replica or repetition of R. E. IX dealing with the theme of *dharmma-mangala*. I mean that R. E. XI was nothing but a different manipulation of R. E. IX under a changed theme or title. Repetition has been specified in the *Arthasāstra* as a defect of style in a royal writ. Asoka himself must have been aware of this defect, otherwise he would not have cared to give a good excuse in his Fourteenth Rock Edict for his indulgence in repetitions. "Certain things have been said again and again," says Asoka, "on account of the impressiveness of their content." R. E. XI, judged in relation to R. E. IX, was only an individual instance of such a repetition. The omission of R. E. XII enunciating the principle of religious toleration as understood by Asoka must have been fatal because there was no like of it in any other edict. In

accordance with Asoka's own statement in R. E. XIV, he was aware of the incomplete setting of the edicts of Fourteen Rock Series in certain cases or some places, and he has gone to say that that was either due to the mistake, oversight or error of judgment on the part of scribes, or for some special reasons, or for local unsuitability. The omission of R. E. XI was apparently due to some special reason, and that of R. E. XII to the scribe's oversight or error of judgment. But it may as well have been that they had been omitted simply because they happened to be in a bad company, to be issued or despatched for engraving along with R. E. XIII in one instalment. In R. E. XIII, Asoka has stated at some length how reflections upon the horrors of his war with the royal power of Kalinga and its after-effects led him ultimately to embark upon *dhamma-vijaya*, conquest by the *dhamma*, giving up the idea of territorial extension or thoughtless world-domination by the mere force of arms. It would have been unwise or impolitic to cause R. E. XIII describing the horrors of the Kalinga war and its after-effects to be inscribed at Dhauḷi and Jaugada, better, Tosali and Samāpā, which were two official headquarters within Kalinga, as that would have served only to remind the people of Kalinga of their old sores. That is to say, the omission of R. E. XIII from the Dhauḷi and Jaugada settings of Fourteen Rock Edicts was due to their local unsuitability. If the two Separate Rock Edicts had been really meant as substitutes or compensations for any edict of the Fourteen Rock Series, it is R. E. XIII, and no other.

The inter-relation either between R. E. XIII and S. R. E. I, or between R. E. XIII and S. R. E. II, is not difficult to ascertain. The main theme of R. E. XIII, as pointed out above, is *dhamma-vijaya* (conquest by the *dhamma*), which seems to have had a twofold significance for Asoka: (1) the peaceful extension of civilisation by a moral and spiritual means, and (2) the gradual widening of the scope of civil administration as opposed to military. The inducing of a permanent law-abiding attitude among all his subjects, within

his empire, literally, within his conquered territories throughout (savata vijite), and the opening of a road of friendly intercourse with the dominions of neighbouring kings, such as five Greek principalities in the north-west, the countries of the Cholas, the Pāndyas, etc., in the south, and the tracts of independent or semi-independent tribes in the frontier or outlying regions (antas, paccantas), must have been the primary motive of his plan of *dhamma-vijaya*. There is nothing in his edicts to show that he had disbanded the militia or impaired the strength of the Maurya army to make experiments of *dhamma-vijaya*. On the other hand, Asoka in his Second Separate Rock Edict, shows the sword held in his left hand in holding out the Quran in his right, when he says, "Should the peoples of unconquered outlying regions (amtānam avijitānam) desire to know how I am disposed towards them, I wish that this message should reach them: that they should have no cause of anxiety from me, that they should have consolation from me, that they should rather gain happiness on my account and suffer no pain. But this message also should reach them: that His Gifted Majesty will forgive them as far as he is able to forgive, and on the condition that they will practise the principles of conformity and strive to secure man's higher interests pertaining to this world and the world beyond."

So far as the enunciation of the internal policy of Asoka's government, the widening of the scope of civil administration as opposed to military, is concerned, the Kalinga Provincials' Edict (Prinsep's S. R. E. I) is inter-related to R. E. XIII. And so far as the enunciation of the external or extra-territorial policy of his government, the opening of a road of friendly intercourse, is concerned, the Kalinga Borderers' Edict (Prinsep's S. R. E. II) is inter-related to R. E. XIII. In the light of this twofold inter-relation, we may easily understand why the text of the First Separate Rock Edict had been addressed to the City-Judiciaries responsible for the internal administration of a city by maintaining peace and order in it,

and that of the Second Separate Rock Edict had been addressed to a viceroy and council of ministers competent to deal with frontier questions and foreign or extra-territorial policy.

A lover of India will thank the resourceful Mr. Bose for having supplied her boasted spiritual people with a sop to their vanity by premising that Asoka, the greatest and most powerful of the Maurya emperors of their history, preached an eloquent "Sermon on the Mount" in his First Separate Rock Edict. "The sermon contained in this edict," he argues, "was intended for recitations on Tisya days and on other suitable occasions. We also find from the Pillar Edict V that these Tisya days, like many others named therein, were held by Asoka specially auspicious, and so the slaughter of animals of various kinds was prohibited on these days. Therefore, it can be assumed that the sermon that was intended for recitations on such occasions must have something spiritual (rather of morality) in it, for it is beyond conception that the subject of imprisonment and torture of criminals should form the basis of a sermon that was considered fit for recitations in solemn festivities." "We are, moreover, confirmed in this our belief," he continues, "when we find that the edict deals with subjects like envy, cruelty and idleness, the vices that obstruct spiritual insight. We also cannot but consider the question of administrative wisdom here. The king may be very kindly disposed, and he may feel for every criminal, but it does not behove him to proclaim by edicts through officials and by enforcing recitations on solemn occasions that certain criminals should be differently dealt with. For, however pious the intention may be, such acts must encourage evil-doers and bring that relaxation of law which can on no account be conducive to good government. Officers may be secretly instructed to act kindly to criminals, but a general proclamation of this nature undermines the primary object of law. It is not at all possible that Asoka committed such a blunder."*

* I. H. Q., March, 1927, p. 76.

Mr. Bose must be eulogised for having successfully sung hallelujah to Asoka. Amen!

The text of the First Separate Rock Edict is addressed, as already mentioned, to the High Functionaries of the State (Mahāmātā) who had been serving at Tosali and Samāpā as City-Judiciaries or Presidency-Magistrates (Nagala-viyohālakā), City-administrators or City-superintendents' (Nagalakā, officers in charge of towns or cities). Asoka's *Nagalakā* is the same official designation as *Nāgarika* in the Arthasāstra of Kautilya-Kautalya. The Arthasāstra, be it noted, has devoted a separate chapter (Bk. II, Ch. 36) to define the functions of a Nāgarika or Nāgarika-Mahāmātra, as well as the penalties for breaches of his duties. And it goes without saying that Tosali and Samāpā were two important cities and official headquarters in Kalinga, better the country of the Kalingas with whom, Asoka, as he himself says in R. E. XIII, had successfully waged a war in his eighth regnal year, the boasted land of the Kalingas which has been referred to in the same R. E. XIII as recently obtained' or 'lately annexed' (adhunā ladhesu Kalingesu).

The preamble of the First Separate Rock Edict is:—

[Dhauī Text:] Suvihitā pi niti iyam [:] ekapulise pi athi ye *bamdhanam* vā *palikilesam* vā pāpunāti [.] Tata hoti akasmā *tena bamdhanamtika* [.] amne ca [vage ba-] hu jane daviye dukhiyati [.] Tata ichitaviye tuphehi kimti [.] 'Majham patipādayemā' ti [.] Imehi cu jātehi no sampatipajati [—] *isāya āsulopena nithuliyena tulanāya anāvutīya ālasiyena kīlāmathena* [.] Se ichitaviye kimti [.] 'Ete jāta no huvevu mamā' ti [.] Etasa ca savasa mule *anāsulope atulanā* ca [.] Nitiyam* [:] e *kīlamte siyā* na te ugacha samcalitaviye tu vajitaviye etaviye vā [.]

* Hultzsch, Bühler and others have connected *nitiyam* with the preceding sentence to much confusion of the reader of the Asokan text.

Mr. Bose's 'explanatory rendering' of the above quoted preamble is:—

"There is such an individual who is bound in worldly ties, and who is tortured (by passions and habits). When this bond of worldly attachment is cut asunder by him all on a sudden (as indicated by his leaving home due to sudden religious zeal), his many relatives become deeply grieved. Consequently you should desire—what?—to follow the middle path, i.e., the path that is intermediate between turning a sudden recluse on one hand, and suffering from the tortures of bad passions and habits on the other, from the bondage and misery of sin. (The secret of success does not lie in turning a sudden recluse, but in the freedom from bad passions and habits. So, one should remember that) success is impossible with the following dispositions—with temporary (non-permanent) giving up of envy, with cruelty of comparison, (and) with non-retreating or unchecked idleness and sloth. Hence you should desire what? that these dispositions may not be yours. The maxim of conduct lies in non-temporary (permanent) giving up in root (i.e., complete eradication, used with reference to cruelty) of all these (dispositions, such as envy, cruelty and sloth). (But people there are, who are subject to such tortures. For them this is the advice). He who is thus (with envy, cruelty and sloth) oppressed, will move to rise, for (with the negative particle, in the sense of he has not the power to move, so long as he is thus oppressed, though) one needs must move, walk and advance (by gradual exertions in moral training)."

The purpose of the First Separate Rock Edict, as stated by Asoka, is:—

[Dhauli Text:] Etāye athāye iyaṃ lipi likhitā hida
ena Nagala-viyohalakā sasvatam samayam yujevū ti [.]

* J. H. Q., June, 1927, pp. 350-351.

nagalajanasa akasmā palibodhe vā akasmā palikilese
va no siyā ti [.]

Mr. Bose's 'explanatory rendering' of the above cited passage is :—

"For this purpose has this *lipi* been engraved here that the *Nagalaviyohālakas* may strive at all times that the people may not manifest sudden religious zeal (by leaving home), and may not at the same time suffer the sudden tortures of bad tendencies."*

And the means suggested by Asoka is :—

[Dhauḷi Text:] Etāye ca athāye hakam dhammate
pamcasu pamcasu vasesu nikhāmayisāmi e akhakhase
acamde sakhināmbhe hosati.

[Jaugada Text:] pamcasu vasesu anusamyā-
nam nikhāmayisāmi Mahāmātam acamdā aphalahatam
vacanele [.]

Mr. Bose's explanatory rendering of the quoted passage is :—

"And for this purpose I shall send out every five years (a Mahāmātra) who is free from cruelty, free from the cause of anger, and free from idleness, etc."†

Accepting Mr. Bose's explanatory rendering, we are to understand that Asoka in the preamble of his First Separate Rock Edict, has expressed his sympathy or solicitude for sufferings of the relatives of a man cutting asunder the bond of worldly attachment all on a sudden, and has issued an injunction to the City-Judiciaries of Tosali and Samāpā, exhorting them to see that the citizens of these two places appreciated and acted upon the prudence of a *via media*, avoiding the two extremes of leaving home for religious life on short notice or without any notice, and sluggishly remaining for ever immersed in worldliness. And in accordance with his explanatory rendering, the purpose of the First Separate Rock

* I. H. Q., June, 1927, pp. 350-351.

† I. H. Q., June, 1927, p. 351.

Edict is to inspire the City-Judiciaries to strive at all times that the citizens of Tosali and Samāpā, better the people of Kalinga, might not manifest sudden religious zeal by leaving home, and might not at the same time suffer the sudden tortures of bad tendencies.

The historical conclusion to be drawn from such an interpretation would be, according to Mr. Bose, to say that Asoka's injunction in his First Separate Rock Edict against the leaving of home for religious life must have been directed against all Indian monastic religions in general, and against Buddhism in particular, and might be shown to have accorded with the course of life prescribed for all Aryan in the Brahmanical works,—with the ordinance of the Hindu Śāstras.*

Mr. Bose goes further and says by way of an explanation of the far-reaching consequence of this historical conclusion: "When Asoka has made an injunction on this point, it seems it was the tendency of the time to leave home for religious life. This must have been the effect of a new light that flashed before the eyes of the people accustomed to the orthodox (Hindu) view narrated above. As Buddhism was at that time growing to be a powerful religion which gave the Samgha an equal status with the founder of the sect and with Dharma, enjoining upon every Buddhist to pay obedience to all the three in the same (refuge) formula, and as we know this new doctrine was acclaimed by the rich and the poor, the Brahmins and the slaves, it is quite natural to suppose that the injunction of Asoka was principally directed against the Buddhists. For, though we hear of the Ajivikas, and of persons like Buddha and Mahāvira leaving home for religious life in the pre-Asokan period, such limited egress never put the society into convulsion that could necessitate such an injunction. Even in the West we find people joining the Young Men's Christian Association, the Oxford Mission, and the Church, but the society is strong and liberal enough to overlook such

* I. H. Q., March, 1927, pp. 81-82.

secession from family, in consideration of the benefits these organisations bring to the society, and also in view of the limited number of persons that follow this mode of life. Condition was somewhat of this nature in the pre-Buddhistic period, the society in general being formed on the principle of looking upon householder's life.....as the best of Asramas. Then came Buddhism. It removed many disqualifications under which the people were placed in social and religious matters, with the result that they must have, in great numbers, flocked within the fold of the Buddhist Samgha. The sufferings of the relatives must have attracted the notice of the king, who then made this injunction for the protection of the society."]*

Thus Mr. Bose of the Calcutta University has built castles in the air. I fail to understand how Asoka may be supposed to have expressed in the preamble of his First Separate Rock Edict his solicitude for the suffering of many relatives of a person who has cut asunder the bond of worldly attachment all on a sudden on account of excessive religious zeal, and left home for religious or monastic life. Mr. Bose will say that he has deduced this from his explanatory rendering of Asoka's statement :

"*Suvihitā pi niti iyaṃ [:] ekaṃ pulise pi athi ye bamdhanam vā palikilesam vā pāpunāti [.] Tata hoti akasmā tena bamdhanamtiṭṭha [.] amne ca [vage] bahujane daviye dukhiyati [.]*" the concluding clause in the Jaugada text being : "*[amne] ca vage bahuṭṭhe vedayati [.]*" He has correctly cited the renderings of the above passage in the writings of other scholars. And I cannot but agree with him in thinking that these are, in some respects or other, faulty, and remain as yet open to correction.

Let me consider, for a moment, the merit of the rendering offered by Dr. Hultzsch : "It happens in the administration (of justice) that a single person suffers either imprisonment or

* I. H. Q., March, 1927, pp. 82-83.

harsh treatment. (An order) cancelling the imprisonment is (obtained by him, while many other people continue to suffer."

Here I may prefer 'harsh treatment' to 'torture' as a rendering of *palikilesa* in the Asokan text. But 'an order cancelling the imprisonment is obtained by him' is obviously a far-fetched rendering of '*tata hoti akasmā tena bamdhanamtika*' in Asoka's statement. One need not make much fuss over the rendering of *daviye* in *daviye dukhiyati*, for the simple reason that the Jaugada text has altogether dispensed with it. It is a suggestion from Dr. Lüders that *daviye dukhiyati* means 'continue to suffer.' The grammatical construction of the clause rather compels one to connect *daviye* with *vage bahujane*, and there is no difficulty in treating it as a phonetic variation of *dayiye* or *dayite*, Pāli *dayito*, which is a past participle, meaning 'beloved' or 'the beloved one'. I may also point out that in the Asokan sentence, one is not bound to take *tena* to mean 'by him', 'by a person (spoken of in the preceding sentence as one who) suffers imprisonment or harsh treatment'. There is nothing to prevent one taking *tena* to mean 'as a result of that', 'in consequence thereof', 'ultimately', *tena* having reference to the whole of the preceding sentence. In accordance with the drift of Asoka's statement, one may as well explain *bamdhana* in the preceding sentence as meaning 'arrest', and *bamdhana* in the following sentence as meaning 'imprisonment'. It will be seen that in the Arthasāstra (Bk. IV., Ch. 9), a distinction has been drawn between *rodha* and *bandhana*, between *rodhāgāra* (the lock-up) and *bandhanāgāra* (the jail), and that the meaning of *pariklesa* varies from harsh treatment, harassment or molestation to torture to elicit confessions and judicial punishment by way of flogging, caning, maiming, and the rest.

As regards Mr. Bose's explanatory rendering of the passage, the issue is twofold: (1) whether the compound *bamdhanamtika* in the Asokan text implies 'the end of imprisonment' or it implies 'ending in imprisonment'; (2) whether the significance

of the terms *bamdhana* and *palikilesa* is moral and spiritual or administrative and judicial.

According to Dr. Bühler, *bamdhanamtika* means 'something which ends with imprisonment'; according to Prof. Vincent A. Smith, it means 'imprisonment as the result'; according to Dr. D. R. Bhandarkar, it means, 'something which leads to imprisonment or death'. On the other hand, M. Senart interprets the compound in the sense of 'putting an end to an imprisonment'; Dr. Hultsch, in the sense of 'an order cancelling the imprisonment'; and our Mr. Bose, in that of 'cutting asunder the bond of worldly attachment'. The historical bearing of the preamble of Asoka's First Separate Rock Edict, as deduced by resourceful Mr. Bose, may deserve consideration only if it can be satisfactorily established that the compound *bamdhanamtika* really implies 'the end or ending of imprisonment', and not 'ending in imprisonment'. So much, then, depends on the meaning of the compound *bamdhanamtika*.

Now, the Asokan *bamdhanamtika* is the same kind of compound as the Pāli *maranantika* and *āyukkhayantika*, and the Sk. *maranāntika*. In an ancient Pāli *gāthā* embodied in the Digha-Nikāya (Mahāparinibbāna-Suttanta, Ch. IV), as well as in the Udāna, *maranantikā* occurs as an adjective of *vedanā*. The reading *māranantikā* in the P. T. S. edition has not the support of the commentators. The adjectival compound *maranantikā* has been expounded alike by Buddhaghosa and Dhammapāla. The latter in his commentary on the Udāna expounds *maranantikā* thus: "*maranantikā*" *ti maranantā, maranasamipapāpanasamatthā,*" "the word *maranantikā* means that which ends in death, is capable of causing one to get near death." Candrakīrti in his Mādhyamakavṛitti, has used *maranāntika*, precisely in the above sense, as an adjective of *skandha*. Prof. Childers in his Dictionary of the Pāli Language, has quoted *āyukkhayantika* from the Mahāvamsa as an instance of a compound with *antika* (*sub voce* *antika*). In the *gāthā* of the Mahāvamsa, the compound *āyukkhayantika* occurs as a

substantive, precisely as *bamdhanamtika* does in the Asokan text.

Patto āyukkkhayantikaṃ [Mahāvamsa].

Hoti tena bamdhanamtika(m) [Asokan text].

There is absolutely no reason for doubt that in the stanza of the Mahāvamsa, *āyukkkhayantika* means 'that which leads to, ends in, has for an end, termination or destination, is ended or terminated by the wearing out of the span of life'. So Prof. Childers has rendered *patto āyukkkhayantikaṃ*: "brought to death's door". Thus, to all intents and purposes, *āyukkkhayantika* is the same in meaning as *āyukkkhaya*, exactly as *maranan-tika* is the same in meaning as *marana*, the only conceivable difference being that in the instance of a compound with *antika*, the final result of a process is indicated. Can there be any doubt, I ask, that the quotation *patto āyukkkhayantikaṃ* from the Mahāvamsa is an apt parallel for *hoti tena bamdhanam-tika(m)* in the context of Asoka's First Separate Rock Edict?

Those who doubt, let them compare the two and see how they stand. The expression in the Mahāvamsa *gāthā* is: *patto āyukkkhayantikaṃ*. Asoka's sentence begins with the clause: *Tata hoti aḥasmā tena bamdhanamtika(m)*. If this be read in reference or relation to the preceding sentence *ekapulise pi athi ye bamdhanam vā palikilesam vā pāpunāti*, it becomes easy to understand that the use of *tata hoti* is not like that in R. E. XIII, where one finds the sentence, *Tatra so pi tesam upaghāto hoti*, but like that in R. E. VIII, R. E. IX and R. E. XI, where one has such sentences as: (1) *Tatesa hoti* [:] *samana-bābhanānam dasane ca dāne ca* [,] *vudhānam dasane ca* etc. ; (2) *Tatesa* [:] *dāsabhataḥasi sammyapatipati* [,] *gulu-nam apaciti* [,] etc. ; (3) *Tata idam bhavati* [:] *dāsabhataḥamhi samyapratipati mātari pitari sādhu susrusā* [,] etc. I mean that *Tata hoti* may be taken to stand as an introductory clause in apposition with what follows in the sentence: *aḥasmā tena bamdhanamtika(m)* [,] *amne ca* [page] *bahujane daviye dukhiyati*. If this construction be allowed, the verb *pāpunāti*

must be taken as understood after *bandhanamtiṭṭha(m)*, the clause, with the verb supplied from the preceding sentence, reading: *akasmā tena bandhanamtiṭṭham pāpunāti*. The literal rendering of it will be: "All on a sudden, he gets imprisonment thereby". Here 'he' is the person spoken of in the preceding sentence as one who undergoes *bandhana* and *palikilesa*, and 'thereby' means 'in consequence thereof', 'ultimately, as a result of the process (of law or certain action) described in the preceding sentence: *ekapulise pi athi ye bandhanam vā palikilesam vā pāpunāti*.

If the parallel cited be sound, *bandhanamtiṭṭha* is the same in meaning as *bandhana*, the only conceivable difference being that in the instance of *bandhanamtiṭṭha*, *bandhana* (imprisonment) is the ultimate result of a certain process of action, viz., of *bandhana* and *palikilesa*. Even without supplying the verb *pāpunāti* from the preceding sentence, and treating the compound *bandhanamtiṭṭha(m)* as a neuter subject of the verb *hoti*, the same explanation may be offered consistently with the implication of a compound with *antiṭṭha*. I am not aware of any compound with *antiṭṭha* in ancient Indian literature, implying 'the end or ending of what is signified by the first component, *bandhana*, *marana* or *āyukkhaya*. And if Mr. Bose cannot establish that *bandhanamtiṭṭha(m)* means 'the cutting asunder of the bond', the historical conclusion drawn by him from the preamble of the First Separate Rock Edict becomes unmeaning.

Mr. Bose does not seem to be aware of the fact that the three words *vadha*, *bandhana* and *pariklesa* are generally associated together in ancient Indian literature, and that in the instances where one happens to be omitted, it is supposed to be implied in one of the rest, as well as that there are contexts where the word *bandhana* is used in the sense of imprisonment or in the sense of *bandhanagata* (prisoner). Let me first cite an instance from the Pāli Theri-Gāthā, the Gāthā of Subhā Kammāradhitā, where all the three words occur, and set

forth how the commentator has explained them. In the Gāthā of Subhā, one has this line :

Vadho bandho parikleso jāni soḷa-pariddavo.

In commenting on this line, Dhammapāla, the commentator, suggests : "*Vadho'ti maranam. Bandho'ti daddu-bandhanādi bandhanam. Parikleso'ti hatthacchedādi-pariklesā-patti*". "Here the word *vadha* means death ; *bandha* or *bandhana* means the condition of being bound by a creeper, a rope or a similar binding material ; and *pariklesa* means the condition of being tortured with the cutting of hands or other limbs."

I may cite a similar instance from the Jaina Prasna-Vyākaraṇa-Sūtra, Ch. I, and a similar explanation of the three words from the Tikā of Abhayadeva Suri.

Now, let me cite an instance from the Arthasāstra, which corresponds to that cited from the Therī-Gāthā, and in which the commentator supplies the word *bandhana* omitted in the text. In the Arthasāstra (Bk. II, Ch. 10), one reads :—

Vadhah parikleso' rthaharanam danda iti.

In commenting on this, the commentator suggests : "*Vadho vyāpādānam. Parikleso bandhana-tādanādibhir duh-khotpādānam. Arthaharanam dhanāpahārah. Idam trayah dandah*". "Here *vadha* means doing violence by way of causing death ; *pariklesa* means causing suffering by way of arrest, harassment, etc. ; *arthaharana* means robbing a man of his wealth. These three constitute *danda*."

Lastly, I am to cite two instances, one from the Jātaka-Commentary and the other from the Arthasāstra, where the word *bandhana* has been used in the sense of imprisonment or in that of a prisoner, of a person who is imprisoned. I must refer the reader, in the first instance, to the Bandhana-mokkha-Jātaka (No. 120), where *bandhana* means nothing but imprisonment or a prisoner (*baddha*, i.e., a person shut up in prison). Secondly, in the Arthasāstra (Bk. II, Ch. 36), one is sure to come across the expression *mokṣo bandhanasya*, the word *bandhana* signifying, according to the commentator, a

person who is bound (*baddha*), or one in the condition of imprisonment (*bandhanastha*, *bandhanagata*).

Be it noted that, in all these instances, the word *vadha*, *bandhana* or *parikṣa* bears a physical meaning, without any moral or spiritual implication.

Turning to the edicts of Asoka, I find that the word *vadha* has been used in R. E. XIII clearly in the physical sense of violence by way of causing death, the words *bandhana* and *parikṣa* in S. R. E. I to mean respectively the condition of being bound and the condition of being harassed, and the word *bandhana* in P. E. V also in the physical sense of prison or prisoner, the word *bandhanamokha* (release from prison) in P. E. V being the same expression as *bandhanabadhasa mokha* (release of a person bound in imprisonment) in R. E. V.

Leaving the question as to whether the significance of the words *bandhana* and *parikṣa*, as used by Asoka in his First Separate Rock Edict, open for the present, one may compare with profit the effect of *vadha* as stated in R. E. XIII and that of *bandhana* and *parikṣa* as stated in S. R. E. I.

Asoka in his R. E. XIII, says :—

Yesam vā pi samvihitānam sinehe avipahine etānam
mīla-samthuta-sahāya-nātikya viyasane pāpunāti tata se pi
tānam eta upaghāte hoti [.]

"The friends, associates, companions and kinsmen of those whose affection remains undiminished, in spite of their being well provided for, come to ruin ; that, too, turns out to be a cause of hurt to them."

Asoka in his S. R. E. I, says :—

Ekapulise pi athi ye bandhanam vā parikṣam vā
pāpunāti. Tata hoti [:] akasmā tena bandhanamtika(m) [.]
amne ca [vage] bahujane daviye dukhiyati [.]

"There may be a man who gets into the condition of being bound or into that of being harassed. There it may happen : Thereby he gets, all on a sudden, into the condition of imprisonment, and others, that is, many beloved ones in the group (among his people), feel grieved."

Whatever be the merit of my literal rendering of the two statements, it is certain that by the expression 'many beloved ones among one's people' Asoka meant 'one's friends, associates, companions and kinsmen with undiminished affection,' and not 'one's wife and children.' It is also certain that in dealing with the after-effect of *bamdhana* and *palikilesa* in S. R. E. I, Asoka has stated, *mutatis mutandis*, the same thing that he has done in dealing with the after-effect of *vadha* and *upaghāta* in R. E. XIII.

If so, the meaning of the compound *bamdhanamtika* which fits in with the context would be 'imprisonment as the final result of a process,' and not 'the end or ending of imprisonment.' For, as I shall try to show, it would be strange indeed that Asoka or any other sensible king should think of dissuading his subjects from turning monks all on a sudden on the ground that their friends, associates, companions and kinsmen would be deeply grieved.

Mr. Bose cannot but premise that what Asoka says in stating the purpose of his First Separate Rock Edict accords with what he says in its preamble. But he fails, may be on account of his excessive religious zeal to prove his pet theory, to realise the verbal importance of the purpose of the edict as stated by Asoka. It will be seen that its purpose, as Asoka has stated it, is twofold, each of the purposes being set forth in a separate clause. The two clauses setting forth this twofold purpose are these :—

1. Nagala-Viyohālakā sasvatam samayam yujevū ti.
"That the City-Judiciaries (of Tosali and Samāpā) may strive at all times."
2. Nagalajanasā akasmā palibodhe va akasmā palikilese va no siyā ti.

"That sudden *palibodha* or sudden *palikilesa* may not be the lot of the citizens (of Tosali and Samāpā)."

Mr. Bose utterly fails to recognise that corresponding to these two clauses setting forth the twofold purpose of the First Separate Rock Edict, there are two separate statements in its

preamble, one with reference to the citizens of Tosali and Samāpā, and the other with reference to the City-Judiciaries themselves. It is in his statement with reference to the citizens that Asoka has expressed his solicitude for the suffering or sympathetic pain of many beloved ones, of the friends, associates, companions and kinsmen, of a person who got into the condition of *bamdhana* or into that of *palikilesa*, and all on a sudden into that of *bamdhanamtika* as an ultimate result of the process of *bamdhana* and *palikilesa*. And in his other statement, Asoka has exhorted the City-Judiciaries of Tosali and Samāpā to fulfil the wisdom of a course of *via media*, for which they were required to be free from certain evil or immoral dispositions, because, in the opinion of the good king in whose eye his subjects were to him as if they were his own progeny, they might not strive to attain success, if they had remained under their influence :

Tata ichitaviye tuphehi kimti [.] 'Majham patipādayemā' ti [.] Imehi cu jātehi no sampatipajati [:] isāya āsulopena nithuliyena tulanāya anāvutiya ālasiyena kīlamanthena [.] Se ichitaviye ki[m]ti [.] 'ete jātā no hūvevu mamā' ti [.]

If Asoka's language has any meaning, it is absolutely certain that Asoka in his above quoted statement, has exhorted the City-Judiciaries of Tosali and Samāpā, to whom the text of his First Separate Rock Edict was addressed, to cherish the ambition of fulfilling the wisdom of a course of *via media* (*majha*, *madhya*), as well as that he has exhorted the same City-Judiciaries to see that the evil or immoral dispositions, enumerated by him in the argument of his main exhortation, *were not theirs*.

But Mr. Bose, the great Sahajiyā scholar of the Calcutta University, would have us believe on his authority that Asoka in his above quoted statement, has exhorted the City-Judiciaries to see that the citizens of Tosali and Samāpā appreciated and acted upon the prudence of a course of *via media*, avoiding the two extremes of leaving home for religious life all on a

sudden owing to an excessive religious zeal on one side, and sluggishly remaining for ever immersed in worldliness on the other. That is to say, he would have us seek for the correct explanation of Asoka's *via media* in the avoidance of the two extremes of *aḥasmā palibodha* (sudden palibodha) and *aḥasmā palikileśa* (sudden palikileśa) which, according to his fine imagination, are implied in the second clause setting forth the main purpose of the edict under discussion.

In Asoka's statement in the preamble with reference to the citizens of Tosali and Samāpā, we have *bamdhana* and *palikileśa* used as a set of two words, as well as the expression *aḥasmā bamdhanamtika*. And in the second clause setting forth the purpose of the edict with reference to those citizens, we have *aḥasmā palibodha* and *aḥasmā palikileśa* used as a set of two expressions. In these two sets, *palikileśa* is a common word, which has been used, according to Mr. Bose, in one and the same sense in both the contexts. As to the expression *aḥasmā palibodha*, he definitely maintains that it occurs as a substitute for *aḥasmā bamdhanamtika* in the preamble, here *palibodha*, according to his new vocabulary, signifying an excessive religious zeal such as that displayed by a man in leaving home for religious life, and *bamdhanamtika* signifying the cutting asunder of the bond of worldly attachment. He is of opinion that *palibodha* in the Asokan text cannot be treated as a synonym of *bamdhana*, for the simple reason that it signifies just the opposite of *bamdhana*, meaning 'the bond of worldly attachment'.

How to explain *palibodha* as meaning just the opposite of *bamdhana* in utter disregard of the fact that in Buddhist literature, the word *palibodha* has been invariably used in the sense of a hindrance, an impediment, an obstacle, a fetter? It is not difficult for clever Mr. Bose to meet this objection, if one be prepared to appreciate him when he argues, saying that the word *palibodha*, Sk. *paribodha*, used in the edicts of Asoka in the sense of an excessive religious zeal displayed by a man in leaving home to join a monastic institution such as

that of the Buddhists, that is to say, in going out in quest of supreme knowledge, in accordance with its primary and literal sense, *pari*, an augmenting particle, meaning 'supreme', and *bodha* meaning 'knowledge', deteriorated in its meaning and came to signify 'hindrance, obstacle, etc.', precisely in the same way that the epithet *devānampriya* used in the edicts of Asoka in the sense of 'Beloved of the gods' deteriorated in its meaning and came to signify in later Indian literature 'one duped of the gods' that is, 'a fool'.

Such overstraining of the nerve is sure to drive any man mad. I find that the analogy of *devānampriya* is inappropriate. So far as Buddhist literature is concerned, this epithet has not undergone any deterioration in its meaning. Dr. Hultsch has shown at length that in the *Mahābhāṣya* of Patanjali, the expression has been generally used in a good sense, say, in that of 'beloved of the gods', and rarely in a bad sense, say, in that of 'duped of the gods', while the Jaina lexicographer Hemacandra has explained it as meaning, in its bad sense, 'one duped of the gods', that is, 'a fool' (*iti murkhe*). If one can understand why Asoka came to be represented in the *Mahābhārata* as a reincarnation of a demon-king Yastvasva, one may also understand why *devānampriya* used as an epithet of Asoka, the avowed follower of Buddhism and royal supporter of the Buddhists, or as an epithet of Dasaratha, the avowed royal supporter of the Ajivikas, came to be interpreted in the works of the Brahmins and of the Jainas as denoting 'a fool'. The reason is apparently the same thoughtless sectarian prejudice which prompted the author of the *Arthasāstra* to prescribe a certain amount of fine for those householders who would entertain the Buddhist recluses and the Ajivikas at a feast in performing a *Sradh* or such other auspicious ceremony. But the case of *palibodha* stands on entirely a different footing. It is a technical word which occurs, in this form, only in the edicts of Asoka and in the works of the Buddhists, both earlier and later. So far as the Buddhist literary usages go, the word has not undergone any change in

its meaning. Moreover, Mr. Bose cannot reasonably maintain that *pali* or *pari* is an augmenting particle, always meaning 'supreme' or 'perfect', as in the examples of *paritosa* or *pariyanna* cited by him. Does *pali* or *pari*, e.g., in the case of *palipatha* or *parivāda*, at all signify 'supreme' or 'perfect', or is it that in these two instances, the particle simply means 'contrary', 'contradictory', 'misleading'? Mr. Bose is not aware of the fact that in the Buddhist literary usages, the words *gadha* and *paligedha* have been used in the same sense.

In R. E. V, the word *paligodha*, corresponding to the Pāli *paligedha*, occurs as a variant or synonym of *palibodha*. Assuming the primary literal meaning of *palibodha* to be 'supreme knowledge' and that of *paligodha* or *paligedha* to be 'excessive thirst' (*gedho*=*tanhā*), he thinks it is easy for him to equate the two words and their meanings thus: the former signifies 'supreme knowledge as an excessive thirst', and the latter meaning 'an excessive thirst for supreme knowledge'.

How can Mr. Bose be sure, I ask, that *palibodha* is a Prakrit equivalent of the Sk. *paribodha*, and not that of *pari-yuḥa*? Prof. Childers had good reasons to suggest that *palibodha* "is probably the result of a confusion between *pari-rodha* and *paribādha*". He has cited the authority of Clough's Sinhalese Dictionary, in which "*palibodha* and *palirodha* are given with the same significations" (*sub voce* *palibodha*). He might have as well cited the evidence of some of the Sinhalese manuscripts of the Mahā-Niddesa where *rodha* and *palirodha* occur as variants of *gedha* and *paligedha*.¹

Although *palibodha* and *palirodha*, or *bodha* and *rodha* are synonymous, it is difficult to account for the dialectic change of *rodha* into *bodha*. I find it difficult to equate *bodha* in *palibodha* with the Pāli and Sk. *bodha*, signifying 'knowledge', in view of the fact that in such ancient Buddhist works as the Mahā-Niddesa and the Thera-Theri-Gāthā, we have two past participle forms *palibuddha* and *paribbulha*, both meaning 'routed', 'sur-

* Mahā-Niddesa, p. 8, 6n. 14, 15.

rounded', 'besieged', and suggesting a common verbal root like *pari-vyuha* or *paribyuha*, just in the same way that *muddha* and *mulha* are the two past participle forms of the same verbal root *muha*.

Mr. Bose admits that just as in Buddhist literary usages, so in the edicts of Asoka, *palibodha* is a synonym of *paligodha* or *paligedha*. If so, I do not understand why he denies that *palibodha* cannot be treated as a synonym also of *bamdhana*. The *Mahā-Niddesa* is a book of the Pāli Sutta-Pitaka, and its date of composition may be safely assigned to the 3rd or 2nd century B.C. In this text, there is a passage, where these three words, *palibodha*, *gedha* and *bandhana*, have been used as synonyms :

Eso kho assa *mahāgedho*.....*mahāpalibodho mahā-bandhanam*.

I think this reference will suffice to convince all that Asoka in his First Separate Rock Edict, has used *palibodha* as a synonym of *bamdhana*, and that *bamdhanamtika* is the same in its meaning as *bamdhana*, the only conceivable difference being that in the case of *bamdhanamtika*, *bamdhana* (imprisonment) is the final result of a process, namely, that of *bamdhana* and *palikilesa* mentioned in the preceding sentence.

In the opinion of Mr. Bose, the words *bamdhana* and *palikilesa* have been used by Asoka in his First Separate Rock Edict "not in the sense of imprisonment and torture of criminals, but figuratively in the sense of the bondage of the world and sufferings that result from evil passions and bad habits."* He means to say that the significance of these two words, as used by Asoka, is ethical or religious, and not administrative or judicial ; it is, in other words, spiritual, and not physical. With regard to the supposed spiritual significance of *bamdhana*, his argument is this : "In religious literature of India, this word has been extensively used in the spiritual sense and very rarely in the sense of imprisonment in the person of a king. As the edicts are mostly on religious subjects, it is quite appropriate to take *bamdhana* in the spiritual sense only."†

[To be continued]

* I. H. Q., March, 1927, p. 76.

† I. H. Q., March, 1927, p. 81.

**Mrs. MARY E. FOSTER'S 83rd BIRTHDAY ANNIVERSARY
CELEBRATIONS AT THE MAHA BODHI SOCIETY.**

On Wednesday the 21st September the Maha Bodhi Society of India celebrated with great enthusiasm the 83rd birthday anniversary of Mrs. Foster, the generous American Patroness of the Society. Hon. Mr. Justice M. N. Mukerji presided over the meeting held in this connection and the following were noticed in the audience:—Dr. B. M. Barua, Messrs. S. C. Mookerjee, S. N. Mookerjee, Councillor, Anukul Ghose, B. C. Mallik, Ba Ying and Kumud Behari Sen and others.

The meeting commenced with the singing of a specially composed song by Mr. P. N. Ray.

Mr. S. C. Mookerjee in the course of his speech narrated the circumstances that brought Mrs. Foster in contact with the work of the Society. Mr. Dharmapala who had been to the Parliament of Religions at Chicago in which the late Swami Vivekananda also took part, was returning to India *via* Honolulu where she met him on board the steamer and heard a few words about the glorious Dhamma of Lord Buddha. She was at once fascinated with the teachings and ever since then kept correspondence with the Anagarika resulting ultimately in a life-long friendship. She had been a neverfailing supporter of the activities of the Society and her generous donations were numerous. It was through her great generosity that the Sri Dharmarajika Vihara in which they were assembled that day, had been erected. Besides there were in Ceylon a free hospital and several institutions which owe their existence to her benefactions. This being her 83rd birthday it was fitting that they should celebrate the solemn occasion and wish long life and health to this well-wisher of India.

Dr. B. M. Barua who followed him said that Mrs. Foster was truly a princess by her generous nature as well as her

birth. She belonged to the Royal family of Hawaii. She has endeared herself to the Buddhists of the world by her marvellous gifts to the cause of Buddhism. Her position might well be compared to that of Visakha, the great benefactress who lived during the life time of the Blessed One. In conclusion he wished her many more years of peace and happiness.

Mr. Justice Mukerji in bringing the proceedings to a close said that he was very glad to associate himself with the function. To wish well of others was in itself a good thing. But to send good wishes to Mrs. Foster who was their patroness was pure and simple gratitude. She had nourished the Society with the devotion of a mother. It was, therefore, fitting that the members of the Society should assemble that day to congratulate her on her attaining the 83rd birthday and send their good wishes for her long life and happiness.

At the conclusion light refreshments were served on all those who were present. The poor children of the neighbourhood were fed on the following day. Celebrations were also held at the following places:—Sarnath (Benares), Bodhgaya, Madras, and various places in Ceylon.

ABOUT FRUIT

Fruit is a very healthy article of diet. Indeed, human beings cannot live without it. And there are many different varieties of fruit, of all shapes, of all colours, of all degrees of hardness and softness, of all kinds of textures of skin or rind. And some people are very learned in all these details about fruit. They have read every book they can find about fruit; and carefully tabulated and stored away in their mind or in their note-books, what they have found there. They have also, in some cases, actually had specimens of fruit in their hand; and made first-hand observations for themselves of the external appearance of the fruit concerned, and noted where

its rind and shape and colour, and so forth, bear resemblance to those of other fruits, and also wherein it differs from these others, making careful and extended notes of these differences. And they have found a certain degree of satisfaction, perhaps even of pleasure, in this occupation about the external resemblances and differences of the various fruits of the world, as these happen to have come under their notice, or as they have sought them out. And so far they have done work that has a certain value. But suppose now that on the strength of this extensive knowledge they possess of the external qualities of fruits, they proceed to pass judgment upon the real value of the various fruits they have studied from the outside, and finally decide that such and such a one among them let us say, the orange, is a very inferior fruit, what will any person possessed of common sense be likely to say to them? Will he not say: My good man, I appreciate all your labours in classifying and tabulating all that information you have collected about the fruits of this world of ours, but have you ever *tasted* an orange? Have you ever eaten one? You haven't? Then you must excuse me if I tell you quite frankly, that you do not know anything about an orange that is of any consequence; you are in no position to pass a judgment upon its value that will have any importance for reasonable men. Nobody knows what a fruit really is till he has *tasted* it. And as you have never tasted this fruit, you do not know anything about it that really matters to those who *have* tasted it, and therefore know what it is like *inside*.

There is a lady whose name there is no need to mention, who has done a great deal of investigation into the external resemblances and differences of those fruits of mankind's spiritual life, the religions of the world. In this direction she has done a great deal of valuable work on account of which she is well known, and also much respected, and even honoured. To one of these religions she has given particular attention, and brought before the world a great deal of information concerning it which is, or ought to be, of much

value to the world. Of late, however, not content with bringing forward the information her industry has accumulated concerning that religion, she has thought herself entitled also to pass a judgment as to the value of the religion in question, and has decided that it is an inferior religion, that this particular fruit of man's religious life is of inferior value; and the publications supposed to be devoted only to publishing *information* about this religion, not judgments upon its value, she now uses to make known her depreciatory opinion of it.

It is highly questionable if she has any right to do this. And it is more than questionably right, it is entirely dishonest of her to invite adherents of the religion in question to subscribe to the cost of the publications in question, and then to use the pages of that publication (paid, or partly paid for, with these adherents' money!) to belittle and disparage that religion. Such a thing is to be expected of those who are by profession, belittlers and disparagers of every form of faith but their own. A miserable way of earning one's livelihood, to be sure! But there are such people in the world, much to be pitied as they are. But it comes as a surprise to find this procedure of disparaging other people's faith, adopted by one who is under no necessity whatever of doing so in order to earn her salary, as are those other unfortunates.

Moreover, we followers of the Buddha entirely dispute the title of any one to say what our religion is worth, who has not himself or herself *tasted* it, had actual living experience of it within themselves. This actual living experience of it within ourselves of our Dhamma, is what we call tasting and eating the orange. It is a different thing altogether from noting that an orange is a round fruit, and is yellow in colour, and possessed of a certain odour, and so on, and so forth. One may know all these facts about an orange, and yet really know nothing at all about it, until one has eaten one, tasted the sweet, juicy pulp inside, and incorporated that sweet juicy pulp into one's own body. *Then*, one knows what an orange is. But until then one does not know what it is, no matter

how many words one is able to pour forth on paper about this, that, and the other superficial fact concerning the fruit.

We followers of the Dhamma have tasted this fruit, the Dhamma. Not fully ; we cannot claim that, at least, not we common men. It is only the Arahán who has really tasted the sweet orange of the Dhamma through and through, and made it entirely his own. But at least we others have gone a little deeper into the orange, have bitten into it, and not merely looked (however long and minutely and scrutinisingly) at the outside of it. And biting into it, and tasting it, we are in a far better position, to say what the fruit is worth than one who has never done anything else but look at it from the outside. Indeed, we are in the one only proper position for doing so. And our judgment is, that it is the sweetest, most wholesome fruit in the world ; and that it would be well for the whole world if it would taste of this glorious fruit of the Buddha-dhamma, and eat it day after day as we do ; that if it would do this, long would it make for its benefit and advantage and well-being. For we have tasted and eaten this fruit, and *know* that it is good, in the only way that one can know whether any fruit is good or not, by tasting and eating it.

Why does not the lady in question, with all her extensive knowledge of the outside of this fruit of the Dhamma, not bite into it and find out the sweetness, the juiciness that is inside it ? Why indeed not ? It is something of a puzzle. But perhaps the answer is that some people are so much involved in Samsara in every fibre of their body and mind, so much soaked through and through with the salt water of that mighty sea of Samsara, that they simply cannot grasp, or even feel a wish really to grasp, the idea of non-Samsara, the idea of dry land. Indeed, in spite of all their skill in *talking* about Samsara and non-Samsara, they are by their innate nature for ever debarred (or at least, during this lifetime, debarred) from feeling that anything is real and valuable except what can be found in Samsara. They have not the

least glimmering beginning of that Eye of the Law, the Dhamma-cakkhu, which enables some of us Buddhists to catch a faint glimpse, though from ever so far a distance, of the delectableness of being done for ever with the Conditioned, and attaining to the Unconditioned. And so they find that the Dhamma is a thing of "negations," and therefore, as such, to be contemned. What blindness! Yea, what lack of common sense! For the Buddha and his religion are above all things founded upon fact, upon sober actuality, and abjure and avoid like the plague all intoxicating wallowing in dreams and fictions however pleasant and exhilarating. And if one speaks sober fact about this world and what lies beyond, how else, save in the language of negation, is one to speak, and keep upon the safe, solid ground of ascertained fact? It would no doubt be very delightful and exhilarating and in every way enchanting, to draw fancy pictures of what Nibbana is; but at the end of it all, they would still be fancies; just fancies. They would not be fact. All the *fact* we can say about Nibbana is that it is *not* this we are suffering now. This is all we really can safely say we *know*, that it is the ceasing of suffering. When we go beyond that, we are simply *guessing*. But the Dhamma is not a system of guesses or fancies; it is fact, it is actuality, it is truth. And so the Lord of Truth, the Supreme Buddha, says only what he *knows*. And what he *knows* and tells us that he knows, for he found it so, is that Nibbana is the ceasing of Suffering, the Ending of Ill. Such a statement has a positive value. It means something. We know what ill, what suffering, is. And therefore, when we are told that Nibbana is the ceasing of this thing we know, so well, ill or suffering, we have set before us an idea we can take a solid grasp of, something sound and solid, not a vague fancy that only floats mistily in the air before us, and that we can never take a proper hold of, just because it is in the air, and not on the solid ground where we live our actual, every-day lives, all the time.

Putting it another way, we might say that what keeps

certain people from ever forming a correct opinion of the value of the Doctrine of Nibbana and the Way thither, is the fact that this Doctrine is a *sober* doctrine ; and they do not want to be sober, they want to be drunk. And they do not care what they take to make them drunk. Some take crude alcohol into their bodies. Some read poetry. Some intoxicate themselves with art. Some plunge themselves head over heels in the vats of what they call 'love.' Some inebriate themselves with ambition. But whatever it is they choose as their form of obtaining intoxication, one and all are determined that they shall get intoxicated, and that they will have nothing to do seriously, with anything that might lift them out of their intoxicated condition, and bring the sober facts of existence soberly before them. And since this latter is precisely what the Buddha-dhamma is meant to do, so that men may next take the appropriate measures to get out of the misery they are in, in their intoxicated condition, therefore all these inbred, hereditary inebriates (for, from how many aeons back have they not been drunk with the drunkenness of Samsara !) simply do not want at the bottom of their hearts to grasp the sober facts of the Buddha's teaching, even though they may be dealing every day with the *words* in which these facts are expressed.

It is a strange state of affairs to us who have seen a little of what the Buddha has tried to show us, who have got a little of the dust of the world rubbed off our eyes, who have recovered a little from the intoxication of the world's drugs, who have become half sober at least, sober enough at least to know that we are drunk, and who now wish for nothing better than to become wholly sober and sane and healthy. What can we do but direct our thoughts and aspirations towards wishing that others also may come to want to be sober, sane, and healthy also. And in the meantime, as now, when in their unsober condition they say what is not so about the Buddha-dhamma, then with all respect we must politely but firmly tell them, that they are not in a condition to say what

that Dhamma is in its real essence. We have to tell them with all respect that they must become sober and taste it, and eat it, and make it their own ; and then they will know that it is good and sweet and wholesome, that it is the best, the sweetest, the most wholesome fruit ever grown in the garden of the religions of the world, for the refreshment and nourishment of mankind.

"WESTERN EASTERNER."

PERSONAL IMPRESSIONS OF BUDDHIST COUNTRIES :—SIAM*

BY DR. B. R. CHATTERJEE, M.A., PH.D., D. LITT.

Often did I recall the happy hours spent with my companions in Western Tibet the year before (1922), while I was travelling alone from Singapore to Penang—on my way to Siam—during the summer vacation of 1923.

The South (Siam) Express leaves Penang once a week on Thursday morning and reaches Bangkok on Friday evening. On other days there are ordinary trains which take more time as they halt at night. Soon after reaching the Siamese frontier one can see from the train Buddhist shrines on apparently inaccessible peaks of steep cliffs. The famous temple of Nakon Patom (Nagara Prathama)—one of the biggest "pagodas" in the world—can also be seen from the train shortly before it reaches Bangkok.

Bangkok, the capital of Siam, became quite modernised during the reign of Rama V (King Churalangkaran—1868-1910). Its splendid boulevards, electric tramcars, electric lights, etc., take by surprise the new-comer.

But the principal attraction of Bangkok are its picturesque temples which cover one-fifth of the total area of the city. These temples are Buddhist monasteries—i.e. they are not

* A lecture delivered at the Sri Dharmarajika Vihara, Calcutta.

only sanctuaries, where a divinity is supposed to reside, but cloisters, where men dwell who have renounced the world for a shorter or longer period of time, grouped round the temple proper. The latter (the temple proper) consists of a large hall where the monks recite their prayers and the lay people congregate to hear the sermon fixed for a certain day. The glittering roofs of the shrines, with their porcelain tiles and glass beads, flash under the tropical sun and convert the capital into a fairy city.

The essential part of every Siamese temple is the "bot," a rectangular structure facing the East, where the monks congregate four times a month for public confession and other sacred functions. At the end of the central nave is a large statue of the Buddha. In front of the altar is the bench of the preacher who delivers the sermon. In most of the monasteries, besides the "bot," there is another similar edifice, for the assemblies of laymen, called the "vihara." The gates of the temples often show fine inlay work in silver or ivory, representing in some cases scenes from the Ramayana.

The principal temple of Bangkok is the Wat Pra Keo—the Chapel Royal of the Emerald Buddha which is the most precious image in the world. It is exclusively reserved for royal ceremonies.

Buddhism in Siam is a living religion. Every Siamese, from the king downwards, has to live the life of a monk for a shorter or a longer period.

Guided by an official of Prince Bidya, who graciously gave me every facility, I had an opportunity of conversing with a learned monk—Chokun Rajwethi. His monastic cell was scrupulously clean and adorned with images of the Buddha. He told me the Siamese tradition that about Asoka's time two Indian monks Sonaka Thera and Uttara Thera had visited Siam and had converted the land to Buddhism. These pioneers were the disciples of Mogguliputta—the preceptor of the Emperor Asoka. Contact with India, he said, existed

even in Pre-Maurya times. I shall always remember his affectionate farewell.

Historical evidence points to the conclusion however that Siam received its Buddhism (of the Hinayâna school) from the Mons or the Talaings of Pegu. These latter claim, for themselves, that Buddhaghosha, the celebrated divine, went from their country to Ceylon in 402 A.D., and brought back a complete set of the Tripitaka, and firmly established the southern school of Buddhism in Pegu.

Siam received its Indian culture in the days of the Khmer Empire (Ancient Cambodia) of which it formed a part. This powerful empire, thoroughly imbued with Indian culture, dominated for a thousand years the central portion of Indo-China. Titanic shrines like the Angor Vat (a Vishnu temple) and innumerable Sanscrit inscriptions still bear testimony to its past greatness. Then the Mons of Pegu brought their quota of Indian influence. So it happens that the districts of Siam have Indian names (Visnuloka, Maharastra, etc.), that royalty and the aristocracy have Indian titles, that the Siamese alphabet is Indian and that their literature also bears the impress of Indian influence.

I may just mention that it was in the 13th century A.D. that Siam threw off the Cambodian yoke and became independent and that it was in the middle of the 14th century, with the foundation of the capital Ayodhya, commenced the modern period of Siamese history. During the last 30 years it has become a thoroughly progressive country.

Indeed an Indian traveller, like myself, is sure to carry away the most pleasant reminiscences from this "Land of the White Elephant."

CHRISTIANS vs. 80,000 BUDDHIST PRIESTS

The number of Christians in our province (Burma) of Pagodas and Phongyis has been increasing at an alarming rate, there being now one Christian for each 50 people. One of the outstanding converts is a "Patamagyi" (say Buddhist D.D.). Not contented with this noteworthy progress the Protestants and Catholics are still fighting tooth and nail to swell the number of converts rapidly by all sorts of weapons in the shape of schools, dispensaries, leper asylums &c. under the close supervision of 506 missionaries and 3650 indigenous workers at immense expense. There are under training also 454 men and 278 women in various parts of Burma for further active conversion work. Of the 49957 students now attending the Christian schools 20981 or 42% are confirmed youthful converts leaving a balance of only 28976 students or 58% yet to be dealt with. Such briefly is the painful spiritual position of our country at present and the outlook being even more dark and dreadful. I wonder when will our self-less 80000 priests and 3000 nuns wake up and play their part speedily and systematically. Of the various remedies for such troubles I feel what our co-religionists in Ceylon took in 1880 with the help of Col. H. S. Olcott and Madame H. P. Blavatsky, founders of Theosophical Society, was tolerably effective. There the Singhalese opened rival Buddhist schools besides dispensaries &c. at all villages and towns where there were Christian institutions causing thereby, many of the latter to be closed down. Other more effective prescriptions, suggestions &c. are sincerely invited both in English and vernacular from all serious Buddhists especially from the ecclesiastical quarters where lies principally our gloomy country's spiritual fate and future. Let us also *en passant* cease to hesitate to criticise our Sangha honestly and sharply and overhaul drastically where necessary before it is too late. We cannot go on without healthy and constructive criticisms which are so sorely needed at the moment in respect of our clergy.

ANANDA.

BUDDHIST ACTIVITIES IN DAR-ES-SALAAM

In response to a Circular Letter sent by Mr. G. H. P. Gunapala, the Cashier of the Govt Treasury, a large number of Sinhalese Buddhists, resident at Dar-es-Salam, assembled at the New Cinema Hall on Saturday the 6th August at 5-15 P.M. to discuss what measures should be adopted to erect a Buddhist Temple at Dar-es-Salaam, which was found to be a long felt necessity.

Nearly 50 members were present and Mr. D. B. Malis de Silva, the popular manager of the well-known firm of Messrs. Ranti de Silva & Bros., was elected chairman. Mr. G. H. P. Gunapala was unanimously elected to be the Secretary of the meeting. Mr. Gunapala in a stirring speech spoke at length on the dire necessity of having a place of worship for the Buddhist residents here. He proposed that immediate steps be taken to erect a Vihara at a cost of at least 60,000 shillings and that every endeavour be made to complete the same by the end of December, 1928, the latest.

The resolution was duly seconded and carried unanimously and donations to the extent of Shs. 10,500, were promised, there and then by the members present.

Other speakers followed and dwelt at length on the extreme necessity of making the proposition of Mr. Gunapala a sure success without much delay, and also expressed the hope that their brethren in Ceylon would no doubt support such a good cause to their utmost capability. They further wished that the proposed Temple be built in the same form as the one now being erected in London, through the untiring efforts of the Rev. Anagarika Dharmapala, one of the most prominent Buddhists in Ceylon.

A very strong Committee of 13 members was duly formed to give effect to the resolutions passed.

At the close of the meeting much enthusiasm prevailed and the meeting was duly pronounced a great success owing to the large amount of donations promised.

Mr. G. H. P. Gunapala treated the gathering to Light Refreshments which were served ad lib, and with a vote of thanks to the chair the meeting terminated.

EXPULSION OF BUDDHIST MONKS FROM NEPAL

To protest against the recent expulsion of six Buddhist monks from Nepal, a representative meeting of the Buddhists of Calcutta and the public was held on Wednesday, the 31st August at 6 P.M. at the Buddhist Hall, College Square, Calcutta. Rai Jadu Nath Mazumdar Bahadur M.A., B.L., C.I.E., M.L.C. presided.

In his introductory speech Rai Bahadur dwelt at length on the relationship that exists between Hinduism and Buddhism in Nepal and related how Hinduism and Buddhism lived side by side peacefully both in India and Nepal.

The President of the Buddhamargi Samgha, in giving a summary account of the expulsion, referred to the statement of the Indian Lama which has already appeared in the English and Hindi papers. A Rajput Buddhist of Simla had gone as usual to Tibet and undergone Buddhist training for about a decade and had been living in the Nagarjuna Cave in Nepal, giving religious advice to both Buddhist and Hindu devotees. He added "Two Nepalese youths of whom one was a Vaishya and another a Buddhist Bandya had of their own accord taken the monk's robes in accordance with the Buddhist Scriptures, under another Buddhist oilman. Two other Bandyas who are hereditary monks also put on the yellow robes. In all cases the Rajput priest was not the cause of their conversion. The Indian Lama was also fined one hundred rupees, while seven Buddhist ladies who happened along with a boy, to go to the Cave to offer worship were also confined for a week in a damp,

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dirty cell in which a male Moslem detenu was also confined and cooked his food. They were also fined as also the two other Bandyas. A new ordinance which prohibits preaching by a non-Nepalese preacher and missionary work among the non-Buddhists is said to be the cause of these outrages on Buddhist religion. Nepal had a long religious and historical relationship with China and Tibet and the Buddhists protest at the interference of the Government in their Buddhist affairs and activities and oppose the new ordinance prohibiting missionary work and conversion amongst the Nepalese people—a custom and right enjoyed since time immemorial by the people there."

The main resolution moved by the Venerable Punnananda Mahasthavira of the Dharmankur Vihara, was supported by Prof. Dr. Beni Madhab Barua, M.A., D.Litt. (Lond.) In supporting the resolution he entered a vehement protest against this encroachment on the rights and liberties of men. He felt great indignation at the expulsion of the five Nepalese and their leader who happened to be a Rajput. Theirs was a purely religious mission. Their humble activities could not have been interpreted in any other line—even in the light of a remote pro-Tibetan propaganda. The case as it appears, is one of the expulsion of six innocent and helpless but devoted workers in the cause of Buddhism. He regretted that the kingdom of Nepal which has been the boasted home of both Buddhists and Hindus from time immemorial and which is looked up to by every Indian for upholding the high traditions and ideals of the past and for the encouragement of peaceful and humanising missions of religion should show such spirit of intolerance. It is the birthright of man to preach and practise his religion offending none in their own interests.

THE RESOLUTION.

"Resolved that a memorial under the signature of the President and of the representative Buddhist societies be sent to H. M. the King of Nepal and to His Highness the Prime

Minister of Nepal for rescinding the order of expulsion passed against the six Buddhist monks."

The Chairman in concluding the meeting remarked on the religious and political prestige of Nepal and suggested that in case the memorial failed to have its desired effect, a deputation should go to Nepal and represent the Buddhist grievances direct to the rulers.

In reply to the inquiry as to the "crime" they had committed for taking such a drastic action, the Secretary of the Maha Bodhi Society has received the following reply from the Private Secretary to H. H. The Maharajah. [*Actg. Editor.*]

(TRUE COPY)

KATMANDU, NEPAL.
30th August, 1927.

To

THE SECRETARY,
Maha Bodhi Society,
4A, College Square,
Calcutta.

DEAR SIR,

With reference to your letter of the 11th instant in which you speak of a party of Buddhist priests, I write to inform you that recently one Chhering Norbu came to Katmandu with the ostensible purpose of passing his days quietly in religious pursuits for which he received the facilities he desired, having due regard to the Lama Buddhistic Order to which he professed to belong. For a time nothing unusual happened with him or on his account, but thereafter when he began to take to objectionable methods of trying to beguile away individuals, inculcating thoughts and ideas calculated to dissociate them in a very obnoxious way from the customs, usages and socio-religious laws of the land, people began to look upon him with

suspicion, till at last the dramatic debut of five of his converts dressed in peculiar costumes, evidently at his guidance, along with their mischievous flouting of every other religious pursuits and persuasions, nearly brought him into clash with the angry public. The five men involved in this who were of poor circumstances, were named (1) Prembahadur Shrestha, (2) Budharatna Banda, Bekharatna Banda, Gnanaratna Banda and Nuhchedas Salmi. So high were the feelings roused by their actions that they stood the chance of being lynched by the infuriated public—Buddhists and Sanatanists alike. The police intervened and after careful investigations it was thought prudent that Chhering Norbu and the five of his converts named above should clear off to avoid trouble on themselves, granting them a reprieve from imprisonment to which they had made themselves legally liable for having illegally transgressed the laws relating to the Varnasrama Dharma. The five men mentioned in your letter along with the name of Chhering Norbu as Maha Pragna, Maha Chandra, Maha Gyana, Maha Virya and Kahanti may be the new names assumed by the 5 persons named above.

It is indeed such a great pity that Chhering Norbu should have thought it worth his while to try to create a disturbance in the traditional happy and harmonious relations that have from time immemorial subsisted among the different sects of the people in this country, including the Buddhists of this place who, as is well known, are, as they have been all along, observers of Varnasrama.

Yours truly,
Sd. MARICHI MAN SINGH,
Bada Kaji,
Private Secretary to
His Highness the Maharaja, Nepal.

DARJEELING Y. M. B. A.

The opening ceremony of the new Young Men's Buddhist Association Hall, Darjeeling, was performed on the 9th September 1927 by Kumar T. N. Pulger, President of the Association.

The Hall is a two storied building. The ground floor consists of 1 Hall for holding prayers and meetings, 1 office room, 1 bath room, 1 godown and a verandah, and the upper storey consists of 4 bed rooms, 1 pantry, 1 kitchen and 2 verandahs. It is expected that the 4 bed rooms will at present meet the modest requirement of Buddhist monks and pilgrims who had up to date no place to halt at Darjeeling. As Darjeeling is a halting stage for Tibetan and Sikkimese pilgrims visiting Gaya and other shrines of India, it is hoped that the efforts of the Young Men's Buddhist Association in establishing a Dharmasala and purifying the fallen state of Buddhist Society will be greatly appreciated.

The house was purchased last year and a part of the repairs were done but the work had to be stopped for want of funds. This year Kumar T. N. Pulger lent a considerable sum of money to finish the urgent additions and alterations.

In the morning the usual ceremony was performed by the Lamas of the Phodong Monastery, Bhutia Busty, a branch of the well known Phodong Monastery of Sikkim.

About 400 guests were entertained and the poor people were sumptuously fed. At night there was a Lion dance followed by Sikkimese dance and songs.

The Tibetans, the Sikkimese and other hill people that have embraced Buddhism are all poor and it is the aim of this Association to help them during sickness and to bear expenses of funeral ceremony etc. It is hoped that the rich as well as the poor will take interest and sympathise our scheme.

BOOK REVIEW

BUDDHIST ANNUAL OF CEYLON: VOL. III. No. I.

The Buddhist Annual for 1927 is out, and we have received a copy from Messrs. W. E. Bastian & Co., the publishers, Colombo, Ceylon. Price Re. 1.50 or Re. 1-8 annas. We congratulate the Editor and the publishers for the excellent get-up and the varied contents of the Annual. The opening page has several verses from Mr. F. L. Woodward's translation of the Dhammapada. But the translation of the Pali into English is wrong in the two verses:

Sweet it is to be a mother, sweet the love of fatherhood,
Sweet the life of hermits, sweet the life of Brahmins good.

The Editor perhaps did not consult the Pali original verses in the Dhammapada, had he done so he would have discovered the blunder. The second article is also a translation of the discourse in the VIII nipāta of the Anguttara Nikaya.

The third article is from the pen of Mr. W. A. de Silva on the Sangha. It is a good article. The fourth article is from the pen of Revd. Mr. Hunt of Honolulu, wherein he emphasises by the words:

Surely NOW is the time to take the message of the
Dhamma to the West, to shew that there can be
no quarrel between true science and the teaching
of Him whose religion is founded on the Laws that
govern life and the Universe.

A Buddhist Sermonette is the next article by Mr. J. F. McKechnie, wherein he emphasises the usefulness of practising Metta to broadcast loving thoughts on all living beings from the dynamo of the ever active mind. The Leading Principles of the Higher Criticism is from the pen of Dr. Edward Greenly. That should be read by all who are interested in Biblical criticism. He wishes that Buddhists should apply the test of

higher criticism to the Pitaka literature. He says "the Dhamma will stand strong by its Ideas, and by them alone."

Some observations upon Viññana and Nāmarupa is by Dr. Paul Dahlke. It is a very long article giving the experiences of Dr. Dahlke regarding the ultimate which is known as Nirvana. We have two erudite Germans, one Dr. Dahlke and another Dr. Grimm, each one contradicting the other with reference to the ineffable Nibbana, which was considered by the Arhats to be beyond the powers of the finite mind to comprehend. The perfected Arhat realized Nirvana but even He could not express it and explain it by words to the non-Arhat. The Arhat mind was not understood by the Sotapatti, nor by the Sakadagami; only the Arhat could understand another Arhat. Nirvana was the pasture ground of the Arhats. When Dr. Dahlke tries to explain what Nirvana is he only flounders. Dr. Grimm tries to show that outside the five skandhas there is the essence which is the real man. He tries to find the eternal atman in man, while the Arhat made the effort to get rid of the skandhas by realizing the ineffable Nirvana by wisdom and love. The path to realize Nibbana is neglected by both scholars, and they are trying to describe a thing which they have not realized. Sila, Samādhi, Paññā, Vimutti, Vimuttiñānadassana are the stepping stones to realize Nibbana. Mme. Alexandra David Neel criticizes the "born Buddhists." She is right. Unfortunately the critics too fail to understand the spirit of the teachings of the Lord Buddha. In India the Hindus say that Buddha is the ninth Avatar of Vishnu, and yet they do not follow the teachings of the Master. In the Calcutta Dharmarajika Vihara, the Hindu members often times declare "that Buddha is our Avatar." We can't prevent them from saying so. The criticism of Dr. Grimm's work on the Buddha's Doctrine by Dr. Cassius Pereira is trenchant. Revd. Nanatiloka Thera's article on Meditation is timely. To understand the Dhamma the student should be first virtuous, at least he should abstain from the ten evils, and avoid doing evil in thought and refrain from passions, and begin to prac-

tise concentration-bhavana. Jhāna and Paññā are necessary to understand the Nibbana dhamma. Ordinary people have not the qualifications to know what Nibbana is. Mrs. Rhys Davids gives an account of the Pali Text Society and asks help from the Buddhists to carry out her programme of printing the yet unpublished texts. In the journal of the Pali Text Society for 1927 she says that there is nothing in the Pali Dhamma for the European to learn and yet she asks help from Buddhists to tear down the edifice built by the Bhikkhus of ancient India. To her the monks of the Holy Order appear like a red rag to an infuriated bull. She is almost mad with rage and is not contented to remain quiet. In the Journal of the Royal Asiatic Society for April 1927 she is trying to show that the Lord Buddha was not the Founder of Buddhism but some unknown monks! After 2500 years of existence we have in her another formidable critic like Cinci or Sunakkhatta, who is determined to destroy the Sāsana. Why this formidable fury against the Compassionate One we hardly can understand. Let us hope that she will not join the choir of the formidable critics of the Dhamma. She is more furious than all the missionaries put together. Her articles in journals, and her "Ancient Creeds", and "the Willer" show her terrible fury against Buddhism. She asks help from the Buddhists to propagate the Dhamma, and in her articles elsewhere she condemns the Dhamma! The Notes and News contain very little news of the different Buddhist movements throughout the world. The Editor has not a kind word to say about the attempt of the Maha Bodhi Society to establish the Sasana in India.

The Buddhist: Edited by Mr. D.B. Jayatilaka, M.A. and published by The Y.M.B.A. Colombo, Ceylon.

We are glad to see the reappearance of "The Buddhist" as a monthly after several years of suspension. It is welcome even as a monthly though we should prefer to see it in its old form as a weekly. As the Editor rightly says "it comes back into life once again in order to supply a need and meet a demand." Ceylon is the home of pure Buddhism and as such it should have not only one but many Buddhist periodicals for giving expression to Buddhist views on different topics of the day. "The Maha Bodhi" has been, up to now, the solitary English Buddhist monthly in India, Ceylon and Burma; and it cannot but feel happy at the birth or rather re-birth of this periodical with similar aims. We wish it every success.

The first issue of "The Buddhist" has been printed at The Times Press but we hope the management will purchase its own press for which a good sum of money had been subscribed by the Buddhist public of Ceylon.

LATE MR. ADHAR CHANDRA DAS.

We deeply regret to announce the sudden death from heart-failure of Mr. Adhar Chandra Das who filled the post of Printer and Publisher of "The Maha Bodhi" ever since it was transferred from Colombo to Calcutta. Mr. Das was one of the oldest employees of the Sri Gouranga Press and his sudden death is a distinct loss to the Press as well as the Maha Bodhi. His unassuming nature and unselfish services as Printer and Publisher of various magazines endeared him to all those who came to know him. We offer our sincere condolence to the bereaved family.

FINANCIAL

MULAGANDHAKUTI VIHARA FUND.

RECEIPTS.

Previously acknowledged :—Rs. 43,562-7-4. S. N. Barua, Esq., Delhi, Rs. 5 ; Collected by Mr. G. M. Perera, Ipoh, F. M. S. :—Mr. D. W. Attygalle, Sanitary Board Office, Rs. 7-71 ; Mrs. Attygalle, Rs. 3-08, Mrs. Marshal Perera, Rs. 8-05, Mrs. Gabriel C/o A. E. Gabriel, The Straits Trading Co., Ipoh, Rs. 3-08 ; Mrs. Ranatunga C/o J. Ranatunga, Esq., Post office, Ipoh, Rs. 3-08, T. V. R. Patharama, Esq., Sanitary Board office, Ipoh, Rs. 2-90. Total Rs. 27-15-0 ; S. N. Barua, Esq., (August), Rs. 5 ; J. H. Ekanayaka, Esq., Rs. 21-2 ; S. N. Barua, Esq., (September), Rs. 5 ; Grand Total, Rs. 43,626-8-4.

GAYA MAHA BODHI HALL FUND.

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P. S.—As the work is going on rapidly money is urgently required to pay the contractor. We hope the generous Buddhists will send their donations at once.

SARNATH SANGHAVASA FUND.

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CORRECTION.

July No., p. 364.—

Mr. Quah Ee Sin's donation should be Rs. 12/- instead of Rs. 10/-.

DEVAPRIYA WALISINGHA,
Rec. Secy. & Treasurer, M. B. S.

GAYA MAHA BODHI HALL

(REV. ZAWTIKA MEMORIAL.)

Several years ago, the Anagarika Dharmapala bought a piece of land on the Macleodgunj Road, Gaya, with the purpose of erecting a small Mission House both for Buddhist work and for the use of visitors from different Buddhist countries, but for some reason or other the actual work could not be started for a long time. A couple of years back the work was commenced under the supervision of the late Revd. U. Zawtika, a Burmese monk, and two rooms were built. A start was made in the construction of the main building, but for financial stringency the operations could not be continued.

The work has been restarted now and if funds are forthcoming we hope to complete the building before the end of this year.

On more than one occasion, when we had the opportunity of visiting Gaya, we had strongly felt the great necessity of such a Rest House near the Railway Station for the exclusive use of Buddhists. We have also seen the great inconvenience to which Buddhist pilgrims were put owing to lack of such a place near the station. Most of the important trains, we are told, either arrive at or depart from Gaya station during night, thus making it very troublesome for the pilgrims who come from long distances. Some of them we have seen, during our last visit, passing a whole night in the station with great inconvenience. Therefore if this Rest House is erected it will not only serve as a place for Buddhist work but also give shelter to the pilgrims both on their way to Buddhagaya and back. They could proceed from the station to this Rest House, buy necessary provisions and start again after taking rest if needed. As the plot of land we have is only ten minutes walk from the station and on the way to Buddhagaya it is an ideal place for such a Rest House.

It is estimated that Rs. 5,000/- will at least be required to complete the work. We therefore appeal to the generous Buddhists of Burma and Ceylon to contribute this small sum and remove a long felt want. As the building operations are going on rapidly we hope contributions will be sent to the undersigned at 4A, College Square, Calcutta, as early as possible.

We are glad to mention here that the hall will be named after the late Revd. Zawtika as a mark of our gratitude to him for the devotion he showed to this work.

DEVAPRIYA WALISINGHA,
Rec. Secy. Maha Bodhi Society.

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THE MULAGANDHA KUTI VIHARA AT SARNATH, BENARES.

The holy site known as the Deer Park at Rishipatana, Benares, is the most famous in the history of our noble religion. Our Lord preached the first Sermon to the five Bhikkhus at this hallowed spot, 2513 years ago. A thousand years ago the place was sacked by the Mahommadans and the Bhikkhus were massacred. For a thousand years the place was in a state of desolation. The Maha Bodhi Society is now going to erect a Vihara at the sacred spot, and building operations will be started this month. The estimated cost of building the Vihara amounts to Rs. 1,30,000. There are millions upon millions of Buddhists in Asia. We desire that each Buddhist will contribute his mite and we are sure that the poorest Buddhist will joyously give his or her quota. Our Lord enunciated for the first time the ethic of renunciation and self-sacrificing charity. He left His royal palaces to save all humanity. Will not the Buddhists of Japan, Burma, Ceylon, Siam, China, Tibet, Chittagong, Arakan, Cambodia, Nepal, Korea, Manchuria and Sikkhim co-operate with the M. B. S. to erect the shrine at the hallowed spot? Mrs. Mary Elizabeth Foster of Honolulu has paid Rs. 30,000 to the Vihara Fund. How much will you pay?

Remit whatever amount you can to the Calcutta Hong Kong and Shanghai Bank marked "Maha Bodhi Society" or to the General Secretary, M. B. S., 4A, College Square, Calcutta.

ANAGARIKA DHARMAPALA,
General Secretary,
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परियोसान कल्लापं साएणं सज्जमं केवलपरिपुष्पं परिसुद्धं ब्रह्मचरियं पक्कासेय ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

Vol. XXXV]	NOVEMBER, $\frac{\text{B. E. 2471}}{\text{A. C. 1927}}$	[No. 11
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WE FOLLOW THEE

On that fair Path once trod by Thee of yore
Which upward leads to blest Nirvana's shore,
From earthly strife to peace forevermore,
We follow Thee, Lord Buddha.

Though oft temptations lure our steps aside
'Mid scenes of transient pleasure to abide,
We linger not, but hasten yet our stride—
We follow Thee, Lord Buddha.

E'en though the way shall lead through deepest gloom,
No fear we know, nor dread of mortal's doom:
Serene we pass the portals of the tomb—
We follow Thee, Lord Buddha.

To life eternal, from all cravings free,
To endless peace as of a tideless sea,
Where naught shall mar our blest felicity,
We follow Thee, Lord Buddha.

A. R. ZORN.

THE FIRST BUDDHIST VIHARA IN LONDON

London is the capital of the British Empire. It is the centre of the civilized world. Ambassadors and Ministers from each independent country have their Embassies and Legations. Afghanistan, Persia, Egypt, Turkey, Irak, Greece, Italy, Germany, Switzerland, Belgium, France, Spain, Portugal, Sweden, Denmark, Norway, Poland, Austria, Czecho Slovakia, United States, the South American Republics are represented in London. The Jews have their Synagogues, the Moslems have their Mosques, Russians of the Greek Church have their own Church, the French and the Italians have their own edifices, the different non-Conformist Christian sects have their denominational churches, the imposing edifices of St. Paul and Westminster belong to the Established Church of England, and the Anglo Catholics have their own edifices. But the Buddhists who number nearly 500 millions have no representative Temple or Vihara, and yet the English people have been in touch with the Buddhists of China, Japan, Siam, Ceylon for nearly a century. Ceylon, Burma, Arakan and Chittagong are under British rule. Thousands of Christian missionaries are in Buddhist countries preaching the Semitic gospel to Buddhists. The British have become the transmitters of the religion of a semibarbarous tribe which occupied Galilee 2000 years ago. Buddhism on the other hand was the religion of the civilized Aryans of the Gangetic Valley. The British spend millions to plant Christianity in countries occupied by

civilized races who profess the Aryan religion of the Lord Buddha. The time is come to present the Aryan Doctrine to the enlightened people of England. The Maha Bodhi Society has established a mission in London and they are making an attempt to erect a Vihara with Shrine, Preaching hall, library, secretary's offices, rooms for guests and so on.

The price of land in London is exceedingly high. The house now being occupied by the Society in Ealing is too far for the Londoners to visit. It is therefore our object to purchase a property in London somewhere near Regent's Park. We are negotiating to buy a certain property and the price asked for is £4650. The construction of the Preaching hall, library etc. would cost another £10,000. The ven'ble Anagarika has contributed £5000, and the Society expect that Buddhists all over the world will contribute liberally to build the first Vihara on English soil. We must not forget that the British Christians are spending millions of rupees yearly to spread the Christian religion in Ceylon, Burma, China, Japan, Siam and India. The best of material things produced in Asia reach London, and the supremely sublime Spiritual inheritance that Buddhists have received from their Aryan ancestors in the DHAMMA of the Tathāgata have not yet been imparted to the Natives of England.

Buddhism has many enemies in England. Oriental scholars who know Pali and Sanskrit have already begun to proclaim that Buddhism is not suited to the beef eating and beer drinking English people. The Christian clergy fear that if Buddhism makes its appearance missionaries might lose their jobs. The Lord Buddha gave freely the Dhamma to all. The Arhats wandered all over India preaching the Dhamma. The great Buddhist emperor Asoka sent his great son Mahinda and his daughter Sanghamittā to Ceylon 2235 years ago. Of all Buddhist countries Ceylon is the oldest in that the Sinhalese have been the custodians of the great Dhamma for this long period. With the exception of the Brahmans who had preserved the Vedas, the Buddhists of Ceylon are historically the

oldest Aryan race that guarded the Aryan Dhamma. The duty of the Buddhists is to preach the compassionate Dhamma of the Lord Buddha to the people of Europe and make them follow the ethics of mercy.

Asiatics who visit England spend their time and money and live luxuriously during their stay. They leave no good impression with the people. The Middle Doctrine must be preached to the English people. Just now scientific materialism is driving the people to destruction. This must be stopped. Science is hostile to monotheism. The greatest of all gifts is the gift of the Dhamma. Let us freely give this precious gift to the materialistic people of England.

Buddhists of Burma, Ceylon, China, Japan, Siam think of the great Renunciation of the Lord who for 45 years worked for the happiness of the people of India. In His name let us give His Dhamma to the progressive people of England. We hope to publish soon the plan of the proposed Vihara.

Donations may be sent to the Director General of the Buddhist Mission in England, 86 Madeley Road, Ealing, London W. 5, England.

RELIGIOUS POLICY OF ASOKA

BOSE'S INTERPRETATION OF THE FIRST SEPARATE ROCK EDICT

[*Criticism continued*]

In P. E. IV, the words *bamdhana*, *damda* and *vadha* have been used in a purely judicial sense, as will appear from the following quotation:—

Bamdhanabadhānam munisānam tilitadamdānam
patavadhānm timni divasāni me yote dimne.

"Three days' respite has been granted by me in the case of men who are imprisoned and upon whom the death-sentence has been passed."

Mr. Bose makes bold to suggest that the significance of the

words *bandhana* and *palibodha*, as used in R. E. V, is spiritual, and not judicial, without being aware of the fact that the statement in which these words occur has an exact parallel, as will be shown further on, in the *Arthasāstra* (Bk. II, Ch. 36 ; Bk. XIII, Ch. 5), where the word *bandhana* has been used in the semi-judicial and semi-administrative sense of prison or prisoner.

Where is the supposed spiritual sense of *bandhana*? Will it be right to mistake the snoring of a man sleeping over facts for sound reasoning of a man wide awake?

Regarding the supposed spiritual significance of the First Separate Rock Edict, regarding the supposed religious sermon contained in this edict, Mr. Bose's argument is that the text of this edict "was intended for recitations on Tisya days and on other suitable occasions," "for it is beyond conception that the subject of imprisonment and torture of criminals should form the basis of a sermon that was considered fit for recitations in solemn festivities."¹

He has correctly cited in this connexion the authority of P. E. V to convince his readers of the Tisya and Punarvasu days, the fourteenth day of the dark half of a lunar month (i.e., *amāvasyā*), the fifteenth day of the bright half of a lunar month (i.e., full-moon day), the first and eighth days in each lunar half month (*patipada* and *athami*), and such other fast days throughout the three seasonal divisions of a year having been held specially auspicious by Asoka. But one may cite the authority of numerous ancient Indian works to convince Mr. Bose of these specified days having been held auspicious by Asoka in common with the rest of Indian people who came within the fold of Aryanism. These were the universally recognised days in India, when fasts were observed, offerings were made to various deities, and people abstained from certain sinful acts and performed certain acts of merit. An exception must be made in the case of the Tisya or Pusya days. For, whether in P. E. V or in the two Separate Rock Edicts, Asoka has shown a peculiar bias for the Tisya constellation of stars, for the Tisya day. It has been mentioned in all the statements

at the head of the rest, and in the statements where others have been omitted, it has been mentioned. *Tisyarakkhitā* (one protected by the *Tisya* constellation) is said to have been the name of his second queen-consort, of his favourite wife. *Tisya* is uppermost in his month. This bias requires an explanation, which has happily come from Prof. D. R. Bhandarkar who, with sufficient justification on his side, has suggested that, in all probability, the *Tisya* was the birth-star of Asoka.

In concluding the text of P. E. V, inscribed in his 26th regnal year, Asoka says that up till the date of publication of this edict, during the last period of 25 years from the year of his coronation, he had granted a general ransom of prisoners on 25 occasions, implying that he had released the prisoners once in each of his 25 regnal years. And in R. E. V, he says that the *Dhammamahāmātes*, appointed by him for the first time in his 13th regnal year, were employed for making money-grants to the prisoners, for non-impediment and release of the persons in imprisonment, invariably in the case of women found with child, of those prisoners who satisfied the conditions of release, and of those who were aged. And in the *Arthasāstra* (Bk. II, Ch. 26), it is enjoined in connection with the duties of a City-Superintendent: "On the days to which the birth-star of the king is assigned, as well as on full-moon days, such prisoners as are young, old, diseased or helpless shall be let out from the jail; or those who are of charitable disposition or who have made any agreement with the prisoners may liberate them by paying an adequate ransom.....Whenever a new country is conquered, when an heir-apparent is installed on the throne, or when a prince is born to the king, prisoners are usually set free."

Seeing that Asoka in his fifth Pillar Edict, has not cared to specify whether the prisoners had been released by him on the *Tisya* or on other days, whether in commemoration of his birth-day or in honour of the anniversary of the day of his coronation, there is nothing to prevent us thinking that the balance of probability of the prisoners having been released

in commemoration of the day of his coronation is in no way less in the case of Asoka. For, in the first place, Asoka has not expressly said that the Tisya was his birth-star. Secondly, it is found that wherever he had an occasion to record the date of an event, he did so in the term of, or with reference to, the day of his coronation. And thirdly, if we may at all rely upon the Buddhist literary tradition, Asoka, somehow or other, managed to get rid of his only rival in his elder brother or half-brother, either putting him to death or keeping him away from the capital, to gain entrance into the palace, to stand by the bed-side of his dying father Bindusāra, to acquire thus the right of being acknowledged, according to the established custom of the land, as an heir-apparent, as the immediate successor of his father.

Now, whether Tisya be the constellation associated with the birth-day of Asoka, or it be the constellation associated with the day of his coronation, or it be the constellation associated with the day of his birth and coronation, its importance is obviously administrative or imperial, and not moral or spiritual. In the two Separate Rock Edicts, Asoka has advised the City-Judiciaries and his other official representatives at Tosali and Samāpā to have the texts read out to them on the Tisya days and on other days as the opportunity offered. It must be remembered that in these edicts, the phrase used by him is *khanasi khanasi*, corresponding to the Pāli *khanē khaṇe*, and meaning 'according to the opportunity,' and not *chanasi chanasi*, which would have signified 'on festive occasions.' The right inference to be drawn from this is not that the texts of these edicts were intended to serve as religious sermons. The legitimate inference to be drawn therefrom is that in the opinion of the king, the texts of these edicts were highly important as setting forth his administrative methods.

The mere fact that in a particular royal record, such as P. E. V, certain acts of cruelty to some species of living beings, slaughter, burning, branding, castration, etc., are prohibited on certain specified days and occasions does not suffice to make

its significance spiritual. P. E. V, for instance, is, according to Asoka's own statement in P. E. VII, a *dhamma-niyama*, a civil regulation carrying legal force, a piece of imperial legislation. In the Arthasāstra (Bk. XIII, Ch. 5), it is enjoined, as a means of restoration of peace in a newly acquired territory, that a king should cover the enemy's vices with his own virtues, and the enemy's virtues by doubling his own virtues, by strict observance of his own duties, by attending to his works; that he should please the people and their leaders by making gifts, remitting taxes, and providing for their security; that he should always hold religious life in high esteem; that he should release all the prisoners, and afford help to the miserable, helpless and diseased persons; that he should prohibit the slaughter of animals for half a month during the period of Cāturmāsya (July-Sept.), for four nights during the full moon, and for a night on the day of the birth-star of the conqueror or of the national star; and that he should also prohibit the slaughter of females and young ones as well as castration.

Can it be denied that here the underlying motive is political or administrative, and not religious or spiritual?

According to Asoka's own statement in R. E. XIII, Kalinga was a 'recently acquired territory.' It is rather difficult for a Research Assistant of the Calcutta University like Mr. Bose to realise what it means to a royal power to pacify the inhabitants of a newly conquered country.

Mr. Bose says that the significance of the First Separate Rock Edict must have been intended to be moral, because it "deals with subjects like envy, cruelty and idleness, the vices that obstruct spiritual insight."

Here I would ask: is the significance of a man's statement moral, if he suggests that in forming a football team, the goal-keeper should be chosen from among those men who are of steady habits, patient, alert and watchful? Asoka in his First Separate Rock Edict, has proposed to send out on tours of inspection only those High

Functionaries of State who were found to be *acanda*, *aphalahata*, *vacanela*, "not fierce, not disheartened, of polite speech." To my mind, this implies just an administrative tact, a wise method of selection of the personnel, and nothing else. Every application for Government post is to be accompanied by a character certificate.

In support of the supposed moral or spiritual significance of the text of S. R. E. I., one of Mr. Bose's arguments is: "The king may be very kindly disposed, and he may feel for every criminal, but does not behove him to proclaim by edicts through officials and by enforcing recitations on solemn occasions that certain criminals should be differently dealt witha general proclamation of this nature undermines the primary object of law."¹

Very strange, indeed! Mr. Bose does not seem to know that the following has been set forth in the *Arthasāstra* (Bk. IV, Ch. 9), as an effective principle of ancient Indian polity, of ancient Indian government:—

Evamarthacarān pūrvam rājā dandena sodhayet |

Sodhayeyus ca suddhāste paura-jānapadān damaiḥ ! |

"Thus shall the king, with adequate punishments, test first the conduct of Government servants, and then shall, through those officers of approved character, examine the conduct of his people both in towns and villages."

I have sought elsewhere to establish that in the two Separate Rock Edicts, Asoka has frankly expressed his intention to chastise or admonish his own representatives at Tosali and Samāpā, the City Judiciaries, the Viceroy and the Mahāmātras in charge, rather than to punish or crush the criminals or rebels, and that here "the sentiment expressed is precisely like that of a long experienced head of a college who finding the teachers to be in the wrong, feels the need of training them up in the higher method of moral discipline rather than chastising the body of students under them, and openly speaks

out his mind, half in jest and half in shame, knowing it fully well that they will not misunderstand his feelings."*

I do not see how the publication of an edict containing royal instructions to the City-Judiciaries to refrain from issuing orders for arrest, coercion or imprisonment without due cause might frustrate the primary object of law. The *Arthasāstra* is the standard Hindu book of royal polity. It is not a Veda, which would remain a sealed book to a *Sūdra*. It is a secular work which might be found in the hands of all. In this work (Bk. IV, Ch. 9), it has been enjoined: "When a judge or commissioner imposes an unjust corporeal punishment, he shall himself be either condemned to the same punishment or made to pay twice the amount of ransom leviable for that kind of injustice"; "When the Superintendent of Jails puts any person in lock-up without declaring the grounds of provocation, he shall be fined 24 *panās*, and so on"; and also in Bk. II, Ch. 36: "When the officer in charge of the city shows carelessness in the discharge of his duty (*pramādashāne*), he shall be punished in proportion to the gravity of his crime."

Is it not the duty of every government or royal authority to publish a code of procedure containing directions as to how the Presidency or District Magistrates should issue orders for arrest or coercion of persons suspected or guilty of criminal offences?

Asoka in his First Separate Rock Edict, has advised the City-Judiciaries of Tosali and Samāpā to pursue a course of *via media* (*majha*, *madhya*). In doing so, he has followed the Indian traditional method of exposition, of *uddesa* and *niddesa*, of the bare statement of the main proposition and the gradual elucidation of its import. That is to say, he has carefully explained what he meant by the proposed course of *via media*, and what led him to propose such a course. In his statement of the argument, he has enumerated certain evil or immoral dispositions, wherefrom the City-Judiciaries

* *Asoka Edicts in New Light*, p. 40.

were expected to be free in order to follow the middle course successfully :—

Imēhi cu jātehi no sampatipajati [:] *isāya āsulopena
nithuliyena tulanāya anāvutiya ālasiyena kīlamathena* [.]

These dispositions, as enumerated by Asoka, are obviously seven : (1) *isā* (envy), (2) *āsulopa* (quick loss of temper), (3) *nithuliya* (cruelty), (4) *tulanā* (haughtiness), (5) *anāvuti* (unguardedness), (6) *ālasiya* (indolence), and (7) *kīlamatha* (lethargy). Corresponding to the first four or five, we have a separate enumeration in P. E. III of (1) *camdiya* (fierceness), (2) *nithuliya* (cruelty), (3) *koḍha* (anger), (4) *māna* (pride), and (5) *isyā* (envy). In the course of his explanation of what he meant by the proposed middle course, he has classified the seven dispositions into two well-defined groups : (1) those typified by *āsulopa* (quick loss of temper) and *tulanā* (haughtiness), and (2) those typified by *kīlamatha* (lethargy), implying that the proposed middle course lay in the avoidance of these two extremes : (1) that of a course of action characterised by quick loss of temper and haughtiness, and (2) that of a course of action characterised by lethargy or leniency.

Wrongly assuming that the proposed middle course was intended not for the City-Judiciaries, but for the citizens themselves, and anxious to interpret Asoka's middle course as implying a course, which lay in the avoidance of the two extremes of leaving home for religious life under a sudden higher impulse and sluggishly remaining for ever immersed in worldliness, Mr. Bose has propounded his aggressively original theories (1) of precipitate giving up of envy, treating *āsulopa* as an adjunct of *isā*, (2) of the cruelty of comparison, of comparative cruelty, treating *tulanā* as an adjunct of *nithuliya*, and (3) of unchecked idleness, treating *anāvuti* as an adjunct of *ālasiya-kīlamatha*.

It will be a sheer waste of time to explode his theories, which he would not have propounded but for his confusion

between Asoka's statement with reference to the citizens and his statement with reference to the City-Judiciaries.

None but Mr. Bose can mistake that the City-Judiciaries were advised to get rid of the immoral dispositions enumerated by Asoka. For in his statement of the means of realising the twofold purpose of the edict, Asoka says that he had arranged to send out only those Mahāmātras on tours of official inspection who were not of haughty disposition (*acanda*), not disheartened (*aphalahata*) and were of polite speech (*vacanēla*), i.e., free from the stated evil dispositions. Whether the middle course proposed by Asoka was at all influenced by the Buddhist Doctrine of the Middle Path or not is not easy to determine. For the Jainas, too, have praised, e.g., in the *Prasna-Vyākaraṇa-Sūtra*, the *madhya* kind of *brahmacārya*, although the commentator has explained *majjha* or *madhya* as meaning that which keeps clear of the two extreme of passion (*rāga*) and hatred (*dvesa*). *Madhya* as an affective administrative or judicial principle has found recognition as well in the *Arthasāstra* (Bk. I, Ch. 4) and the *Kāmandakiya Niti-Sāra* (VI, 15) as in Buddhaghosa's commentary on the *Mahāpadāna-Suttanta* (Dīgh-Nikāya, Vol. II). There is little doubt that the doctrine has nowhere been so much emphasized as in the teachings of the Buddha. The evidence of the *Arthasāstra*, corroborated by that of the Law-Code of Manu, is clear enough to prove that, in the opinion of the earlier teachers, the effective royal policy consisted in aggressive militarism, relentlessness of criminal justice and relentless exaction of dues or duty:

Lokayātrāyām nityam udyatadandah syāt. Nahyevam-
vidham vasopanayanam asti, bhūtānām yathā danda
ityācāryāḥ.

"For an effective management of worldly affairs, the king should always hold up his high royal authority. For there is no better means of bringing people under his control than this. Such is the opinion of the teachers of royal polity."

The opinion of the earlier teachers of royal polity quoted

in the Arthasāstra is advocated in the Manu-Samhitā (VII, 102), where one reads :—

Nityamudyatadandah syān nityam vivrita-paurusah.

"A king should ever show up his high royal authority, should always display his irresistible manliness."

In the expressed opinion of the teacher of the Manu-Samhitā (VII, 140), it behoves the king to be extremely severe (tikṣṇa) as well as exceedingly lenient (mṛidu), as occasions demand ; that he should pursue a middle course (madhya) is beyond the conception of the teacher of Manu's Law-code.

Tikṣṇascaiva mṛiduscaiva rājā bhavati sammatah.

"The consensus of opinion is that the king may be very severe as well as very lenient."

The teacher of the Arthasāstra protesting, says :—

Neti kautilyah. Tikṣṇadando hi bhūtānām udvejanīyah. Mṛidudandah paribhūyate. Yathārhaḥ dandah pūjyah. Suvijnātapranīto hi dandah prajā dharmārthakāmair yojayati. Duspravitaḥ kāmakrodhābhyām ajnānād vānaprastha-parivrājakān api kopayati, kimangam punar grihasthān? Apranīto hi mātṣyanyāyam udbhāvayati. Baliyān abalam hi grasate dandadharābhāve. Tena guptah prabhavatāti.

"No, says Kautilya ; for whoever imposes severe punishment, becomes repulsive to the people ; while he who awards mild punishment becomes contemptible. But whoever imposes punishment as deserved becomes respectable. For punishment, when awarded with due consideration, makes the people devoted to righteousness and to works productive of death and enjoyment ; while punishment, when ill-awarded under the influence of greed and anger or owing to ignorance, excites fury even among hermits and (wandering) ascetics dwelling in forests, not to speak of householders. But when the law of punishment is kept in abeyance, it gives rise to such disorder as is implied in the proverb of fishes (swallowing the weaker ones) ; for in the absence of a magistrate, the strong will

swallow the weak ; but under his protection, the weak resist the strong."

It must be noticed that in this parallel from the Arthasāstra, recommending the wisdom of a middle course, the man with magisterial authority is expected, precisely as in Asoka's statement, to be free from certain immoral qualities, these qualities in the case of the Arthasāstra being *kāma* (lust), *krodha* (anger) and *ajñāna* (ignorance).

It will be seen that the parallel in Buddhaghosa's Sumangala-Vilāsinī is more apt as advocating the middle course as a method of royal polity in connection with the subject of consolidation of the territory after conquest, and with reference to *majjhima* and *paccanta*, the interior and the exterior. In commenting on *cāturanto vijitāvi janapadatthāvariyaṃ*, Buddhaghosa says :—

Candassa hi rañño bali-dandādāhi lokam pīlayato manussā majjhimam janapadam chaddetvā pabbata-samuddatiradini nissāya paccante vāsam kappenti. Atimudukassa corasāhasikajanavilopa-pīlitā manussā paccantam pahāya janapadamajjhe vāsam kappenti. Iti evarūpe rājini janapado thirabhāvam na pāpunāti.

"The subjects of a king, who is relentless and who causes oppression by levying taxes and inflicting undue punishments, prefer to live in outlying regions, in mountain-fastnesses, on the banks of the rivers, or in some such secure places, leaving the interior of his territories. On the other hand, the subjects of a king who is exceedingly lenient, prefer to settle in the interior of his territories, leaving the frontier regions, as a result of their being oppressed by the plundering raids of thieves, rebels and such other rapacious people."

Can there be a better explanation of the middle course advocated by Asoka than that which is possible in the light of these two interesting parallels from Indian literature?

As an argument of the supposed convulsion resulting from the supposed excessive religious zeal displayed by many a man

in Kalinga in leaving home to join the monastic institution of the Buddhists, Mr. Bose has quoted Prof. Kern's remarks, based upon certain utterances of a woman in the *Therī-Gāthā*, and exaggerating the Buddhist zeal for gaining recruits into his monastic order:

"Those who are wise abandon their children. A man who leaves his poor wife, the mother of his child, in order to become a monk, and obstinately refuses to take care of her and the child is held up to the admiration of the world as having done something very grand."*

The utterances in the *Therī-Gāthā*, whereupon Prof. Kern's observations are based, embody the sentiments, complaints or pleadings of a hunter's daughter, trying to dissuade from going away from her to become a Buddhist monk her husband, Upaka the Ajīvika, who fell in love with her and ultimately married her, when the latter was taking leave of her. This is quite an isolated instance of a man leaving home to become a monk, leaving his wife and newly born child to their fate. There are numerous other instances of men leaving home for monastic life at an early age, either as a matter of choice, or as a matter of fashion, or as a means of gaining a higher knowledge, or as a matter of political or social necessity, or as a matter of bitter personal experiences, or as a matter of personal bereavements, or even as a matter of gain and ease. In this particular instance, Upaka's wife herself became subsequently convinced of the rightness of the cause espoused by her husband.

But one may cite the authority of the *Arthasāstra* (Bk. II, Ch. 22), where we read:

- (1) "When a capable person . . . neglects to maintain his (wife and children), mother, father, minor brothers, sisters, or widowed girls, he . . . shall be punished with a fine of 12 *panas*."
- (2) "When, without making provision for the main-

* Manual of Indian Buddhism, p. 69.

tenance of his wife and sons, any person embraces asceticism, he shall be punished with the first amercement ; likewise any person who converts a woman to asceticism."

- (3) "Whoever has passed the age of copulation may become an ascetic after distributing the properties of his own acquisition ; otherwise, he will be punished."

Regarding the first injunction, there is no difference of opinion among the Indian *religieux*, Hindu, Jaina, Ajivika and Buddhist. The second and third injunctions have evidently been urged by the teacher of the Arthasāstra as an exponent and adherent of 'secular Brahmanism', of the system of the Dharmaśāstras. There is a clear evidence to show that the teacher of the Arthasāstra was opposed to the Buddhists, the Jainas and the Ajivikas, the recluses who were specially favoured by Asoka. But none can take his injunctions seriously as there is not a single historical instance, where a man was actually punished because he embraced asceticism without making provision for the maintenance of his wife and sons, or because he converted a woman to asceticism, or because he embraced asceticism at an early period of his life in disregard of the Asrama ideal of the Brahmin law-givers. At all events, the edicts of Asoka do not raise any question of maintenance of wife and sons of a person embracing asceticism, nor do they raise any question of a person converting a woman to asceticism.

Further, Mr. Bose wrongly assumes that Buddhism did away with all restrictions to open a royal road for the recruits entering into its monastic order, without taking cognizance of the fact that the restrictions imposed by it are of a nature to disqualify many an applicant for admission. One of the restrictions is that the applicant must have the consent or permission of his parents ; another, that he must not be in the service of a government ; another that he must not be in debts. The teacher of the Arthasāstra does not insist that a person

intending to become an ascetic should obtain the consent of his wife and sons. And an injunction urging a man not to retire from the world without making provision for the maintenance of his wife and children is unnecessary, because the instances, now as then, are very rare, where a man can persuade himself to run away from his home without making due provisions for his wife and children. Buddhism has rightly considered the parents to be the real custodians of a man's family and social interests.

It is very difficult, indeed, to think that the religious policy of Asoka stood against persons wishing to join the monastic order of the Buddhists, in view of the fact that in his Schism Pillar Edict set up at Sārnāth, Kaúsāmbī and Sānchi, he has been deeply concerned to preserve the unity and integrity of the Sangha by penalising within it, and no less in view of the literary tradition that he allowed and persuaded even his own brother, son, daughter and son-in-law to be ordained as Buddhist monks and nun. It is difficult to imagine that he thought it necessary to stand against the recruits of the Buddhist Sangha, in view of the literary tradition, partly corroborated by some of the epigraphic records, that it is he who despatched Buddhist missions to different countries, both within and outside India, to propagate the religion of the Buddha. It is difficult as well to imagine that he stood up against the recruits of any other Indian ascetic order, in view of the fact that in R. E. XIII, he has expressed his deepest sympathy for the sufferings all religious orders, ascetic or otherwise, who were honoured everywhere except the Yona province.

I have to enquire: what and where is the authority of Mr. Bose to suppose that Buddhism was propagated in the cities of Tosali and Samāpā, the two Maurya official headquarters in Kalinga, and up till that regnal year of Asoka in which the First Separate Rock Edict was inscribed? All the really Buddhist edicts, such as the Lumbini and Nigāli-Sāgar Pillar Edicts, the Schism Pillar Edict at Sārnāth, Kaúsāmbī and Sānchi, and the First Minor Rock Edict and the Bhabru Edict

found at Sahastām, Bairāt, Rupnāth, Māski, Siddāpura, and Jātinga-Rāmesvara, are set up in places outside the province of Kalinga. Neither the Buddha nor any of his disciples, up till the reign of Bindusāra, is known to have visited the land of the Kalingas. None of the Buddhist missionaries sent out by Asoka in his 18th regnal year is said to have penetrated into Kalinga. The Kathāvatthu, a book of the Pāli Abhidhamma-Pitaka, is traditionally known to have been compiled in the 18th regnal year of Asoka. In this work, there is the record of a controversy (I. 3), in which it has been definitely maintained that there was no Buddhist mode of holy life or initiation in the regions outside the territorial limits of the Middle Country, on the ground that, till then, neither Buddhist Bhikkhus nor Buddhist Upāsakas had been there. In the same controversy it has also been pointed out that, even within the Middle Country, Buddhism was not spread in all places. It is for Mr. Bose to say if the cities of Tosali and Samāpā fell at all within the territorial limits of the Middle Country as defined in Buddhist literature. According to the Buddhist literary tradition, the redistribution of the relics of the Buddha's body took place during the reign of Asoka. The concluding verses of the Mahāparinibbāna-Suttanta, which, according to Buddhaghosa, were recited by the Theras of the Third or Asoka Council, and added by the Buddhist teachers of Ceylon, seem to give a hazy account of this redistribution, mentioning Gandhāra and Kalinga among the countries where the relics of the Buddha were enshrined. The concluding chapter of the Buddhavamsa, too, contains a similar hazy account, supplied perhaps by the same agents, as well as mentions Gandhāra and Kalinga as the countries where the relics of the Buddha were deposited. This is all the evidence that we have at present regarding the spread of Buddhism in Kalinga during the reign of Asoka. As regards the popularity of Buddhism, if it was at all propagated at that time in Kalinga, particularly in Tosali and Samāpā, we have no evidence whatsoever.

It is not at all difficult to understand how, like Lord Vishnu,

Mr. Bose has tried by three great strides to walk over the whole of the visible universe, or how methodically he has essayed by three successive steps to reach his objective, at each step sure of his aim and conscious of the advance made by him. At each step he has announced a definite thesis capable of being mooted both as a Theorem (Q. E. D.) and a Problem (Q. E. F.). The three theses announced by him at three steps may be presented as below :

- (1) That Asoka, as his inscriptions go to show, was far from being a convert to the Buddhist faith ;
- (2) That Asoka, as he appears in and through his edicts, was rather a Buddha himself than a Buddhist votary ; and
- (3) That Asoka, as he has expressed himself in some of his edicts, notably the First Separate Rock Edict, was rather anti-Buddhist than pro-Buddhist, which is to say by way of a corollary, that he was pro-Brahmanist or Hindu.

The first two of these have been mooted by him in a learned paper published by him in the Calcutta University Journal in the Department of Letters under the captious title 'Asoka-Buddha', and the third one looms large in the article recently published by him in the Indian Historical Quarterly under the unpretentious but vague title "The Kalinga Edict." Now, if the truth of each of these propositions be presumed as satisfactorily proved, see what happens.

If the truth of the first proposition, that Asoka was far from being a convert to the Buddhist faith, be taken as established, the question may naturally arise in what capacity, then, Asoka inculcated principles of the Dhamma in and through his inscriptions. Mr. Bose's reader confronted with this question is sure to find its answer in his second proposition, that Asoka himself endeavoured to promulgate a universal religion as good as, if not better than, that of Buddha Sākyamuni. If the truth of such a proposition with such an import be taken

as established, the question may next arise what the general trend of Asoka's Dhamma is, whether it concurs with or counteracts the tenor of Buddhism. His reader faced with this question is expected to find its answer in his third proposition, that Asoka was rather anti-Buddhist than pro-Buddhist, that a correct interpretation of Asoka's significant statements in his First Separate Rock Edict serves to reveal that the trend of Asoka's Dhamma runs counter to the tenor of Buddhism which is after all a monastic religion, and *à posteriori* to that of Jainism, Ajīvikism and other Indian religions with similar monastic proclivities, and better concurs with the tenor of Brahmanism sanctifying ideality of the normal life of a man in society, of a man adhering to the estate of a householder.

I congratulate him for all the pains he has taken to focus the problem of interpretation of the First Separate Rock Edict, and I might have congratulated him more, if his was not 'much ado about nothing. There is nothing but the height of ingenuity in his article to command the respect of any serious scholar. In order to give a good appearance to a pet theory, he has made a number of assumptions, none of which, as examined in this paper, bears scrutiny. Perusing his explanatory rendering of the edict, it seems that he has all along sought to create a *Tilottamā* (Ideal Beauty) with bits from the best in the writings of previous scholars, but unfortunately the product is just a crazy woman. Asoka prepared a *Karma-kāṇḍa*, a practical grammar of Buddhism. History bears out that by his noble efforts, Buddhism became a great civilising influence in the east. His edicts clearly bear out that he became an ardent follower of Buddhism.* And Mr. Bose has completely failed to prove that Asoka intended to adopt any policy against the interest of the Buddhist order, the contact of which impelled him to launch upon an active mission of the Dhamma.

* The subject has been fully discussed in my monograph "The Religion of Asoka", the Maha-Bodhi Pamphlet Series, No. 7.

THE INTERNATIONAL BUDDHIST SHRINES IN INDIA

The international Buddhist Shrines in India are Kapilavastu, Buddha gaya, Isipatana-Benares (now known as Sarnath), Kusināra, Sravasti, Sankassa, Nalandā, Kosambi, Pataliputra, Kosambi, Kuru, Rajagriha, and Saketa. Of these places Kapilavastu, Buddhagaya, Sravasti, Kusinarā are sacred to the Buddhist world because of their being connected with the life of our Lord the Buddha. Buddhagaya and Isipatana-Benares are the most hallowed as being the centres where the Prince Siddhartha attained the anuttarasammāsambodhi under the Bodhi Tree and preached the Dhamma to the five first disciples 2500 years ago. The Buddhasāsana therefore is the oldest of universal religions. Christianity was founded by the Nazarene Jesus 500 years later, but it was first brought to the notice of Buddhists in the 16th century by the Portuguese pirates. Islam was preached by the Arabian Prophet 1200 years after the establishment of the Buddhasāsana, and it was brought to India about 800 years ago.

Buddhism was wiped out of existence from its native soil by the Moslem invaders 800 years ago. For a period of 700 years India was forgotten by the Buddhist world, and in 1891 the Maha Bodhi Society was founded by the Anagarika Dharmapala to rescue the holy sites and to revive the Sāsana in India. Since July 1891 the Society is ceaselessly working in different parts of the Buddhist holy land with continued success. The great work the Society now has undertaken is the erection of an imposing structure at Isipatana-Benares.

Thanks to the Director General of Archaeology in India, Sir John Marshall, the Society is in possession of the necessary ground to build the Vihara. Plans have been prepared and the work will begin during this month. The estimate shows that the sum of Rs. 128,000 is required to complete the struc-

ture. Buddhagaya has practically gone out of Buddhist hands owing to the blunder made by local officials in 1890. To get back the holy site the lawyers' advise is to go before the Civil Courts in India. For the present Buddhists need not trouble themselves about ownership. What is now urgently needed is to build the Vihara at Isipatana. Benares is eternally holy to the Buddhists. The next Buddha is to take His birth at Benares, and He will also select Isipatana to preach the Dhamma. All Buddhas choose the same site to promulgate the Dhamma.

The Maha Bodhi Society hope and earnestly solicit all Buddhists throughout the world to send contributions for the noble work. Mrs. Foster of Honolulu, the gracious patron and friend of the Anagarika had already donated Rs. 30,000. A number of Buddhists of Ceylon and Burma have contributed the sum of Rs. 13626. We require more the sum of Rs. 84,374. We expect that there are Buddhists all over the world who love the Lord and the Indian people. We solicit contributions from each and every Buddhist however small. Remittances to be made to the Hony. Secretary, Maha Bodhi Society, 4A, College Square, Calcutta, India.

SELECTIONS FROM THE MANORATHA PURANI

STORY OF MILAKKA TISSA THERA.

Manoratha Purani is the beautiful commentary on the Anguthara Nikaya,¹ and like all other commentaries or Tikas is written by those well versed in the Dhamma to facilitate the study of the text.

The discourses treated in the Anguthara Nikaya are illustrated in the commentary by the recital of interesting stories of incidents that had mostly taken place in Ceylon. The story of Milakka Tissa Thera is one of the stories with a great moral to adorn it.

This Thera was a veddha³ by birth, and was one of a race living at that ancient time near the Gammadulu Maha Vihara at Ruhuna.⁵ The Veddha-Fraternity were in the habit of giving alms to the monks of the Vihara when they go about the visinity for food for their mid-day meal.

One day the veddha, the subject of this story as was the usual custom laid traps (in the jungle Sic) to seize game. In the expectation of having a hearty repast he took with him a supply of salt to taste his meat and fire to roast it. Many a game having fallen a prey to his traps, he had a meal of roast meat in plenty and in consequence felt very thirsty. He went in search of a drink of water to the neighbouring Gammadu Vihara.

Finding all the water vessels empty in the Paniya Malaka,⁴ he cried in anger, "What on earth is the meaning of this, is not there a drop of water in this place, where so many priests reside to quench one's thirst?" A monk by name Chula Pindapatika Tissa Thera of the Vihara knew that there was water in abundance in the drinking shed, and he therefore not being able to understand the gist of the exclamation proceeded to the spot and finding ten pots of water filled to the brim thought within himself that the veddha hunter's mental

1. One of the five Nikayas of the Sutta Pitaka; the four others being Digha Nikaya, Majjima Nikaya, Samyutta Nikaya and Khuddhaka Nikaya.
2. A race regarded as one of the most primitive of existing races, found in the Eastern Slopes of the Uva Province in Ceylon.
3. One of the three ancient divisions of Ceylon; the other two being Maya and Pihiti.
4. The drinking hall, where the priests are enjoined to have a constant supply of water.

vision has been clouded by the effect of bad Karma resulting from destroying life and has for this reason turned or in fact has become a Pretha whilst yet alive, and so failed to perceive the water. The Thera lifting up a pot asked him to drink and he let the water into the closed palms of the veddha's hands. But on account of his evil Karma the water that he gulped

down dried as instantaneously as that poured into a red-hot iron. And though ten pots were emptied in this manner the thirst of the veddha could not have been allayed. The Thero amazed at this and addressed him thus :—"Oh ! believer your acts have been heinous. The evil effect therefore have turned you into a Pretha, and what their results hereafter will be it is difficult for me to say."

The veddha was much struck with this remark of the Thera and evidently quite realized his position from the sequel of his attempt to quench his thirst and he felt horrified as to the dangerous results of his bad Karma. With deep contrition he returned home and ordered his people to release all the animals that were caught in the traps, and going back to the Vihara begged the Bikkhus to admit him to the order of Sangha. They were not a little surprised at the change that has come on the veddha and rejoined saying, Upasaka, the duties of a Bikkhu are exacting and onerous. However they gave in to his repeated solicitations and admitted him to the order. The veddha Bikkhu was named Milakka Tissa. He led the life of a Bikkhu strictly observing the discipline laid down in the Vinaya. In the course of his studies he happened to read one day of the horrors of Naraka.⁵ He was deeply moved and inquired from Chula Pindapatika Tissa, whether anything like it could be experienced on earth. The Thera replied, "No, but I shall attempt to illustrate it to you faintly." So saying he summoned the young novices and ordered them to raise a heap of green wood on a rock and caused a spark of fire from Naraka to appear which instantly burnt off all the greenwood without leaving even a solitary ember. This occurrence terrified Milkka Tissa and convinced him of the depravity of his Karma and led him to apply to

5. Lower Worlds :—

Narakaya, Thirisanapaya, Pretha Nikaya Asura Nikaya.

6. See Note 5.

his tutor to practise meditation to which he applied himself with great self-denial, foregoing even his sleep by a curious device

of having his head wet and having it plunged into a tub of cold water. One morning it so happened that during the third watch of the night he overheard a novice reciting Arunuwan Sutta and listening to it with concentration of mind pondered within himself that it was an admonitory discourse purposely delivered to novitiates like himself and was intensely delighted and attained Arahata-ship.

7. Arabhatha Nikkhamata-Yumjitha Buddha Sasane
 Dhunatha Machchuno Senam-Nalagaramwa Kunjaro
 Yo Imasmin Dhamma Vinaye
 Appamatto Vihessathi
 Pahaya Jati Swmastam
 Dukkassantam Karissati
 Make your foremost (prime) effort in the Buddha Sasana and make your effort of renunciation. Destroy the evil's army as an elephant does destroy a forest of reeds.
 He who strives with diligence in this Sasana overcomes the sufferings of re-birth in the Samsara.
 The Arunuwan Sutta was first preached by one of the disciples of Wipassi Buddha in Brahma Loka in order that his sermon may be heard to ten thousand Sakwalas (worlds or planetary systems) Wipassi Buddha preached it again in the city of Arunawathi hence the name Arunawathi Sutta. Our Buddha (Gautama) too has preached the same Sutta.

E. S. JAYASINHA.

THE LIFE-STORY OF KASSAPA, THE GREAT THE LIVES OF THE PAST—(Continued)

Long, long thereafter in the present Kalpa this same brahman Vedeha, departed from heaven and was reborn in the family of a householder at Benares, during the period intervening between the dispensations of the Buddhas Konagamana and Kassapa. After he had grown into a youth, one day, he was sporting about in the wood for exercise. At the time by the bank of a river a number of Paccheha Buddhas were seated engaged in preparing robes. The house-holder seeing them

approached. The Paccheke Buddhas laid aside their work because sufficient cloth for the borders of the robes was lacking. The house-holder inquired the reason why. The Paccheke Buddhas replied: that cloth for the borders was wanting. The house-holder cheerfully gifted his upper-robe and devoutly willed, "May I hereafter from life to life never lack any requisite!"

Once on a certain occasion a Paccheke Buddha came in search of alms-food to his house, when his wife and sister were engaged in a furious quarrel. The sister offered alms-food to the Paccheke Buddha and vowed, "May I always be reborn a hundred leagues away from such a wicked wench!" The wife enraged at the vow rushed out of the house, wrenched the bowl from the hands of the Sage, threw away the food, filled the bowl with mud and gave it back to the Sage. The sister saw the outrage and admonished her sister-in-law thus, "You may revile me and beat me, but you should not have done that nefarious act of filling with mud, the bowl of that Holy Sage who during two *asankeyas* and hundred thousand aeons has fulfilled the Great Perfections." The house-holder's wife repented of her crime, asked again for the bowl from the Sage, refilled it with sweetened ghee and replaced it in the hands of the Sage and made this earnest vow: "Just as this food now shines with splendour, may I always be reborn with a comely complexion!" The holy Sage reassured her and disappeared through the air. The house-holder and his wife stored up acts of merit and deceasing therefore were born in heaven.

The house-holder and his wife for a very long period having enjoyed the bliss of the heaven-world departing, therefrom were reborn in two wealthy bankers' families, each possessed of eighty crores of wealth. It came to pass that eventually they came of age and they were joined together in the bond of matrimony. As a just retribution for her former heinous misdeed, an intense ill-odour as from a festering cess-pool began to emanate from her person the very moment

she stepped within the threshold of her husband's abode. The bride-groom inquired whence the stench arose, and learning the source thereof he caused the unfortunate woman to be ignominiously driven back to her parents' home in the same bridal chariot. This great misfortune repeatedly overcame her full seven times.

About that time the *Pari-Nibbāna* of Kassapa, the Enlightened One, took place. The devout followers began to build a *dāgeba* to enshrine the relics of that Blessed One with bricks of pure, solid gold to the height of four leagues.

That banker's daughter bethought to herself, "Seven times I was cruelly deserted by seven husbands, my life is indeed an abject thing." She caused to be melted all her jewellery and made into a solid brick, a cubit in length, a span in breadth, and four inches in thickness. Then taking in her hands that brick, with some cement and a quantity of lotus-flowers, she wended her way to the *Stūpa* which was in the course of construction. Then mason who was at work at the time found one brick short to complete a particular joint. The banker's daughter asked the mason to fit in her golden brick to fill up the vacant space. "Sister, you have come just at the nick of time. Will you please place the brick with your own hands?" said the mason. She then fixed the brick with cement, laid the flowers on the brick and earnestly vowed; "Hereafter from life to life may the sweet scent of sandal-wood emanate from my body and that of water-lilies from my mouth!" She bowed to the shrine and returned home.

Just then, it so happened, that her first husband recalled her to memory. A great carnival took place in that city. The merchant's son called his hench-men and inquired; "Where is that bride now who was led into my house sometime ago?" "Master she must be at home," they replied. "Go and bring her back, let us hold high festival." They departed, came to the house and greeted the lady. "Friends, what brings you here?" They announced the reason. "Friends, all my jewellery I have offered to the shrine and have none left to

wear." They returned and informed the banker's son. "Bring her back, jewellery she will have." Accordingly they escorted her again to his home. No sooner than she stepped into the house this time, the sweet scent of sandal-wood and of water-lilies was diffused throughout the house. "What means this, first a bad odour emanated from your body, whereas now there is a sweet scent?" he asked her. In answer she repeated the whole story of her doings. The banker's son was filled with joyous confidence in the glorious teaching of the Enlightened One's message of Nibbana. He caused to be spread a valuable coverlet over the whole of the golden shrine and decorated it around with golden lotus-flowers, chariot-wheel's in size. They performed numerous acts of merit the rest of their lives and departing therefrom became denizens of the world of the *devas*.

A long, long time after, the husband returned to the world of men by taking birth in a Brahman minister's family, a league away from the city of Benares. The wife was also born as the crown-princess of Benares. Once when they had come of age a great festival was held in the city. He called out to his mother and said, "Dear mother, give me an upper-robe so that I also may go and join in the festival." She gave him a robe. "Mother, this is too coarse, pray give me another?" he replied. She complied with request. He rejected that also. She gave still another which also he refused. "Born as we are into a destitute family how can we afford finer clothing?" "If so I shall go in search of a better garment." The mother blessed him saying: "May you this day gain even the crown of this city of Benares!" The son bowed to the mother and took his leave. "Where can he possibly go? Beyond this house or that?" the mother concluded to herself. The son wended his way and reached the royal park of Benares, laid himself down, covered his head, and fell asleep.

This was the seventh day after the demise of the king of Benares. The ministers having performed the royal obsequies of the departed king deliberated among themselves: "The

king has left no male-heir but an only daughter. A country without a monarch can never prosper." They nominated each other as king and failing to come to a final decision, they caparisoned the royal chariot, harnessed four white, thoroughbred steeds, placed the five insignia of royalty, set up the white canopy of dominion and sent it forth accompanied by five kinds of bands of music. The chariot issued out of the eastern gate of the palace, entered the royal park, circum-ambulated the sleeping youth and suddenly stopped as if inviting him to mount the chariot. The royal chaplain approached the sleeping Brahman youth, removed the blanket and examined the marks on the soles of his feet and declared that he was worthy to wear the crown not only of the Land of the Rose-apple but also of a universal monarch over the four continents. He ordered the music of the bands to be played three times over. The sleeping youth shook himself free and raising his head exclaimed, "Dear friends, what meaneth all this great fuss?" "Your majesty, the kingdom lies at your feet." "Where is the king?" he asked. "Your majesty, he has departed this life to the heaven-world." "How long ago?" "This is the seventh day." "Has he left any son or daughter as successor?" "There is a daughter but no son, your majesty." "I shall then assume the throne." There and then the ministers set up a pavilion in the park, dressed up the royal princess with the regalia, led her into the park and gave her in marriage to the prince and anointed him king of Benares. The ministers brought from the royal stores for the king a robe worth a lakh. "Friends, what is this?" "It is a garment for your majesty to wear," they replied. "Have you no finer one?" The king inquired. "Indeed, this is the finest garment ever worn by a human-being." "Did your late king ever use this garment?" "Yes" they replied. "Then your late king was one of little merit." He took up the golden goblet and said: "Verily, I shall get superior garments!" He solemnly stood up, washed his hands clean and facing the cardinal points sprinkled the water with his hand. Instantly

eight wish-conferring trees sprang up splitting open the earth from each direction. The king (who it should be mentioned) was called Nanda, dressed himself in two celestial robes, which he picked from those wish-conferring trees and sent forth a royal proclamation by beat of drums that women through-out the city need not spin any cotton thread (for there were more than enough of celestial garments for all).

Then, the king and queen mounted the royal chariot with the white canopy over head, entered the city in triumph and reigned in all glory. One day the queen showed a great concern at the unfortunate position of the king who inquired the reason why. "Your majesty you are now enjoying all happiness as the result of former good deeds, but you are not saving for the future." "There are no virtuous persons to be had; to whom then can I extend my charity?" "The Land of the Rose-apple, your majesty, is not yet bereft of saints. Prepare your gifts, worthy recipients I shall procure."

Next day, the king spread out a grand feast in the eastern palace. The queen ascended the stairs, fell prostrate on the floor facing east-wards, repeated the precepts and vowed: "Were there saints in this direction, may they accept our meal on the morrow!" But eastwards there were no saint. Similarly there were no saints in the southern and western directions. But when for the fourth time the king prepared a feast in the northern palace and the queen exclaimed her invitation facing northwards; the chief of the Paccheka-Buddhas, named Paduma the Great, who abode on the Himalayan slopes, assembled the brother Paccheka-Buddhas and addressed them thus: "Brethren, the king Nanda sends you his invitation for the meal on the morrow, let us accept it."

The next day at early dawn they proceeded to Anotatta lake, washed themselves, went through the air and entered King Nanda's northern palace. The courtiers announced to the king that five hundred Paccheka-Buddhas had arrived. The king and queen bowed and received them respectfully, asked for their bowls, led them to the topmost floor of the

palace and served them with delicious food, when the Paccheke-Buddhas had finished their meal the king and queen fell at their feet and besought them to take up their abode in the royal park, in order that they might have the benefit of serving the Sages all their lives. The Paccheke-Buddhas consented to take up their residence in the park. The king caused to be put up five-hundred booths and equipped them with all requirements, including five-hundred walks for exercise. Not long after the border tribes rose in revolt against the king. The king charged the queen to see that proper attention was paid to the Paccheke-Buddhas during his absence and marched to the frontier to quell the rebellion. Before the return of the king the Pari-Nibbāna of the five-hundred Paccheke-Buddhas took place. The next morning the queen was awaiting the arrival of the Paccheke-Buddhas at the dining hall, after having carefully cleansed, decorated and perfumed it, with a rich meal made ready. As the Paccheke-Buddhas delayed in coming the queen sent a messenger to inquire the cause. Not finding the chief Paccheke-Buddha, Paduma the Great, in his cell the messenger went in search of him to the terrace-walk and beheld him there seated up-right. He then announced that it was time to go to the palace for alms-food. As the Paccheke-Buddha was silent, the messenger approached him and touched his holy feet and found them dense and cold. Concluding that the Sage had attained Pari-Nibbāna he came to the other Paccheke-Buddhas to find, to his great grief, that they also had likewise passed away. The messenger went back to the palace and announced the fact to the queen. The queen and the populace wailed and wept; paid their respects to the remains of the Sages, performed the last rites with great eclat, collected together the bane-relics from the pyre and built a shrine over them.

The king having appeased the border tribes returned home and was received by the queen, "Dear, what about the Sages. Are they in good health?" "Sire, the Sages have passed away

to Pari-Nibbāna." The king bethought to himself, "Even such great Holy Sages fall under the sway of Death, how can such as we be free from Mara's grip?" He entered the city, assembled the ministers and the people in the royal park, abdicated his throne in favour of his eldest son, who was there and then crowned king. Then he donned the yellow robe, became a hermit and lived in that park. Following the example of the king the queen also became a hermit herself and took up her abode in that self-same park. They both practised *Jhāna* for a long time and deceasing therefrom were born in the realm of Brahma.

(Here endeth the story of the past lives).

L. D. JAYASUNDERE.

Noortgedacht, Galle.

THE DAWN AND SPREAD OF BUDDHISM

BY

(BALANGODA ANANDA MAITREYA THERA).

III

With the dawn of the 20th century, an age of reason, Buddhism found its way to almost all the civilized lands of the world.

It was in the 19th century that the West began to search for Buddhism. But, unfortunately, what first came with their reach was an impure form of Buddhism, the Buddhism of the Mahayana School which is mingled with very many superstitious ideas of other religions as the Vedānta, Bon Religion, Shintoism, the teachings of Laotz, and those of Confucius.

In the middle of the 19th century the books of the orthodox Buddhism of the Hinayāna School were brought to the West and the Dharmapada was the first work translated into a foreign language. It was translated into Latin by Dr. Fausball

in 1888, and then into English, French, German, Italian and other European Languages.

In 1881 the Pali Text Society was founded by Dr. Rhys Davids, and the translation of Pali books were started. Though some missionaries misled the West with their incorrect and wilful mistranslation of Dhamma, the seekers after Buddhism increased in number year by year. The West yearned for Buddhism and its fascination was so strong that some even came to Burma and Ceylon to learn Pali with a view to study the Dhamma ; many of these seekers after truth even became Buddhist monks. Some of their names, I believe, are familiar to my reader. I may here mention some of them : Rev. Nanatiloka, Rev. Punna, Rev. Dhammanusāri, the late Rev. Subhadra—all of them Germans ; the Rev. Suññānanda a dutch man the pupil of Rev. Nānatiloka ; the late Rev. Anandametteyya, an Englishman, and ex-thera Silācāra, a Scotchman. One of them, as I have heard, was an Australian prince.

In the year 1908 the Buddhist Society of Great Britain and Ireland was founded by the late Rev. Ananda Maitreya, and among its members were the Rt. Hon. the Earl of Mexborough, the Hon. Evis C. F. Collier, Dr. Edmond A. J. Mills,—all of whom were good Buddhists—and many other distinguished ladies and gentlemen. In that very year, a European scholar J. W. Moor came to the Rev. W. Vilasa, a Burmese Thera, the president of the Sakya Buddhist Society in Madras, and entered the Order under the name Visuddhācāra. It was in this same year that a Buddhist monthly was begun at Leipzig in Germany.

At the end of 1908, a christian missionary, the Rev. E. H. Stevenson, in the course of his mission work came to Burma and studied Buddhism ; subsequently he became a Buddhist monk and was known as the Rev. Sāsanadhaja, who joined the Rev. Ananda Metteyya in Buddhist mission service.

In 1909 the membership of the Buddhist Society of Great Britain and Ireland increased to 300 and a quarterly journal

called "the Buddhist Review" was started. During these days Mr. M. A. Stephan, an archæologist, after 3 years' investigation, discovered a large number of ancient writings, many of which contained the history of Buddhism up to the 50th year after the demise of the Lord Buddha, and about 4000 Buddhist manuscripts that lay hidden in a cave.

In the same year a Christian missionary, Spurgen Madhurat, who was preaching Christianity in China studied Buddhism and became a convert, he too subsequently turned a Buddhist monk, and came to Ceylon where he gave addresses at Maligakanda Pirivena, Maitreya Hall, Ananda College and other places. In one of his addresses explained how he became a Buddhist, he said: "I came to teach Asia, but they taught me." Here we see the prophecy of Schopenhaur fulfilled, who, addressing the Christian missionaries that departed from the Christian West to the Buddhist East, had said: "now you go as teachers to teach them but will return home being taught." It was in 1909 that some Western scholars arrived at the conclusion that America had been discovered by five Buddhist ambassadors before Columbus 'discovered' it.

Thenceforth Buddhism has been quicker than before on its path of progress and a number of Buddhist leaders appeared in the West, some of them are Dr. Sylvan Levi of France, Dr. Paul Dehlke and Dr. Grimm of Germany, Carl E. Newmann of Austria, Mr. F. J. Payne, Captain Rollastan and others of England. Recently there arose two Buddhist Societies in England—Mahabodhi Society founded by the Ven. Anaganka Dhammapala and the Buddhist Lodge of which leaders are Mr. Humphrey and others, both having two monthly magazines the British Buddhist and the Buddhism in England respectively.

Buddhism is winning more and more followers day by day. Even in Russia and in some parts of America Buddhist Societies are appearing year by year. Japanese Mahā Theras are very active in training Buddhist missionaries to be sent to foreign countries.

Now almost all the books of Tripitaka are found in the English and German languages. In English there are four out of the five books of Vinaya Pitaka, the whole Dighanikāya, the whole Majjhima-Nikāya, the whole Samyuttanikāya, four sections of Anguttara Nikaya : Khuddakapāṭha, Dhammapada with its commentary, Itivuttaka, Udāna, Jataka with its commentary, Thera and Theri-Gathās with their commentaries, Petavatthu with its commentary, and Sutta-nipata out of Khuddaka Nikāya ; Dhamma Sangani and its commentary, Kathavatthu, and Puggalapannatti out of the seven books of the Abhidhammapitaka, and Abhidhammattha Sangaha, a compendium of the whole Abhidhamma pitaka. Besides these there are hundreds of books and pamphlets on Buddhism published by various scholars in Europe, Asia and America.

Especially in America, England and Germany, the number Buddhists is increasing rapidly, and there will be a time when the whole earth will be covered and blessed by the Dhamma of the Lord Buddha, the Supreme Teacher of Devas and men.

JAVA AND THE DUTCH SCHOLARS

BY PROF. PHANINDRA NATH BOSE, M.A.

The Dutch scholars are doing much useful work to the cause of Greater India. But we, in India, are not familiar with the work which is being done by them. An attempt has been made here to give a very short account of some of the publications of the Dutch scholars. This forms only an instalment in making known to our Indian scholars the task undertaken both by the Dutch Government and Scholars.

In 1920, the Dutch Government began a new series of Archaeological Survey Reports for the Dutch India under the title of *Oudheidkundige Dienst in Nederlandsch-Indië*. The new Series proved superior to the older one. It gives more importance to illustration. Each fascicule contains the quarterly

Report of the Archæological Survey and various other important articles. The report of 1920 is devoted to the substitution of the various elements of Loro Jongrang of Prambanan. The Dutch archæologists, among other things, claimed to have discovered an image, which they interpreted as that of Siva receiving the Ganga in his hair. This seems to be the first representation of this famous scene in Java.

Of the various articles contributed during the year 1920, the first is—*Eigenaardigheden Van Hindoe-monumenten* from the pen of P. J. Perquin. In this paper, Mr. Perquin examines the peculiarities of the Hindu monuments in Java, specially of the Candi Kalasan. The second paper is on the Candi Soembarnanas, which was discovered by the erosion caused by the torrents of the Gunung Klut during the volcanic eruption in May 1919. The architectural description of this Candi is given by B. de Haan.

Mr. F. D. K. Bosch takes upon himself the task of writing about the sculptural decorations of the Candi. The Candi by its sculptures and profiles belongs to the art of the centre of the island; there is nothing so special of the art of that eastern part, where it has been found. It offers some new elements for the two forms of the art of Java. The small statues belong to the art of the centre. It is the case of a *Nandisrara*, of a Siva-Guru and of a Brahṃā.

Mr. F. D. K. Bosch is also responsible for another paper named *Aanwinsten Van de archæologische Collectie van het Bataviaasch Genootschap* or Acquisitions of archæological collection of the Society of Batavia. He makes an interesting study of a curious Rāksasa of bronze from the village of Baladan in the province of Malang. This small statue, very rare in Java, is very much ornamented. The Rāksasa puts on a trouser like the similar figures of Bali. Unlike the ordinary Rāksasas of Java, it also bears the *Upavita*. From a comparison of the sculptures of Java and Bali, Mr. Bosch admits that the resemblance of this statue with the art of Bali presupposes the existence of a Javanese School of art, which has

disappeared after having exercised a great influence on the neighbouring island.

The Dutch scholars also turned their attention to Sumatra. We have one paper from the pen of P. V. Van Stein Callenfels under the title of *Rapport over een diensteis door een deel van Sumatra* or Report of a visit to a part of Sumatra. The result of this visit was the discovery of the antiquities of Padan Lawas—remains of the monuments of brick, temples and of a *stupa* and an image of Buddha.

The remains of Indian culture are found not only in Bali and Sumatra, but also in Borneo and Philippines. From another paper contributed by Mr. F. D. K. Bosch, under the name of *Epigraphische en iconographische Aanteekeningen* (or Epigraphic and iconographic remarks) we learn of a small statue of gold found at Mindanao. This gold statue and another image of bronze of Siva (?) known since 1820—are the only Hindu Souvenir discovered up till now in Philippines. A mukhalinga was also discovered in Borneo. It is of the same type as frequently met with in India and Indo-China. It has more resemblance with those of the primitive Khmer Art.

In 1921 the Report gives the description of a prehistoric tomb in the East of Java. It also gives a photograph of a remarkable gate of Bali. It indicates the curious inscription of Candi Parean de Bali—in writting the date and in sculptured symbol the year. The date 1261 Saka is represented by the images of the moon, eye, of Ganesa and of a human head. Mr. T. Adam speaks of *Oudheden te Djambi* or the Antiquities of Jambi in Southern Sumatra. These antiquities of Sumatra are mainly Buddhistic and include the image of a Buddha in bronze. It is perhaps the image of Dipamkara, found at Tanak Priok of Jambi (Sumatra). In this year Mr. P. J. Perquin continues his study on the peculiarities of Hindu monuments in Java. Mr. N. J. Krom also gives a note on the corrections and additions to the description of the bas-reliefs of Borobudur. Mr. J. L. Mones in a paper on *Een Javaansch*

Boeddhistisch Guru-Beeld (or A Javanese Buddhist image) discusses whether the images grouped in the museum of the Society of Batavia under the name of Siva and Parvati are really so, or Buddhistic in character. They are from Kertek (Wonosobo).

In 1922, we find in the Report an interesting article on *De Hindoe-Oudheden in de Pasemah-Hoogulakte* (or Hindu Antiquities on the plateau of Pasemah) by Mr. L. C. Westenenk. The discovery of the antiquities on the plateau of Pasemah in Sumatra is an interesting phase in the artistic history of Sumratra or Srivijaya as the ancient used to call it. A series of sculptured images of animals and human beings have been found. The local account is that they have been turned into stone by the words of a legendary person, whose name may be translated by "Langue-amère."

Another paper devoted to the researches of Javanese history and archæology is *Djawa*, which is the organ of the Java Institute. It contains many valuable contributions from the pen of Mr. Krom, Mr. Kern and several other Dutch savants.

Mr. N. J. Krom is an authority on the Indo-Javanese questions. In 1920 was published his monumental book—*Inleiding tot de Hindoe-Javanese Kunst* or (Introduction to the study of Indo-Javanese Art) in two volumes.

✓ BUDDHIST PLACES OF PILGRIMAGE

BY

DR. PAIRA MALL, M.D.

So far the Indian places sacred to the memory of Lord Buddha have only been known to the Pilgrims of Tibet, China, Burmah, Ceylon, Siam and the distant land of the Rising Sun.

Very few Indians have heard of Sāvattthi, Lumbini and Kushinara—names which send thrills of joy to the hearts of

devout Buddhist in the Far East and they call this Strip of Magdha Déça "Heavenland" in their respective tongues.

Since number of years, I had been cherishing the hope to visit these sacred places and at last an opportunity came and I made up my mind to do the Pilgrimage with two Swedish ladies and a Sinhalese Bhikku.

In this article I propose to give a short sketch of the sacred places little known to the Indians and the ways and means to get these. No lengthy or historic description will be given in this article. I hope, however, to publish a separate guide book for the pilgrims from distant lands as well as for Indians who wish to pay a homage and revere the memory of the greatest teacher that ever lived on this Earth.

As a preliminary I might mention here that being pilgrims, we made up our mind to travel Inter: class which was no hardship on the Bengal and N. W. Ry. line. In all the small places one could get ordinary articles of food such as rice, Dál, potatoes and milk. If one wishes to travel in European style one has to curry provisions as there are no rest house which provide food in these parts.

Lucknow was our starting point where we entrained at the City station at 9.30 p.m. for Balrampur, the nearest Ry. station for Savatthi. We reached Balrampur at 4 a.m. where an official from the state met us and took us to the state guest house, as we had intimated our arrival previously from Lucknow. Balrampur State is very obliging for European as well as Indian distinguished travellers who visit these parts. There is also a Dharmasala for the orthodox Hindus, which is free to all travellers. In the train from Lucknow to Balrampur, we often head shouts of guards and Chowkidars exhorting the passengers not to sleep, but to look after their baggage as there were thieves in and out of the train who might take the travellers unaware and rob them of their goods. A peculiar warning in the train in the 20th century! Fare Rs. 2/6.

Two Elephants were placed at our disposal by the Balarampur Durbar to visit Savatthi, the local name of which

is Rahet Mahet. We preferred going by Ekkas, the place being 11 miles from Balrampur. The Ekka ride was most uncomfortable, the road being very bumpy. After good deal of jolting we arrived at Savatthi in 2 hours, the road being very broad and shady. The first place on alighting, that greeted us, was the Burmese Dharmasala. We passed that on foot and walked up to the garden of Anāthpidakā, the famous merchant prince who had bought the Jetavāna for the Lord Buddha.

For nearly 24 years the Teacher taught and expounded His Doctrine to many thousand Bhikkhus in this Park. Most part of the Majjhima Nikaya and Sāmyutta Nikaya were brought to light and learnt by the young Bhikkhus by heart at this spot for the first time. Now this great Park is a waste land, studded with stunted trees and small shrubs. One sees here ancient dilapidated wells, platforms and cells for the Bhikkhus. Yonder one notices the ancient site of the city of Sāvatti girded by a wall and here and there débris of the ruined old places. In Jetavana Park is to be seen the Peepal tree believed to be planted by Ananda himself. It has a withered appearance and the trunk is getting hollow. Many pious pilgrims from distant lands have robbed the tree of its bark. Many quaint names are inscribed on the tree by pen pencil and the penknife—a sacrilege indeed! Underneath this tree is the dried up tank from the time of the Buddha.

On the south side of the Park is a big mound on which stands the residence of a Burmese Priest, who cultivates land and keeps a couple of cows. The monk is a picture of health, good humour and kindness. This mound commands beautiful view of the surrounding country. Lower down the mound is the spot where the Burmese Priest showed us the ancient gate to the Jetavana and two tanks are to be seen at the foot of the mound, no doubt existing from the time of the Lord Buddha. Through cultivated and green fields we returned to our Ekkas and reached Bulrampur after couple of hours of swingy ride on the humpy road.

On the following day we left Bulrampur at 7-52 A.M. for Pharenda Junction which was reached at 3-30 P.M. in the afternoon.* We had to wait there till 10 at night to catch the train to Nautanwa, the terminus Ry. Station which was our destination for the much longed for Lumbini, the birth place of our Lord Buddha. Here we had our dinner cooked by a Nepalese family who keeps a sort of cooking place for the travellers and charges moderately. We reached Nautanwa at midnight. Fare 9 annas. At Nautanwa Ry. Station we were met by a young energetic Brahman Pandit Gaya Purshad Panktipawan, Secretary of the Siddhartha Samgha started 3 years ago. The main object of the Samgha is the rehabilitation of Lumbini, the local name for which is Romandhei. We were taken to the P. W. D. Dāk Bungalow which had two very large rooms but scanty furniture. We passed the night as best as we could and the following morning brought us face to face with the problem as how to get to Lumbini. Information on the point was very scanty, only bullock carts were available though Elephants could be hired by giving 12 to 24 hours notice.

The distance from Nautanwa to Lumbini by the cart road is 9 miles through fields and Kacha Roads, only possible to traverse in the cold weather, as one has to cross three streams which are shallow from December to March. We left Nautanwa at 1 P.M. and reached Lumbini at 5-30 P.M. thus covering 9 miles in four hours and a half. The first village we came across was Berwa Ghat on the River Danda, then Majhgaon at $3\frac{1}{2}$ miles on the River Tilotma and Sipwa village at the 7th mile. About 3 miles from Nautanwa we cross into Nepal territory. Lumbini is 9 miles on Tilar Nadi or oil stream of Hiven Tsang. From a distance 3 tall trees mark the spot of Lumbini Grove, which lies raised in the centre of cultivated fields. In the grove itself the most interesting object is the granite pillar many feet high above the ground and

erected by the Emperor Asoka on the spot where Lord Buddha was born. The pillar laid hidden and buried for centuries till it was discovered lately by the Nepal Darbar, many centuries ago, the pillar was struck by lightening as the crack on it is described by Hiven Tsang in his travels in the 7th century A.D.

In the garden there is also a temple which has five stone images of Mâyadevi, Prajapati, Mahabrahma, Indra, and the Infant Prince Siddhartha. The temple, of course, is of much later period and is the creation of Brahmanical imagination. The central figure is smeared with Sandhur (Vermillion) and oil. There is also an ancient tank in the garden and Burnese have erected a tiny little rest house on the spot.

The night was glorious. The moon and the stars seemed to shine more brightly that night the atmosphere pure and inspiring with Metta Citta towards all beings. Heart glad at the feelings that one of the great desires in life had at last been fulfilled, that is, to see the birth place of our Lord—The Lumbini Grove.

We reached Nautanwa at 1 A.M.

Those who wish to visit Kapilavastu can do so from Lumbini by bullock cart, but it is necessary to make previous arrangement.

From Lumbini to Kapilavastu is 14 miles, the local name for which is Tilwar Kot. There is another way to get to Kapilavastu, if one is coming from the direction of Balrampur. You get down at Suharat Ganj Ry. Stn. which lies between Balrampur and Pharenda. The distance from Suharat Ganj to Kapilavastu is 8 miles and the road good.

Another long and tedious route to Lumbini is from the Ry. Station Nowgarh on the Gonda Gorakhpur line. New Kapilavastu, the local name for which is Paprawakot is 9 miles from the station and Lumbini about 21 miles. Mode of conveyance is either country bullock cart or elephant by the courtesy of Zemindars. Our next objective was Kusinara, for which we had to go to Gorakhpur. Leaving Nautanwa at 2 P.M. we reach Gorakhpur at 6 in the evening. Fare Re 1-3.

Dak Bungalow at Gorakpur was quite full so we had to push on to Tahsil Deoria where we reached at 8-30 P.M. There is a Dāk Bungalow in the Town as well as a Railway Bungalow at the station which is very uncomfortable. About 10 o'clock the following day we took a Motor Lorry in company with other Tibetan Priests who were also going to Kusinara (local name Kasia) as pilgrims. Fare Re. 1 each person.

At Kusinara which is 16 miles from Deoria we saw the reclining figure of the Lord a huge figure in Parinirvana. This is the spot where Lord Buddha died and was cremated. There is a Burmese Dharmasala in Kusinara.

The old Stupa is being repaired and some excavations are going on. A beautiful image of the Bodhisattva was just unearthed when we were there and a devout Burmese Buddhist has given donation to the extent of Rs. 10,000 for a temple to be built on the spot where this image is going to be enshrined.

Tahsil Deoria and Kasia are pretty big places and all food-stuffs can be had there. We left Tahsil Deoria in the evening and reached Patna junction about 6 A.M. where after some refreshment we had a drive in the Town and left Patna junction at 10-31 A.M. for Bakharpur where we changed for Rajgir. This part of the journey will be the subject of my next article.

Fares-Tahsil Deoria to Patna Jn. Rs. 2-8 ; Patna Junction to Bakhhtiarpur As. 8.

(To be continued.)

THE ETHICS OF RELIGIONS

The Ethics of the Buddha Dhamma are founded on a basis of compassion and wisdom. The five observances are to abstain from destruction of life, from stealing, from sensual indulgence, from falsehood and from using intoxicants. The ethics of Christianity permits killing, and drinking liquor. The

Old Testament ethics allow robbing the enemy. Mosaic ethics permit sensual indulgence. Islamic ethics allow killing animals robbing the enemy, and sensual enjoyments but prohibits drinking liquor on this earth, Zoroastrianism allows killing animals and the use of wine. Jainism goes into the extreme of self mortification and prohibits killing, stealing and using intoxicants; the followers of Kali and Siva indulge in sacrifice of animals; Vaishnavas or the followers of Visnu abstain from killing and the use of intoxicants. The most comprehensive moral code is to be found in Buddhism. The five precepts and the ten kusalas are to be observed, and the ten evils are prohibited. The five precepts are

- Abstinence from destroying life
- Abstinence from taking things that belong to another
- Abstinence from unlawful sensual enjoyments
- Abstinence from lying speech
- Abstinence from intoxicants and narcotics.

The Ten Evils are

- Killing, stealing, sensual indulgence
- Lying, slandering, harsh speech and unprofitable talk
- Covetousness, Ill-will and nihilistic beliefs.

The Ten Meritorious Acts

- Charity, Pure Conduct, Development of meritorious thoughts,
 - Attending to the wants of elders, parents and teachers,
 - Nursing parents, offering hospitality to strangers and elders
etc.
 - Preaching the Good Law and Listening to the Good Law
 - Sharing with others the merits of good works done
 - Accepting the merits offered by others of the good work done
 - Strengthening one's faith in the Good Law.
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THE DHAMMA CAKKA CELEBRATION IN LONDON
MEETING AT ESSEX HALL LONDON, STRAND,
15TH JULY, 1927, 7 P.M.

CHAIRMAN : DR. C. A. HEWAVITARNE.

Dr. HEWAVITARNE said :—

Our meeting this evening is to commemorate the preaching of the First Sermon 2516 years ago. This sermon is known as the Dhammacakkasutta, the Discourse of the Wheel of the Law.

Both in East and West there are still great numbers of Buddhists who honour the name of the Buddha and find consolation in his religion. It is a religion which has brought comfort and peace to millions . . . can it not bring a message of comfort to you?

It has been said that the religion of Buddha is a form of pessimism, because its underlying truths declare that existence is misery, but a sufficient answer is to be found to this assertion in the fact that the people who profess it find it a source of joy. In Buddhist lands the people are exceedingly happy and joyous for they have found the remedy for the misery of the world. In Buddhist lands there may not be so much pleasure as in the West, but there is a great deal more happiness and contentment. Its followers have found the contentment and joy which "passeth understanding."

You have just heard the Pirith ceremony, the recitation of the stanzas which embody a message of love which embraces the whole world.

The message of Buddhism to the world is crystallised into one short stanza, the one best known to every Buddhist.

Avoid all evil

Do good

Cultivate the mind

That is the religion of the Buddhas.

Follow this teaching, and you will be happy in this life and in the life hereafter.

Mr. FRANCIS PAYNE said :—

It gives me great pleasure to hear the pure Buddhism expounded once more in the Essex Hall, to hear from this platform Buddhism from the primitive cradle of Ceylon where the Pali scriptures have been faithfully kept and faithfully followed.

Twenty-five hundred years ago the Buddha discovered the Law of Causation, it was not discovered in the West until the time of Descartes in the 16th century of the Christian era. This law of causation the Buddha declared to be universal. It is true always, it is true everywhere. Absolutely without exception. Buddhism is the safest and truest creed in the world. In the Buddha's time there were 63 theories concerning the God and the soul, but there was no way known of abolishing sorrow and evil. The Buddha found and taught the way out of sorrow and evil, and this teaching has been called pessimism. Do you call the doctrine who points out the cause of your trouble and the way to cure it a pessimist?

It is sufficient refutation of this misstatement that four hundred million people during twenty-five hundred years have found it their greatest jewel their greatest blessing.

There is peace alone in giving up, do not cleave to anything you have, do not grab for yourself, be continually making yourself poor by giving, for there is peace in renunciation. Quiet, calm, resigned, you will be able to cope with the difficulties of life. Follow the WAY with its eight steps, right views, aims, speech, conduct, livelihood, effort, mindfulness, meditation. Follow all eight simultaneously right here and now. If you grant me these facts to be the basis of Buddhism, there is no reason why 10 million, or even 40 million English people should not be Buddhists. There is no compulsion in Buddhism, but we dare not neglect these truths if we will rid

the world of slaughter, of anger, misery, suffering in all their many aspects.

If there is one thing permanent in this world it is the Four Noble Truths the Buddha taught.

Mr. W. A. de SILVA said :

I do not propose to go again over the ground explained to you by the Chairman and my friend Mr. Payne, I ask you only to consider with me a few points concerning truth which come to my mind.

There are certain things indisputable, eternal, infinite.

Truth is eternal and infinite. Space is infinite and eternal.

Time is infinite and eternal. Nibbana, the Great Peace, is infinite and eternal. These are facts no person can dispute or doubt.

As beings try to follow truth their happiness and peace increase, but from time to time their ideals of truth get dim, because beings are for ever hankering after ideas of immediate pleasure, so from time to time the great enlightened ones arise to bring back the truth and explain the true happiness to the world so that peace may come again.

The Buddha found separateness and selfishness prevailing, the people preferring to follow ritual, mystification, supplication for material benefits, or else disputing about words. In his first sermon the Buddha said I have attained to knowledge and peace. He placed right living as an example before them. He stood before them as one who had conquered *samsara*, and he pointed out the Way he had achieved it. He was enlightened only on account of doing, striving, practice, not by intercession, not by inflicting suffering on himself. He gave no commandments but threw a light where before there was darkness showing how man should and may live a life as little injurious to others as to himself eventually getting rid of the passion and selfish desire which keeps him in the world of *samsara* and suffering and disharmony, and leading him to the attainment of the great peace which we all long for.

THE ANAGARIKA DHARMAPALA said :

I am glad you have assembled here this evening. 2516 years ago the Lord Buddha preached his gospel of love and renunciation to about 60 bhikkhus. He taught the Four Noble Truths. By these teachings man may enjoy perfect happiness here and hereafter, happiness upon this earth or in other conditions after death. This sublime vast doctrine cannot be expressed in words.

I have spent 34 years in India, now I am working to spread the Dhamma here in England.

The Buddha doctrine is a gospel of love and wisdom, it has no such sayings as are expressed in the Christian hymn of hate which says of my countrymen "Only man is vile."

Three great events happened almost simultaneously in the history of the world.

The Introduction of Christianity to England,

Introduction of Buddhism to the Japanese,

Rise of Islam,

yet after 1300 years people still only want to fight each other. Love has no place anywhere.

The Buddha doctrine teaches us to conquer hatred by love.

All that is great is to be found in the Buddha doctrine yet it is called an atheistic religion. Buddhism teaches that we are surrounded by gods or devas. Buddha taught there are many gods. One god can illuminate ten thousand world systems. Such mighty gods exist. Divine beings exist from eternity to eternity.

The Buddha was no atheist, He was super-divine-devati-deva.

Buddha taught us to seek wisdom and love and we will enjoy all the heavenly pleasures here.

Buddhism teaches an energetic life, to be active in doing good work all the time. A healthy man requires only 4 hours sleep.

Stop the drink abomination.

Activity is a great virtue. British supremacy is due to activity, generosity and charity. But these are not enough.

Buddhism has many aspects and Buddhists strive to be tolerant to others. There is no reason why the different sects of Buddhists should not get on amicably together, there should be the greatest feeling of brotherhood between the various schools of thought in Buddhism.

There is the original pure form, there are the mystical aspects superadded. It is a great religion satisfying everybody. There is mysticism. There are various kinds of spiritual aspects to satisfy everyone's spiritual longings.

But Buddhism must be studied, thought out, and realised by each for himself.

Mr. BROUGHTON said :

Does the West need Buddhism ?

When we speak to people of its introduction here we are told, we have hundreds of religions already, there is no need for a new one. Some even say they have no use for religion at all. But religion is necessary for we must know where we stand in relation to the universe. The East will once more give a faith to the West, this time from the Far East. Why should Buddhism be specially selected? The Buddha was called The Great Physician. In his diagnosis of the ills of the world he proceeded on the lines which every physician has taken wherever the healing art has proceeded beyond mere magic. First diagnose the nature of the malady, then ascertain its cause, then having resolved on a cure find a suitable course of treatment. This implies no pessimism. A pessimistic faith takes all the joy from life, the way of the Buddha is a way to peace and joy.

He viewed life as a series of component states lacking stability, harmony and peace. All faiths take (sorrow) *dukkha* into account, and explain it mostly by myths. The Buddha looked on life scientifically: applying the basic principle of

cause and effect he saw the cause of *dukkha* as ignorance, because ignorance fosters the idea of separation instead of unity with consequent hatred and lust.

Tanha craving, lust of the world and life. Worldly prosperity. *Kāma tanha* sensuality.

Bhāva tanha lust of life.

The modern German philosopher Nietzsche taught: "Be hard! I say unto you, Be hard! for us hard ones shall be full of the good things of the earth."

Archæological research has dug out the ruins of Empires which followed Nietzsche's aphorisms.

The Lord Buddha says remove this craving for the illusions of life, get rid of the lust for life with its consequent hatred and ignorance. Rely on the Law of Cause and Effect follow the Eightfold Path and get rid of *dukkha*.

And the Eightfold Path means the development of

RIGHT VIEWS

RIGHT ASPIRATIONS

RIGHT SPEECH truthful, not malicious.

RIGHT CONDUCT the keeping of the Five Precepts.

If he does not keep the Five Precepts he is not a moral being and religion can have no meaning for him.

RIGHT LIVING, doing no injury to others.

RIGHT EFFORT, the fourfold struggle against evil to prevent evil arising and to strengthen the good we already have.

The Buddhist must be constant in watchfulness, using energy, perseverance and will-power to guard the senses and control the desires.

And lastly we have RIGHT MEDITATION, the Four Dhyanas, attention fixed and sustained, producing peace and equanimity.

Steadfast in faith we know that nothing can upset Buddhism: there will never be a time when the Eightfold Path

will not be the Way to Peace and Happiness. It is no mere theory we have to give to the West.

War is produced by man not by a heavenly despot.

Anatta does not mean no soul, that is a misleading idea. It means that there is in man no unchanging essence. Analyse the idea of soul, all is impermanence, perpetual flux. But the perfections are to be attained in this world, within ourselves. The Buddha found it in the deer park at Benares not up in the sky. Let us follow him, he who was the Lord Buddha, the charioteer of gods and men.

Mr. CHRISTMAS HUMPHREYS said :

‘The best contribution I can make to the discussion to-night is to consider from a Western point of view the application of Buddhism to the needs of Europe to-day. There have been four societies in this country, founded for the purpose of spreading Buddhist teachings, and there have been three magazines, a proof that there is a need for the work they undertook to do. Of these, two societies and two magazines are still endeavouring to fill that need. We may not be able to estimate how great that need is, but there is no doubt that in the seven millions in London and in the teeming millions in the provinces there are many looking for a more rational explanation of the difficulties of life than the multitudinous schools of thought in the West are able to offer them. They want something, and what that something is which they seek, may, I think, be analysed under five headings. Any form of truth applicable to the West must have at least these five qualities.

(1) Wherever the truths come from they must be presented in a form acceptable to the West. The Buddha adapted his teaching to his hearers, and had he travelled through 50 countries he would have presented it in 50 different ways. That teaching has a universal message, but that message must be in a form applicable to and digestible by those to whom it is given.

(2) We must teach *principles*, and let the people apply them for themselves. So many sects take a cut-and-dried form and say "take this and all will be well." The West is beginning to think for itself: it wants food for thought; ideas, principles, laws.

(3) A big problem, but one which must be done, is to harmonise and unify religion and science. By religion I do not mean dogmas and creeds; we cannot find common ground between these: I mean that vague unnamed, but ever present yearning of the human heart for that which is behind the phenomena we call life; that aspiration to know and to realise the relation between man and reality: that yearning of the heart which must be satisfied. And by science I do not mean detailed applied science. I mean the great fundamental principles of nature, as formulated by Western science, those principles which are eternal and therefore basic. The vast sweep of nature, the interrelation of the different parts of this wonderful universe.

At present it seems almost hopeless to find a unifying principle, but it must be accomplished; we must prove both the religious and the scientific to be dual aspects of the same common truth.

(4) It must be a reasonable philosophy, in the sense of immediately appealing to man's reason and not to the voice of authority. The West is tired of dogma. We must say, "Here is a doctrine, think it out for yourselves, don't believe it because the Buddha believed and taught it, but test it by reason and commonsense." And finally

(5) Whatever we teach has got to be inclusive. We say "This is true: now study other religions: they may be true also!" All the other religions, philosophies, faiths, have their elements of truth: there is something of truth in each and in all. There must be no cutting out and casting into the outer darkness.

These are five factors which must appear in what we are to show to the West if we are to solve their difficulties for them. There are certain qualities also: insistence on Brotherhood. This idea is growing in the West. There is a great tendency towards unifying, combining. Instead of the separative tendency of analysis, we are getting to the unifying influence of synthesis. We must teach the unity of life, therefore the brotherhood of all that lives.

Self-reliance. Man must be taught to look within himself and find within his own being—the Truth. In the hour of need it is to himself he must look, not to any God in the heavens or to any teaching in books.

The quality of interdependent independence. People want something which will teach them to stand on their own feet, and at the same time shows them how they fit in with the great outlook. Life is like a great game, in which each has his job, his place in this team.

This factor is always noticeable in anyone who is living rather than talking about religion: dignity, self-control. No hysteria and emotionalism. But there must be the heart for warmth, genuine mysticism. The factor of love, genuine compassion: a deep understanding of the unity of life and a consequent link between you and everything that lives.

BUDDHISM can supply all these. No system of philosophy has all these characteristics, and Buddhism is the only extant religion which has. Others have many of these characteristics but Buddhism is the only one which has them all.

If any religion will sweep over this country it will be the Buddhist religion, but no one single school will suffice. There are two great Schools, the Mahayana and the Theravada. Either alone is helpless, they are complementary: and I say this in the presence of anybody. I have the strength of the independent examination of the Easterner. In the West we can test and try, and see how both these Schools are complementary: both necessary for complete presentation of truth.

The Buddhist Lodge is writing a book which is being compiled at its meetings where everyone has his say. It is the outcome of many points of view. You may say that it has failed for this: it has failed for that: it is an experiment.

We believe it is Buddhism alone which can supply to the West that which it seeks and needs. We offer it in a tolerant spirit, not thrusting it down people's throats. But it is our sacred duty, if we dare to call ourselves Buddhists to say that no living person in the land shall want for the truth while we can give it. It is a thankless work, it demands expenditure of time, energy, comfort and money. It is our duty to do this, and if each will do his little bit it will be done. Sacrifice? "There is no such thing as sacrifice, there is only opportunity to serve."

THE SAMMUTI AND PARMATTHA DHAMMA

The Tathāgata when preaching the Dhamma to laymen first touches on the subject of Charity, then speaks on the virtuous life, then on the happiness that awaits those who do good work and lead the virtuous life in the different heavens,

then on the blemishes of sensuous enjoyments, and on the contaminating causes that lead to recurring births and ends in praising the life of holy renunciation. Then the Tathāgata reads the heart of the person that is listening to Him, and He sees the psychic stages that the mind of the hearer are passing through and if the person is fit to receive the Higher Doctrine of the Four Noble Truths, He then preaches the Supreme Four Truths. The universal nature of the Tathagata Dhamma is expressed in the gatha which is an epitome of the Three Pitakas, viz.:

The avoidance of all evil.
The unceasing effort to do good.
The purification of the heart.

In the Mahānāma sutta, the Lord speaking to the Sākya prince Mahānāma explained the word Upāsaka as one who takes the three Refuges in the Buddha, Dhamma and the Sangha.

The Tathāgata as the highest perfection of all that is sublime, noble, compassionate, selfless has been the guide of countless millions, and the Dhamma that He preached is the most perfect of scientific ethics, the best of ennobling principles that help to calm the thinking mind without depending on gods, devils, lords, popes, priests, occultisms, prophets, Brahmins, magicians, revelations, ascetic ethics, etc., and the Sangha is the noble Order of selfless teachers who have abandoned all sensual desires, free from the fetters which are obstacles to the realization of Nibbāna, the unshakeable bliss whose life is spent for the happiness of others, sinless, passionless members of the most holy Order of Bhikkhus, disciples of the omniscient Tathāgatha Arahat supreme Buddha, teacher of Gods and men.

The Tathāgata is described as *atulo appameyyo anuttaro rāja rājo, deva devo, sakkānam atisaṅko, brahmānam atī Brahmo*, p. 50. Sumangala Vilāsinī, Hewavitarne Ed. The Tathāgata is immeasurable, infinite, king of kings, God of Gods, Indra of Indras, Brahma of Brahma Gods.

The Tathāgata preaches the popular doctrine to the people free from the impurities of destruction of life and other abominations, avoids disturbing metaphysics about soul and creation, and shows the way to the realm of the gods, Indra, Brahma and other divinities. At the time that the Lord was preaching the Dhamma, India was full of sectarian paribbājakas, some of whose names are given as belonging to the different sects, such as *Saputta bhariyā, Unchācariyā, Anaggi-pakkhikā, Asāmapakkhikā, Dantavakkhali ā, Pavattaphalabhajino*,

Pandupalasikā. The ascetics of the first category lived in huge monasteries with wives and children. In the pre-Buddha period in the Himalayas there were holy Brahman ascetics who had reached the heights of *iddhi*, and at the time of the Buddha, the Brahmins had degenerated, hence His denunciations of the animal sacrifices. In the *Ambattha sutta* Commentary there is a passage which is of historic interest to show that the Vedic religion of the period wherein Kassapa Buddha appeared was in harmony with the teachings of the Buddha. At a later period before the appearance of our Buddha the Brahmins violated the spirit of the Vedas and introduced animal sacrifices and disturbed the harmony that existed between the *Buddhavacana* and the *Veda*.

Aparāpare pana Brāhmanā pānētipatādinī pakkhipitva tayo Vedebhinditvā Buddhavacanena saddhim viruddhe akamsu." *Ambattha sutta* Commentary, Hewavitane Ed. p. 192.

To understand the spirit of the Dhamma it is necessary to consult the Commentaries when reading the Pāli texts. The great fault of the philologists in Europe is that they think they could understand the Dhamma without the help of orthodox Teachers. An African might as well learn English and write a Commentary of the Bible without the help of orthodox theological scholars. It is distinctly emphasised that the student should associate with the Aryan teachers. He who does not do so is called an *andha puthujāna*. To give the philological root of a Pāli word is one thing, to explain the psychological connotation of a word is another. For a long time Western scholars groped in the dark not having the Pāli texts to consult; but now having the texts it is not fair to condemn the Dhamma before consulting orthodox scholars who have been the custodians of the Dhamma for seventy generations.

THE BUDDHA'S LAST WORDS

Atha kho Bhagavā bhikkhu āmantesi:
HANDA DANI, BHIKKHAVE, AMANTAYAMI VO:
VAYADHAMMA SANKHARA APPAMADENA SAMPA-
DETHATI.

Ayam Tathāgatassa pacchimā vācī.

"Then the Lord said farewell to the monks: "Behold, now, monks, I bid you farewell! Strive in earnest!"

This was the Tathāgato's last word.

Rhys Davids renders *āmantayāmi* by "exhort." But in the *Mahābhārata*, Book III, the word is used by Arjuna to mean,

"saying farewell to." He is addressing the Himalaya Mountains:

Gacchāmyāmantrayitvā tvam.

One hesitates about differing with Rhys Davids; but the Mahabhārata is too great an authority to overlook.

ALBERT J. EDMUNDS.

NEWS AND NOTES

Mr. Dewapriya Walisinha, the Hon. Secretary of the Maha Bodhi Society who has gone up to Benares in connection with the building of the proposed Vihara at Sarnath informs us that the Vihara Committee which met on the 20th ultimo has decided in favour of Mr. Munnalal Govila's tender for Rs. 95,000, on the recommendation of Mr. Hari Chand, the Hon. Architect and Engineer of the Society. Building operations will be started immediately. This imposing structure which will have red-stone facing will not only be a fitting monument to the untiring energy of the Anagarika Dharmapala and the zeal of the Buddhists but also a historic edifice which will add beauty to the sacred spot now filled with ruins. Very soon the old Dhamek Stupa will have near it the Body-Relic of the Lord who sat and preached there twenty five centuries ago. "Mulagandhakuti Vihara" will be the gift of the Buddhists of the twenty fifth century of the Buddhist Era to His Dhamma. In this connection we should like to draw the attention of the Buddhists to the article "International Buddhist Shrines" published elsewhere and we most earnestly appeal to them to make every effort to collect the balance so that the construction work be carried on without a break. We thank the Sarnath Vihara Committee on behalf of the Maha Bodhi Society.

Dr. K. Kuroita, Professor of National History, Imperial University, Japan passed through Calcutta on the 13th last month on his way to Mohen jo-daro. Dr. Kuroita and party were to visit the Maha Bodhi Society quarters before their departure from here but had to cancel the engagement owing to pressure of work. The Assistant Secretary of the Society saw the learned doctor at Howrah Railway Station and wished the party a happy time in India. Dr. Kuroita expressed his sincere regret for not being able to visit us and requested our representative to convey his best wishes to all the members.

We have great pleasure to announce that the liberal donation of Rs. 1,000 was given to the Society by I. K. Wijehamy Upasaka Mahatmaya of Iddamalgoda, Ceylon on his visit to Buddha Gaya, to buy the plot of land just adjoining our Gaya property on which a new Pilgrims' Rest is now being constructed. This most valuable timely help will enable the Society to enhance the amenities of the place and to extend its useful activities there. We thank the charitable Upasaka on behalf of the Society and hope that other wealthy Sinhalese will follow suit. This gentleman has promised another donation in aid of London Vihara. This is an indication that the Society's work is more and more appreciated by all those who come in contact with it.

* * * * *

Dr. Thomas M. Stuart of Cincinnati in a letter to the Anagarika Dharmapala writes, "I have read with much interest the article in the September number of Asia "On the Eight-Fold Path" and I shall keep it and read and re-read it often. It brings me again into close touch with you; and since our first meeting at Dr. Buck's residence in 1893 I have held you in mind as an ideal. All these years I have carried on doing the best I could to keep the light of the ancient spiritual science burning in the heart and minds of those with whom I came in contact. This was and is being done by lectures and especially by living the life to realize and thus to know the doctrine."

Who can say that this is not the best way to ennoble the world in which we live.

REVIEWS

TALKS ON "AT THE FEET OF THE MASTER"

BY

THE RT. REV. C. W. LEADBEATER,

(*Theosophical Publishing House, Madras.*)

That little book *At the Feet of the Master* has caused many a commentary on it by Theosophical writers. The number of books on and about it threaten to be overwhelming. In this volume of 679 pages the writer has discoursed in a series of 32 "talks" on various subjects taken from the original book. The discourses open up no new thought. They have been expressed before in many places in the voluminous theosophi-

cal literature. However to groups of theosophical students in this compact form these talks are sure to be handy and useful. In a theosophical attitude many subjects are discussed some of them quite interesting even to outsiders. e.g. "If as some vegetarians do, you are having a good deal of difficulty with your digestive organs, then you are taking the wrong thing. Try other things..... If your little children keep caterpillars in order to see them turn into butterflies, they take a good deal of trouble to find what kind of leaf the caterpillar will eat."

THE GREAT EARTHQUAKE OF 1923 IN JAPAN.

Compiled by The Bureau of Social Affairs, Home Office, Japan.

We acknowledge thankfully the receipt from the Japanese Consulate, Calcutta, of the above volume with another volume containing Companion Maps and Diagrams to the Great Earthquake of 1923 in Japan. On going through these two interesting volumes two things strike us very remarkably. One is the amazing cheerfulness with which the Japanese face disasters and with which they set about to repair those disasters; and, the other, (this strikes the mind of one who belongs to a "subject" race very forcibly) the genuine concern as distinct from the formal, which the Emperor feels for his country after the terrible havoc. Says the Imperial Edict "Whilst we deplore the happening of such calamity under Our own rule, it is beyond human will or effort to prevent the inexorable convulsions of nature. We consider that the only course left us now is to lose no moment in doing all that is within Our power....." The first volume gives in detail a full narration of the Earthquake, the damage caused by it, the Relief measures adopted to meet it, and then it mentions every item of Foreign help received. After a survey of the loss of works of Art and Objects of Historical Interest the book closes with a list of Ordinances and Laws introduced to meet the needs of the disaster. One can only marvel at the wonderful organising capacity of our Japanese friends. At the same time it is a matter for great pride that one at least of the Asiatic nations has the capacity to organise and to manage its own affairs.

The book is profusely illustrated with photographs showing various stages of the calamity and reconstruction. The printing is excellent and the get up and binding is most artistic.

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J. V.

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REVD. ZAWTIKA MEMORIAL HALL AT GAYA (under Construction).

THE MAHA-BODHI

FOUNDED BY THE ANAGARIKA H. DHARMAPALA

चरथ भिक्षवे चारिका बहुजनहिताय बहुजनसुखाय लोकानुकम्पाय चत्थाय
हिताय सुखाय देवमनुस्मानं देसेषु भिक्षवे धम्मं आदि कङ्गाणं मज्झे कङ्गाण
परियोसान कङ्गाणं साधुं सब्बज्जनं केवलपरिपुत्तं परिसुद्धं ब्रह्मचरियं पक्कासेव ।

"Go ye, O Bhikkhus, and wander forth for the gain of the many, for the welfare of the many, in compassion for the world, for the good, for the gain, for the welfare of gods and men. Proclaim, O Bhikkhus, the Doctrine glorious, preach ye a life of holiness, perfect and pure."—MAHAVAGGA, VINAYA PITAKA.

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ANAGARIKA DHARMAPALA

We are glad to announce that the Anagarika Dharmapala who had been to England in connection with the Buddhist work there is returning to India during the present cold season. He will be visiting Ceylon and probably Burma also in connection with Buddhist Work.

SELF-DEFENCE

Gods and angels though there be,
These can yield no aid to thee,
Vain thy prayer and earnest plea ;
 Subject still are they
 Unto Karma's sway.

Mortals once on earth below,
They endured its pain and woe
Till they woke the Truth to know :
 Strength, release to find
 Lies within each mind.

By the power within them urged,
They from earthly bonds emerged,
Of all baser cravings purged,
 On some higher plane
 Greater worth to gain.

Yonder they as mortals still
Must the Holy Law fulfill,
For perfection seek, until
 All desire is done
 And their freedom won.

Far along the Blessed Way
They proceed in bright array— —
Glorious examples, they,
 Courage to unspire
 When thy zeal would tire.

Unto none was aidance given,
Each alone hath fought and striven
By his holy purpose driven
Evermore to be
From all bondage free.

Seek not, then, their aid to win,
But with firm intent begin
From the bonds of woe and sin
Now thyself to free,
Striving valiantly.

For on none canst thou depend,
Thou, alone, thy way must wend
And by thine own might ascend
From Samsara's night
To the realms of Light.

A. R. ZORN.

AN APPRECIATION OF CHRISTIANITY

On the 3rd October at 5 p.m. at the City Temple in London the following speech was made by the Venble Anagarika Dharmapala, which was received with applause :

The wonderful activity of the Christian clergy I appreciate. Two thousand five hundred years ago the great Aryan Saviour, the Lord Buddha began his mission to save the world from sorrow, old age, decay and death. His band of disciples were ordained in this wise : Go ye O Bhikkhus and wander forth for the welfare of the many, for the profit and welfare of gods and men. Preach the Doctrine glorious, sweet in the beginning, sweet in the middle, sweet in the end, both in letter and spirit.

For 200 years the Aryan Bhikkhus confined their labours

to India only, and in the 236th year of the parinirvana of the Holy One the Bhikkhus crossed over the frontiers and went to distant lands to preach the Good Law, and 2234 years ago the son of the great Buddhist Emperor Asoka, and his daughter the princess Sanghamittā came over to my country, Ceylon, and established Buddhism, planting also the Branch of the sacred Bo-Tree which was brought from Buddhagaya. The Tree and the Good Law are still flourishing in the beautiful island, and I have come to this land of a noble people to tell them of the sweet things which the Aryan Saviour taught to the noble Aryan people of India, 2500 years ago.

For 1500 years Asia did not hear of the teachings of the Prophet of Nazareth, and for the first time the Roman form of Christianity was forcibly established in certain parts of West India and Ceylon by the Portuguese. 158 years later a reformed Protestant Christianity was established in Ceylon by the Dutch, and in 1818 the British established denominational Christianity which now exists.

There are three missionary religions; Buddhism, Christianity, and Islam. The two latter belong to the Semitic family, while Buddhism belongs to the Aryan family. It is called the Arya Dhamma. For nearly 100 years the British Christian Societies have been working in the island, especially in teaching Sinhalese youths, and the harvest had been great. The Buddhist temple schools were closed by order of Government in 1870, and Buddhist children for the first time were removed from their spiritual elders and entrusted to alien hostile teachers. The Sinhalese being loyal to discipline when it emanates from the rulers, allowed the long established order to be broken after a continuity of 2177 years. The moral foundations were shaken, and the results have been disastrous.

Activity is the cosmic law, and our Lord Buddha made it the principal teaching of His religion. Love, self-sacrifice for the welfare of others, compassion for the weak, love for all, and analytical investigation of truth, the evils of nihilistic

beliefs, the unending re-evolutions of the cosmic process, the freedom from passions, and unswerving faith in the powers of righteousness were emphasised. For 49 years, that is from His 29th year to the 80th year, the gentle Prince Siddhartha led the holy life, six years of which were spent in supreme self-sacrifice of both body and mind. The supremely holy life is of unending charm, and to the Christian who loves Jesus for his sacrifice during the period of his three years activity, to know something of the sublime teachings of the Buddha will be to strengthen his faith in the wondrous power of love and self-abnegation.

From my infancy I was brought up in an atmosphere of religion. My earliest teachers were Roman Catholic fathers, and then I had two years training in a church missionary boarding school, where I was daily fed with in Biblical stories, and Adam, Abel, Noah, Shem Ham and Japhet, Abran, Isaac, Jacob, Laban, Samuel, David, Absalom, Jonathan, Elisha, Elijah, Isaiah, Hezekiah, Jeremiah, Daniel, Shadrech, Meshack, Abednego and other Hebrews for some time became my daily companions. Then I had five years training in a Church of England school, and I remember when I was asked by the Revd. Warden Miller to become a Christian, I told him that I didn't like the Old Testament, but that I liked the New. For more than a quarter of a century the Bible accompanies me wherever I go. I compare the stories of the Buddhist books with the stories of the Bible. I compare the teachings of Jesus with the teachings of the Buddha, his parables with the Buddhist parables, his ethical and psychological teachings with the ethics and psychology of Buddhism. Thereby I have been greatly benefitted in the intuitional acceptance of Truth. Sometimes I identify myself with Christian teachings so much so that I desire to make an effort to reform Christianity just as Paul did, who had not seen Jesus physically, but had the boldness to challenge and crush Cephas, the personal discipline of Jesus. I am in sympathy with Bishop Gore, and

I would suggest to ignore the stories of the O. T. as divine scriptures. As folklore stories of a nomadic people we should treat the Old Testament. The pure teachings of the gentle Nazarene we have to sift from the later theological accretions, and then we can make Jesus a central figure in the universal church of Truth. Science is progressive, while theology belongs to a decadent age. Buddhism is progressive because it did not touch on theological dogmatics, neither was it agnostic. It taught a discipline and enunciated generalized cosmic truths.

The ethics of the sermon on the Mount is of universal application, the miracles we could easily ignore because Jesus himself repudiated them as we see in his answer to the man who prided himself in having worked them. The answer of Jesus is given in Matthew ch. 7, v 21, 22. "I never knew you depart from me ye that work iniquity." The witness of the prophets is not needed to show the divinity of Jesus, for the law and the prophets prophesied until John. Missionaries who work to forcibly convert children in Buddhist lands ought to learn the words of condemnation of Jesus as given in Matthew ch. 18, v 1-6. Matthew chap. 15 v. 11-20 are in harmony with Buddhist ethics. Matthew ch. 19, v. 18-21 have a verisimilitude. The command that Jesus gave to his disciples in Mark ch. 6, v. 7-9, harmonises with the discipline of the Lord Buddha. The civilized races of Asia trace their simple ethical economics to the influence of the Buddha's gentle teachings. The scientific sensualism which is now spreading must be combatted by a higher science, not by theological dogmatics. To save Christianity we have to put new wine into new bottles; and when we change our immoral passions we become new, and then we can assimilate new truths. Modern science is the friend of the active worker. We must be active in changing our old nature, and Buddhists would be glad to work with Christian teachers. I am the first Buddhist missionary to England and our Maha Bodhi Society intends to erect

the first Temple in London shortly. Come and see is the motto of the Lord Buddha. Self reliance, activity in doing good, renunciation of sensual passions and freedom from dogmas are the essential principles of Buddhism.

PERSONAL GOD

How the notions of the intelligent Christians in respect of personality of "God" are undergoing change is evident from the quotation below :—

"The belief that God is a person and that a real personal contact can be established between him and a human being is probably unfounded. We are persons ourselves, and we therefore tend to see all things in terms of personality..... There is no well established science of religion. The stupid Westerner has almost no educational advantages, when it comes to religious matters over his savage and Oriental brothers. His natural instinct is to regard God as a person, and he has received no training that might cause him to modify his first spontaneous opinion, as it has modified his natural untutored opinion about thunderstorms.....Where God is concerned, we are all more or less primitives, only the great religious geniuses have any knowledge (and it is knowledge of a personal, intuitive hardly communicable kind) of the truth about God. It is significant that Buddha, whom one feels to have been the most intellectually powerful of all the great religious teachers, should have rejected completely the idea of a personal God and gone beyond it. Two thousand five hundred years hence the majority of human beings may have arrived at the position reached by Gautama two thousand five hundred years ago.

We like to speak of ourselves as "Moderns," but in point of fact the vast majority of us are the most barbarously primitive of ancients." (Huxley's *Jesting Pilate*" p. 194).

SHEONARAIN.

PALI TRANSLATION

The problem of adequate translation out of one language into another has always been a very puzzling one for all who have conscientiously applied themselves to the task. How should they best set about it? Should they give an exactly literal rendering of their original, by that method endeavouring to let their reader taste the proper flavour of the original work? If they do, then more often than not, they give that unhappy reader a stiff, wooden, pedantic travesty of his native tongue which effectually strips him of any further desire to read translations from that foreign tongue. If they do not, but try to give something of a graceful turn to the language into which they are translating, in doing so, elaborating a little the language of their original, changing it a trifle, beautifying it somewhat, then it is not translation they are giving the reader but paraphrase, so they are told.

This problem of adequate yet faithful translation looms still more largely in its difficulty when the translation to be done is out of an ancient language into a modern one, in addition, out of an Oriental into an Occidental tongue, and out of a religious speech, the speech peculiar to a particular religion, into the every-day speech of an a-religious, commercially minded people like the Anglo-Saxon races, as is the case when it is a question of translating from Pali into English, that is,—when it is a question of turning the religious scriptures of the religion called "Buddhism" into the speech of the modern Englishman and American.

Practically the same difficulty confronted the company of translators whom James the First of England and Sixth of Scotland, gathered together for the purpose of making for the first time a complete, authoritative and trustworthy translation of the Jewish and Christian writings into English. And a

consideration of the manner in which these translators met, and brilliantly overcame, their difficulties, will furnish the best clue as to the proper procedure to be followed in making an adequate and thoroughly reliable translation of our Buddhist Scriptures into English. Here the first thing to be noted is that the work they undertook was not undertaken by single men working singly, but was the joint product of a large body of men, all working together, checking one another's work, taking frequent and full counsel with one another, and only coming to a decision as to the correct rendering of any difficult passage, after full and free and prolonged discussion of every possible rendering beside the one ultimately chosen as the best and most suitable. Further, the men who thus worked together at the translating work, were men who were chosen for that work because of their high qualifications, either as competent knowers of the languages, Hebrew and Greek, out of which they had to translate, or for their complete command of the tongue, English, into which they were translating; or, as was the case with a few among them, for their perfect mastery of both. And lastly, each translator was in love with his work, and what it was intended to do. It was a joy and a privilege to him to take part in making the sacred writings of the religion in which he ardently believed, accessible in a form worthy of their sacred nature, to his fellow-countrymen, and to all who could read their language. And the final outcome of their labours amply justified their plan of action. For in the authorised King James translation into English of the Hebrew and Greek Christian literature which is called to-day "The Holy Bible," we have as fine a piece of translating work as is possessed, or is ever likely to be possessed, by any people or nation. In many respects, indeed, it is finer (in the Hebrew part of it, at least) than its original, so much so, that some wag has been moved to remark that whether the original writers of the "Old and New Testaments" were "inspired by God" or not, its English translators certainly were!

Now if we are ever to have in English, translations of the

Buddhist Scriptures which shall be adequate and worthy renderings of the original Pali into the modern speech of half the world, a method of work similar to that of the English translators of the Bible will have to be adopted. Hitherto we have had, and are still getting, translations of our Buddhist Scriptures done by individual workers who cannot by the remotest stretch of language be said to be as competent translators of a religious literature into modern language as were the King James translators of the English Bible. Some of them have never been on even the most transient visit to the home of the religion whose Scriptures they undertake to translate, have never once had talk with a learned Thera or Elder, born and bred in the traditions of that religion and by that fact able, by his mere presence one might say, to convey to them something of what the spirit of the religion really signifies. As a consequence, their translations are quite competent and interesting exercises of etymological skill, backed up by amazing industry and perseverance in acquiring a knowledge of the *letter* of the religion whose Scriptures they are translating, but nothing more! The *spirit* of the religion never gets into their work for the simple reason that it has never got into them. And so, what they produce with all their industry and application, remains to a born knower of the religion, lifeless and sapless and empty of any real, life-giving savour. And the casual, uninformed English reader who happens to encounter such translations, comes perforce to the conclusion that Buddhism must be a pretty dull affair, and passes it over in future as not for him.

We might take the translation of just one word as an example of the serious wrong that is thus done to the noble teaching of the Buddha by these totally inadequate and misleading translations; it is the common word or term, *Upekkhā*. This word really indicates a very high and noble quality, one that in its perfection comes very near to being a synonym for Pañña, or wisdom itself. Yet what feeble and misleading translations of it do we so often get! Sometimes it is translated

as 'evenmindedness,' sometimes as 'equanimity,' and so on. And these are fairly satisfactory translations if one considers only the letter of the Scriptures in which they occur. But if one takes into account the spirit of those Scriptures, if one has oneself imbibed some, even a little, of that spirit, they are a weariness and a distress to light upon. It is quite true that the man who has Upekkha is even in mind, is equable of temper ; but he is a great deal more. He possesses at the same time, love and pity and sympathy ; and his Upekkha is conditioned by, and one might also say, even a result of, his possession of these qualities just named. Indeed, he cannot have Upekkha in perfection unless he also has these other qualities of love and pity and sympathy for his fellow-beings.

The man who is properly possessed of Upekkha is towards his fellow-men somewhat like a physician who is in attendance upon a patient who is very ill. That patient has no Upekkha whatever. He is in a state of distress of body that produces a corresponding state of distress of mind—distress due to his present suffering condition, and distress at the possible, may be probable, prospect of death. But the physician who is attending him has none of that agitation of mind wherewith the sick man is possessed and afflicted. He is kind ; he is attentive ; he is doing all he possibly can to relieve the patient's suffering condition, allay his ailment and produce a cure, but withal he remains calm and cool, and has to remain calm and cool, if he is to be able to give the patient all the help he wishes to give him in order to aid him to overcome his sickness. Were he to become as agitated about that sickness as is the patient himself, he could not help him nearly as effectually as he is doing, and is trying to do. The physician has Upekkha ; and his Upekkha includes Metta, love for the patient, if that patient happens to be a dear friend or relative ; and whoever he may be, he has Karuna, pity and sympathy for his patient's sufferings, and a keen desire to help release him from them, and a firm determination to do so as far as lies in his power. But the very condition of his being able to do all this for the

sick and suffering is precisely this, that he should possess unbroken Upekkha, unshaken calm and coolness and poise in the face of all that suffering under his eyes.

Or, to put it another way:—

The man who has Upekkha in perfection is like one of clear, keen vision who stands on a lofty hill-top and thence looks down upon some scene of busy life below him. There he sees men moving about this way and that, pursuing their several aims and ends, encountering this and the other piece of good and evil fortune in the various paths they pursue. And he loves those fellow men who move about there below him following each his own course in pursuit of his own affairs, and he warmly wishes each of them all possible good in his own career. He also pities them keenly when he sees them meet with ill fortune in any one of its numerous guises; and he as warmly rejoices when he observes any of them meet with good fortune, and in their happiness, is happy too. Yet withal, from the height at which he stands, he perceives what many of those below him do not perceive; he sees what has brought about the suffering and also the delights they each happen to encounter upon their life's way; and all in grieving and rejoicing with these fellow men of his, sharing in mind their pains and their pleasures, he does not become as agitated in his grieving and rejoicing, as they do down below. He remains serene and poised about it all. The obstacles those down below are encountering in their tracks, may sometimes seem to them huge, insurmountable rocks barring their path to happiness in life, but to him above, they are like mere ant-hills in the place which they occupy in the totality of the landscape that is embraced in his wider field of vision. And the occasions of joy that come to those below may seem to them limitless sources of delight, but to him above looking down on them, their limitations are quite clearly visible, both in front and behind. They do not seem limitless to him. He sees all round them, their beginning and also their ending. And so

his sympathetic gladness therein, is moderate, balanced, calm, poised.

But this state of balance and poise is *not* a state of indifference. *Indifference* is one of the worst and most grossly misleading translations for Upekkha that has ever been foisted upon the reader of Pali literature who has to depend entirely upon translation for all his knowledge of that literature. Indifference belongs to what is stupid, and dull, and dazed, to him who is stupified or intoxicated with gross, material drugs or liquors, or with those hardly less potent and noxious sources of intoxication and befuddlement, the pursuit of the so-called pleasures of life. But the very last thing one can say about the man who has Upekkha would be that he is dull, stupid, fuddled. To obtain this ultimate state of the "Highest Abodes" a man has to be the very opposite of all such things. He has to have a mind keen and bright as the keenest, the brightest, Damascus blade, and a spirit awake and alive, undimmed and undarkened by worldly cravings and desires. For it is only such a mind and heart that is able truly to feel love and pity and sympathy for others, since it is not pre-occupied already with its own sufferings and joys; and therefore it is it alone that is able to have Upekkha in its fullness. What a grievous wrong, then, is done to the Dhamma of the Buddha when it is represented to English readers in purported translations of the books in which that Dhamma is contained, that one of the highest states to which a Buddhist aspires is that of indifference! As if a Buddhist were a mere Stoic, proud of his seclusion and separation from the weal and woe of the rest of mankind! It is enough to make him laugh, if it did not make him almost want to weep, that the noble teaching of his Master on this point should be so travestied and distorted out of all likeness to its real nature, and that what is calm, balance, unshakeable mental poise, just the state of mind best adapted to make him most effectively helpful to his fellow men, being the state which makes a physician most able to benefit and help a stricken patient, should be

represented as a state of indifference to them and their griefs and joys! Could gross misrepresentation ever possibly further go!

This very word *Upekkha* which has been, and still is, so grievously mistranslated to the English-reading world, is one of what in Pali is called "The Brahma-Viharas"; which latter phrase, again, has been, and is, badly mistranslated as "Divine States." It is perfectly true that Brahma is the name of a divinity in the Hindu, the Indian, pantheon; and that therefore, *etymologically*, "Divine States" or "Divine Abodes" is quite a good translation of the Pali phrase. But in good translation, etymology is almost the very last thing to be considered. Good translation is translation which conveys to the reader in the new language the same, or as nearly as may be, the same idea as the word or phrase in the old language conveyed to those who first listened to that word or phrase, irrespective of how nearly or distantly the word or phrase in the new language corresponds to that. But this particular phrase in English, "Divine States" conveys to an English reader the idea of something having to do with a divinity of some sort or other, with a deity; whereas the people who heard the Buddha recommend them to try to attain to these "Brahma Viharas," love, pity, sympathy, poise, did not think about deity at all but about what was the best, the highest, the happiest frame of mind in which a *man* might dwell. The deities, the divinities of the current religion of their country were not the best and loftiest and most exalted beings in the universe to those who listened to the message of the Buddha as it fell from his own lips. To them the highest being in the world was the *man* who had won to emancipation from lust and hate and delusion; and that could not be said of many of the divinities. Hence, what they thought about when the words "Brahma Vihara" fell on their ears was, what is highest and best and noblest for *man* to attain, altogether apart from what any gods great or small might be, or attain to. So that the best and only right translation of this phrase "Brahma

Vihara" is simply "Highest Abode," "Most Exalted Abode," "Loftiest State," or some other such phrase indicative of the superiority of this state of mind to the ordinary states of mind in which men mostly dwell, leaving the gods or divinities where the Buddha and his auditors left them, entirely out of the question. To do anything else is to mislead the English reader into thinking that the Buddha's teaching has to do with a theism ; and that is an entirely wrong idea.

Suppose a Hottentot who had never been in England, had never mixed with people who familiarly spoke the English language, and had only painfully acquired the ability to read English in halting, hesitating fashion by the year-long study of English grammars and dictionaries, were to translate into his native tongue a book on the religion of Englishmen (whatever that may be),—what would such a book of translation be worth as a faithful, dependable presentment to his fellow-Hottentots of the religion of Englishmen? Why, it would be worth nothing, or next to nothing unless, and until, our Hottentot got some Englishman who also was an authority on the Englishman's religion (say a Bishop or a Dean), to read over what he had written in his translation, and strike out, or correct, everything in it that was misleading or incorrect. Only then would our Hottentot's translation possess any value as a reliable guide to what it purported to describe. Yet there is nothing to-day to prevent any one who has never been in a Buddhist country, never had intercourse by word of mouth with those who are natives of Buddhist countries, in the language of those countries, concerning their religion, Buddhism, and who has no sympathy with the Buddhist religion since belonging to another alien faith, from producing translations of the sacred writings of Buddhists, based solely upon a necessarily defective knowledge of the language in which those writings are couched, since it has been acquired solely from grammars and dictionaries and other books, never from living, breathing men who have that religion and its

terminology not merely in their heads, but in their blood and bones, as a part of their very life.

And the result is what we might expect ;—translations which take the warm, living Pali, Pali that is sometimes like red-hot lava to the reader of the original who loves it, and turn it into pale, lifeless words and phrases which, compared with the warmth of the original are like the cold, grey ashes of a fire gone out, to the cheery glow of a heap of burning, blazing logs. What wonder that the Western peoples who up to now have had to depend upon such translations for their knowledge of Buddhism, are falling a ready prey to all sorts of incorrect opinions, wrong views, false impressions, *Micchaditthi*, concerning that religion !

It was all so different in the old days. Then *attano mata*, individual opinion, counted for nothing until it had passed the scrutiny of learned Theras of the Order, in council assembled for that purpose, and had been approved of by them as correct, just as to-day in the Roman Catholic Church (whatever the Greek and Anglican Catholic Churches may do) no book of exposition of their doctrines, to say nothing of a translation of their sacred books, is held to be authentic until it has received the "*non obstat*" certificate of some high dignitary of the Church. Something of the same kind will have to be done in future by Buddhists if they are to preserve their Faith from the host of perversities and misrepresentations which now threaten it from its self-styled, and in some cases, quite honestly and sincerely self-styled, friends. A council of Theras learned in the Doctrine and Discipline, a *Vibhajjavada Mandala*, will have to be called from time to time, to examine and report upon every new book on Buddhism that comes out, original or translated, in any of the languages of the Western world. To the scrutiny of this *Vibhajjavada Mandala* will have to be submitted every such new book, to see if it is a trustworthy and correct statement of Buddhist doctrine. If found to be so, then it will receive the stamp of the *Vibhajjavada Mandala* to certify that such is the case, so that all its purchasers may

know that in it they are getting an authenticated, correct presentment of Buddhist doctrine. While, when any such is found lacking in correctness, or misleading in any way, then such approval will be withheld, and purchasers of the book will know that if they believe what they find in it, they do so on their own responsibility and must not be surprised if Buddhists in argument with them, simply ignore what such a book says. If this is done, we shall all know, Buddhists and non-Buddhists alike, exactly where we stand ; and the present state of chaos of opinion in matters Buddhistic, come to an end.

But how is this to be done? So many in the East who know Pali well, know no other language, that is, no occidental language. And so many of us in the West know little or no Pali. Evidently it is a long labour that lies before us here, and we cannot begin upon it too soon. There seems only one way to set about securing the truly authentic translations of our Scriptures which we require, and that will be for those of our Bhikkhus and Theras in the East who know Pali well, now to turn to the study of some occidental language, preferably English, since that language is now fast becoming the *lingua franca* of all the educated, travelled people of the world. Let them acquire a sound knowledge of its forms and idioms and general style, by a careful study of its best writers, ancient and modern, and never cease study till they have to a certain extent made English their second mother tongue. Then let those of us who live in the West, and have a good working knowledge of English already, take up the serious study of Pali. It is not a very difficult language for us to acquire. Every educated Sinhalese already has at his command a considerable stock of Pali words and idioms in the language which he learnt and studied at College when going up for an examination in Sinhalese. Ten years hence, let us say, (or sooner, if the gods are favourable to us), let there be a gathering of as many as can manage it, of lay Sinhalese knowers of English, and of Thera knowers of Pali, and in concert let them decide

to produce a translation of one of the Scriptures of the Buddhist religion, going carefully over it word by word, and line by line, never passing over any doubtful point or rendering until it has secured the approval of at least a two-thirds majority of those present. Then, when at length the book is completed, let it be produced with the due warrant and seal of the head of one of the leading Nikayas in Ceylon, or still better, of all of them, if that prove possible, to show to the world that here they have a rendering of Buddhist Scripture approved of as authentic in every way by the chief Buddhist authorities of the Island.

Of course, this will take much time and trouble ; but it will be time and trouble well spent. And its good effects will at length show themselves in the gradual removal of the present state of chaos of opinion about Buddhism which threatens to swamp true Buddhism in the West and hatch out a whole host of vagaries of different kinds, each calling itself Buddhism, and honestly thinking itself to be Buddhism, but in reality only presenting one little, more or less distorted, fragment of the complete Buddhism we know in the East.

So there is the task for you young Sinhalese here in this land of the English, who desire the good of the Sasana ; learn Pali ! And here also, revered and learned Theras of our Island, is a work worthy of your learning and piety,—to learn the English language so that you may be able to guide us with your learning and save us from error in the translations we may make together of our Sacred Books for the benefit of the English-speaking peoples. We shall thus, working together, make much merit in spreading the knowledge of the true Dhamma of the Lord Buddha, as we know it ; for, as you have often told us in the words of the Dhammapada, the giving of the Dhamma is the best and highest kind of giving, whether we are only humble laymen, trying to do our duty by our religion, or learned Theras like you who have given their whole lives, all that they have and are, to the Religion.

THE OPPORTUNITY

To preach the Good Law in Europe, America and England the opportunity has arrived. Science and Psychology are in favour of the teachings of the Aryan Doctrine of the Lord Buddha. For several hundred years England had no idea of the existence of other religions. Since the discovery of new laws by modern scientists, a change is taking place in the minds of the people in Germany, France, England and America. In the Moslem world ancient customs are undergoing change. Protestant Christianity is dividing into sects, and the Catholic religion is associating itself with political power. The Pope is trying to recover his lost dominions in the political world. The ethics of the Old Testament are insufficient to satisfy the progressive minds of the 20th century. They were good to the nomadic tribes who wandered from place to place under the guidance of priestly lawgivers, but for a settled people advancing towards progress, the morals of the backward Semitic tribes are insufficient. The theologians who are ignorant of the great religions of Asia, think that the morals inculcated in the Jewish Bible are sufficient for the world. They are wrong in thinking that the morals of a backward race which were given to them by unprogressive leaders, would satisfy the aspirations of progressive races. The Aryans of India and the Chinese race have had a civilization long before the birth of Moses. The efforts of the Christian Missionaries to spread the religion of the Jews among the highly gifted races of Asia, however commendable from their dogmatic standpoint, must end in failure. The Christian missionaries condemn the religions of the Brahmans and Buddhists and call them "pagan" and "heathen". They are afraid of the Moslems and dare not call the religion of Islam "pagan". For a hundred years the missionaries have continued to abuse and revile the Aryan religions, and have made

every effort to destroy the foundations of Buddhism and Brahmanism. The superior morality of the Buddhists have taught them to show tolerance to other faiths. And this manifestation of tolerance by the Buddhists has been misunderstood by the Christians as if the former were indifferent to religion. The paid missionaries revile and distort the teachings of the Lord Buddha. A friend writes "I have always noticed that Christians squeal loud when anybody says anything about their religion to offend their feelings, and pose as deeply injured innocents ; but they themselves act as though they thought the followers of other religions had no feelings that a Christian need trouble to respect, so loose and careless not to say, malicious and slanderous are they, in what they say about other forms of faith than their own." This is simply because the Christian nations have come to occupy a higher political vantage ground with their destructive weapons which they use when their political interests are insecure. In Japan there was a time when Christianity was not allowed to be preached to the people. The reason was the priests of the Catholic Church worked to undermine the government of the country. The Christian governments make use of the services of the padres and traders to undermine the national freedom of Asiatic races. Christian padres take advantage of the discoveries of modern science and with the help of scientific workers, hoodwink the Asiatic races and make them believe that Christianity is the cause of all enlightenment. They forget that for 19 centuries Christianity was the foe of science.

The indifference of the Bhikkhus and Brahmans is mainly responsible for the backwardness of their followers. The time is now come for them to wake up and show a bold front to the howling missionary.

WILL AND DESIRE IN BUDDHISM

Will and desire play an important part in the cosmic process as taught in the Dhamma of the Lord Buddha. The united will has creative power as we see in the *aggañña sutta*. Desire arose in the mind of the original human beings at the commencement of the Kalpa when they were sexless, and differentiation was the effect. At first the human being was asexual. Desire arose in the mind of the sexless and the sex organs came into being. It is said that he who had more desire became the female. In the woman there is more desire than in man. In the primeval period after the formation of the earth in the constructive period of the re-evolving kalpa the original inhabitants came here from the celestial realm. They were more like divine beings, without desire for material food or for sexual contact.

The creator theory was started by the Brahman Rishis who used it for their own gain to treat other castes with contempt. In the *Aggañña* and *Assalayana* suttas the Buddha discredited the Brahman theory and proclaimed another and more older theory of the origin of species. It is the Aryan aspect of the evolution theory, which is more scientific than the special creation theory. In the *Maha nidāna sutta* the root causes for the reappearance of the individual are given. Ignorance of the law of cause and effect, disbelief in the law of kamma and vipāka, of the four noble Truths and of the existence of man in the past and in the future makes man to create causes which produce effects causing misery, sorrow, disappointment. He who does not believe in the law of kamma and the law of causal origination and disregards the evolutionary moral code is called a *micchādītthi*. The blind man unable to find the way comes to grief. The individual not knowing the operating causes of the cosmic process comes to erroneous conclusions about the Whence, Whither and what am I? The

Brahmajāla sutta gives 62 variations of beliefs regarding the origin of man and the universe. The Lord Buddha repudiated them all and enunciated the Law of Dependent Causality showing the cosmic process as unending, without beginning and without end. The Eternal process of the cosmic order was personified by erring individuals. The nature forces were personified by the Brahman theologians of ancient India. The Eternal process of the cosmic law came to be called by some GOD. Those who did not recognize God or the cosmic Order in the universe accepted the nihilistic view and adopted the hedonistic form of living without believing in a future life. They lived honest lives and became respectable citizens. The Greek philosophers did not believe in the re-evolution of man or animal. After death they believed there was rebirth in the heaven of Zeus, Romans believed in birth after death in the heaven of Jupiter. The Brahmans believed that after death they are born in the heaven of Brahma, the Creator. The ascetics desired to be reborn in the *arupa* world where consciousness alone exists. Some ascetics desired to be reborn in a state where consciousness would not operate any more, and they were born according to their desire in the *asañña* satta state. They lived in a state of epileptic trance for 500 kalpas, and when the karma was exhausted they had to be reborn on this earth. Desire accentuated by good karma gives rebirth in states of happiness. Desire influenced by evil karma gives birth in states of unhappiness. *Kāmachanda* is desire influenced by lust. Therefore the Buddha exhorted His disciples not to come under the psychic influence of *kāmachanda*. There are five obstacles which prevents the human being from attaining to perfect wisdom which leadeth to perfect happiness here and hereafter. They are *kāmacchanda*, *vyāpāda*, *thinamidda*, *uddhaccakukkucca* and *vicikicchā*. *Kāmacchanda* connotes desire for lustful enjoyment, *vyāpāda* connotes ill-will, anger, hatred, enmity etc., *thinamidda* connotes letting the mind go to a state of sleepiness, *uddhacca kukkucca* connotes psychic disturbances, *vicikicchā* connotes scepticism

regarding psychic progress, doubt with regard to the law of cause and effect and of the Buddha wisdom as supreme and of the potentialities of the holy life ending in Arhatship, and doubt in a future state and of prenatal existences.

Certain muddleheaded people who pose themselves as interpreters of Buddhism to the people of the West, influenced by their own conceit of their philological knowledge of Pali are making every effort to mislead muddleheaded people. It is most unfortunate that among Buddhists there are no Pali teachers who have a thorough knowledge of Western languages to teach western people of the sublime teachings of the Lord Buddha. Those who have a knowledge of English being ignorant of the paramattha dhamma have not the capacity to interpret the Dhamma to the Western world with the result that western philologists misinterpret the Dhamma. It is a great misfortune that our learned Bhikkhus neglected the study of European literature. Those of our lay Buddhists who learnt English neglected the study of Pali.

Had there been a few real Buddhist scholars living to-day great would have been the good they could have done to the world by the dissemination of the sublime teachings of the Lord Buddha. They could have rectified the errors of European philologists, who without the least intuitional knowledge of the paramattha dhamma mislead the ignorant people of the West.

In the *Encyclopaedia Britannica* the article on Buddha is concluded with the pronouncement that the Buddha passed away in a state of unconsciousness. Yogis practise Dhyāna in order to retain their power of memory until the last and to realize Nibbāna in perfect consciousness. In the fourth Jhāna the Yogi enters into the state of what is called *upekkhā sati pārisuddhi* wherein the mind is able to have a clear purified memory whereby he is able to grasp with clear vision the unconditioned Nibbāna. The desire to realize the perfect state is known as *chanda iddhipāda*. Along with intense desire the psychic student should have the strenuousness to preserve

in the holy path, and along with the dominating *will* there should be the heart of purity needed for the acquisition of further knowledge. The supercosmic path is only for him who is trying to be perfectly holy in the present life. He has to follow the ethics of the noble eightfold path of Right Insight, Right Aspirations, Right Speech, Right Conduct, Right Livelihood, Right Effort to do good and shun evil, Right Fixity of Mind, Right illumination of consciousness. He has to practise the four satipatthānas and the seven bojjhāngas. To clarify the mind and have it fixed on the Nibbāna ārammana the yogi has to practise the four satipatthānas. It is a process of psychic development emphasised by the Lord. The satipatthāna sutta has been translated to English by the late Warren and Rhys Davids, the former in "Buddhism in Translations" the latter in the "Dialogues of Buddha." Both translations might be studied with profit.

The desire to enjoy sensuous pleasures is called kāmachanda, kāmataṇhā, chandarāga. The mind that runs after sensuous pleasures has to be purified by means of nekkhamma, renunciation of such pleasures. The supreme happiness of Nirvāna is eternal, while the happiness of the lower heavens does not go beyond, at the most, 500 kalpas. The happiness of the sensuous heavens lasts only for 570 millions of years. And after that the individual has to be reborn in this world according to the karma of the past. The supercosmic desire to realize the unconditioned Nirvana must be intense and the Will has to be strengthened. It is called the adhiṭṭhāna citta ; to obtain the adhiṭṭhāna citta the student of supercosmic psychology has to destroy the five obstacles, and arm himself with the five powers of faith, right memory, energy, calm and wisdom.

In the Mahāgosīṅgasāla, Vitakkasanthāna and Kitāgiri suttas, Majjhima nikāya, the determined will is emphasised. Given the intensely dominating will and the supercosmic desire to attain eternal happiness it is easy for the student of yoga psychology to advance on the path of Deathlessness,

"The only refuge" says the Mahatma K. H., in his "Letters to A. P. Sinnett", "for him who aspires to true happiness is Buddha alone."

AN ANCIENT ANTI-SUICIDE RUNE

A year or more ago, the following from the Içā Upanishad was quoted in this magazine :

Asuryā nāma te lokā
 Andhena tamasā vritāḥ ;
 Tās te pretyāpi gacchanti
 Ye ke cātmahano janāḥ.

At that time I was ignorant of its source, since discovered. I still hold to the interpretation which struck me at first glance : it is an ancient deterrent from suicide. In Surāṅ Mall's commentary on this Upanishad (Benāres, 1916) it seems to me that the interpretation is Paurāṇik rather than Upanishadic. In the minds of the Brahmins the self-slayers were those who worshipt the wrong god ; but surely the word once meant what it said. The curious thing about is, that an illiterate young couple whom I know tell me that suicide spirits come back to them and *always pray for light!* Now these young Americans are totally unacquainted with the commonest English literature, like millions more in this land of devil-waggons (about which they are downright learned—regular pandits, in fact) ; and *ā fortiori* they know less than nothing about Hindu literature.

I submit this curious co-incidence for what it is worth. My views on suicide are sufficiently set forth in the American and Italian editions of *Buddhist and Christian Gospels*.

ALBERT J. EDMUNDS.

IN DEFENCE OF BUDDHISM*

BY HUGH GUNewardene

Amongst those who take an interest in Buddhism are its followers, the Buddhists; admirers of this profound philosophy sympathetically Buddhist, and many writers and critics of the past and present. In the category of the latter are many who prejudiced either by their allegiance to the Christian Faith or through ignorance have given interpretations of Buddhism conveying to the reader absolutely false ideas of this religion, sacred to, and respected by, three quarters of the world. The object of this article is, therefore, a defence of Buddhism so severely condemned by the unreasoning critic as preaching pessimism and idolatry.

In attempting to write on this subject it would be well to have it understood that no aim of mine is directed towards an under-estimation of the Christian, or any other faith. I attempt to state the value of Buddhism in terms of that currency which renders it possible for Christians to form some idea of the value of Christianity,—currency let us say, of the intellect. Buddhism differs essentially from Christianity in leaving unmentioned an Almighty Being, and in amplyfying Christian doctrines to that limit which brings one to the range of asceticism—say, pessimism, to satisfy the Christian mind. Or was it, as Tagore would say, that Buddhism gives you practical exercises leading to the realisation of an Infinite Being—Brahma of Hinduism. "In Him, we live, we move and have our being." These words of St. Paul in themselves so like an extract from Hindoo philosophy! Do these words reveal the identity of Him, who, for millions in a different environment, with a peculiar frame of mind and more susceptible to intuitive impulses recommend a more vigorous course—course, the

* An Address delivered to the Society, June 20th, 1915.

substrata of which is apparently pessimism itself? No, the Christian would revolt at such a stretching of the imagination. No identity decidedly not. The answer in the negative then means a positive assertion—God hesitated to reveal Himself to three quarters of his creation until it were through the medium of the Christian missionary. Incredible such an assertion seems to Christians. This mode of argument means plunging into metaphysical abstraction meant for loftier and cultured minds. Let us lie within the regions of common sense. The chemist in his laboratory working all day, contributing to the progress of the social and scientific world, sparing little time for religious controversies, has to appeal to his common sense for a judgment on religions. The millions like him absorbed in materialism make the same appeal and leaves metaphysical gropings after the Divine to those for whom such indulgence is a pleasure. Few, or none, from the holiest priest to the sinful criminal fails to find too strict a code of morals and ethics in Christianity. Buddhism, gives you more; extends more liberal sympathy to animals; embodied from the beginning organisations of a kind exemplified by the anti-vivisection Society; probes into the recesses of the mind; develops for you its transfiguration accompanying a single thought and gives to a detail an account of its machinery to assist you in the reception, retention and culture of only such mental habits and processes as would make you—let us say—a perfect being; as would qualify you for heavenly bliss; as would liberate you from sorrow and suffering—or, in short, as would bring you to the realisation of the ultimate aim of all religions. These arguments may therefore seem a defence in countless ways. For, they find in Buddhism, if it is deliverance from sin and suffering they seek, paths too well defined for them, for the attainment of this sublime end; and principles, extreme obedience to which lands you in asceticism, the negligence of which for the sake of materialism, brings you to the threshold of social success—when the other essentials, wealth, enterprise and ambition, climate and environment, are not

lacking. Such arguments as may follow, let us hope, brings it home to us that they are certainly illiterate, pedantic and unchristian who by hearsay cling to the belief that Buddhists are members of a heathen body whose heathenism has been a hindrance to their ascent to the level of the Worldly Powers.

During my two years in England few subjects of conversation have been more interesting than those that touched the subject of Buddhism. Instances are certainly not rare when a change in one's physiognomy—hardly noticeable but still appreciable—has been the sequence of the confession: "I am a Buddhist." "Another of the heathen world," seems to me to be the conclusion at which he arrives, who, born a Christian, imagines himself qualified on the strength of his acquaintance with that literature which is a manifestation of the illiteracy of those responsible for it, to assert that I am one of the unfortunate majority that finds Buddhism of any real value in life. On one occasion I was conversing with an intelligent and ardent member of the 'Students' Christian Movement.' Slyly and cleverly he introduced to me the "essence of Christianity." My thanks for his efforts I returned by a just appreciation of its flavour. Not more powerful, penetrating or sweet, as I ultimately made him understand, than the 'essence of Buddhism.' The discussion ultimately turned on "the basis of faith" in Christianity. On that subject some time is usually spent. A gist of such discussion as the subject involves I shall give below. Few, however, realise the folly of pedantry who consider that the study of Shakespeare or Greek Philosophy affords sufficient insight into the theory and practice of Buddhist ethics. Some, on the other hand, only realize after a hot discussion that ample evidence has been given to justify the Buddhist's conclusion of them as both illiterate and ignorant. Such misfortune—misfortunate it is to have one run away with wrong impressions of you—falls to the lot of those that find too much truth in the '*Light of Asia*' or similar works. Mr. Harold Begbie and others of his school who gather in a few months what a master mind would take

a lifetime to study in full, poses, after a travel through India and Ceylon, as an authority on Oriental literature. He forgets that in the minds of a few at any rate he breeds contempt through his indiscretion and ignorance. The reviewing of Oriental literature should be the work of able and literate men who would not object to a genuine introduction of Buddhist philosophy to the West.

Not infrequently I am asked why Buddhist countries appear to be far behind as Powers of the world. Christians might say, "Our progress we owe to Christianity and our position as a Power we owe to the same fact." I might say in reply: "Our failure we owe to lack of materialistic pursuits. Your success you owe to your materialism?" To the genuine Buddhist the most vivid of finite objects, dramatic episodes of history in which brilliant men and women play their parts; the golden art surrounding us with an ideal world beyond which the real world is discernible indeed but etherealised by the medium through which it comes; all this, for most men so powerful a link to existence, only set the Buddhist thinking of a means of escape into a formless and nameless infinite world quite evenly grey. The very emphasis of those objects, their importunities to the eye, the ear, the finite intelligence, is but the measure of their distance from what really is.

Imagine a Buddhist nation sacrificing its *strict* allegiance to Buddhist morals and ethics for materialism and you will find a rising Power behind you. This is too well exemplified by Japan a nation, which forty years or so ago was no Power at all. Such sacrifice has been lacking in the Buddhist countries where obedience to some of the most amplified views of Christ, (minus the Almighty-God idea as may be sought for in Buddhism), has led them to a state rightly placed in the rear of the material world. A fight for the deliverance of a land from the hands of a conqueror, as illustrated by the efforts of many a subject race is nearly always fought out to the advantage of the ruling Power. Be that Power Christian, the fight would be no less severe than it would be in a land

where Buddhist influence reigns. Foreign policy must be set apart from Christian policy, was what I understood some paper to say the other day. Why one should recommend an irreligious attitude to an office that controls the amity of nations—and that in a Christian country, the so-called Fountain-head of Christian knowledge!—a Christian will find it difficult to explain in terms of the doctrines of Christ. Those that look on conquest as the first necessary step to the deliverance of a people from sin and evil will find it difficult to quote an instance where the conqueror leaves the conquered, a free and delivered people—unless it be under compulsion. We are condemning the conqueror who seeks to justify his vices and cruelty by pointing to Christ as the instigator of sin. A power would be more Christian for its divorce of religion from foreign policy. What more does the latter serve than material advancement? In Buddhist countries it was ever thought that religion recommended no war. Such as have been seen in these quarters of the world have, like all wars sought for material benefits—benefits which Buddhism like Christianity would forego to avoid the curse of war. Buddhist countries then have been more religious—most Christian would not be inappropriate—and for their piety they suffer, being condemned as nations ruined by Buddhism. That is the judgment of the illiterate Christian. Would Christ think otherwise! Christ certainly would, is the belief of the Buddhist.

With a Buddhist missionary-movement afoot and with the growth of a craving for the maintenance of a national position, for which end, aggressive steps are taken by a ruling body contrary to the dictates of Buddhism, the Buddhist countries would soon be to the world something more than Christendom is to it to-day.

Pessimism, in the minds of many a Western critic seems to be the foundation on which the Buddhist philosophy is built. Consider it as an evolution from obedience to the dictates of religion and find Christianity no less innocent of this accusation than Buddhism. Why to the Oriental materialist,

the curate or the parson, Christian to the rule, seems no less passimistic than a genuine occupant of the temple of the East—Buddhist temples at any rate. Such a curate would be rare in the West—because true Christians are rare. Rob such holy men of Western manners and there is the 'spirit' of pessimism. The holy men of the East, more secluded, more religious, less social, stand accused of pessimism because they seek isolation in a wood for the mere purpose of leading a contemplative life—a wood where he indulges in the modern luxury of "open air" denied even to many consumptives at the present day. Who can be more pessimistic than they who preach everlasting hell fire to non-Christians, or eternal damnation? Isn't it optimism of the best order to convince a soul that no crime whatever will secure for him a permanent place in Hell. Such assertion would seem a dangerous doctrine to the moralist. Might he not say, "repentance in Christianity makes sufficient amends for your sins and obliterates the effect"—suffering—of which it is the cause (sin.) This is optimism indeed. Optimism to the Christian, pessimism to the Buddhist who refuses to have credence in the doctrine that repentance absorbs the suffering which is the penalty for the sin committed. Buddhism is optimistic enough to say "*Be you Christian, Fire-worshipper or Mahammedan, you will be working for eternal happiness by eliminating sin from all the actions for which you are responsible.*" It gives hope of eternal happiness to all living beings; and for such optimistic attitude it is accused of pessimism. This charge brought forward by many misguided writers and perpetuated by a mass of misguiding literature is, not rarely, alluded to in the introductions to valuable volumes on other subjects by eminent men—eminent as authorities on those particular subjects, certainly not on Buddhism. Hudson does so in attempting to lay before us scientific evidence of a future life. Likewise many others quote from the works of eminent members of the Christian Church, pedantic missionaries and such writers, behind whose investigations into the "sense in Buddhism" there has constantly been working prejudice for

the doctrine of Christ. Impartial investigators of Buddhist literature, true students of philosophy, whose studies of Buddhism have wrought either their own conversion or sympathy with—not contempt for—the hosts of Buddhists in the East. Many a good Christian—for such are good Christians who do not abuse their foes, will adopt a saner attitude) sees not in Buddhism a contemptible doctrine, but appreciates its value as a detailed explanation of the working of cosmic law ; as a code of ethics and morals ; as a mass of genuine philosophy with a basis of faith insufficient for him, born and bred a Christian—an insufficiency which the Buddhist certainly does not see. It is comparatively recently that the study of Buddhism was taken in hand in the west and those who have recognised its value as a result of ardent studies are responsible for literature which can give a correct idea of Buddhism to the Western world—such eminent writers, to mention but a few, Monier Williams, Max Muller, Finot, Fausboll, Newmann, Beal, and Rhys Davids.—To some literary men in Germany the East owes gratitude for legitimate comments on and accurate translations of the Buddhist scriptures. With the introduction of the study of Oriental philosophy to Western Universities and with the growth of interest in the subject time will undoubtedly produce a revelation which would revolutionise the ideas now entertained as regards Buddhism, and wash away the ignorance, which alone accounts for the erroneous views on the subject, now prevalent.

Of some significance in the estimation of the value of Buddhism, are the traveller's ideas of Oriental religions and temples. Tourists will spend but a few minutes or at the most a few hours, in examining the shrine-rooms, the decorations of the walls, and in scrutinizing the houses of the priests. Within this short time, man would imagine they have realized "the heathenism of idolatry" and obtained a clear and distinct idea of the life and manners of the priest. Within the temples the huge idols, the frankincense and myrrh, the candles and the flowers are the principal appellants to the organs of sense.

The analogies borne by the practices resulting in these offerings to the rituals of the Catholic Church are forgotten ; the psychology of those to whom the temple is sacred, is ignored ; the fact that the life in the temples has seen no 'improvement' since its initiation two thousand years ago is lost sight of. Furthermore, it ought to be remembered that life in modern temples as regards habits and customs does not reveal a condition of things ameliorated by the advantages of the civilisations which two thousand years—has seen. Nay, if anything, age has deteriorated both the priest and the life in the temples, sometimes to a regrettable extent ; so much so that a Buddhist would suspend his confession that some of modern temples are survivals of those cosy, comfortable, clean shelters for priests as were existent many years back. These homes, maintained, entirely by voluntary contributions had, and have, to depend, for furniture, for linen, for the accessories which add to cleanliness and decency, on offerings alone. The convenience of an account at Maples or the attendances of any such organisation as the Church Missionary Society have been entirely lacking. Their struggle for existence has been rendered all the more difficult and the bad conditions that obtain in the present day, due more to the degeneracy of the priests themselves, to the poverty of those in whose charge these temples are, or to lack of support, than to an arrest of development—for the place of development, degeneration has usurped. Some traveller in giving his verdict would forget these facts,—facts invaluable to an impartial judge. When temples are condemned as a disgrace to this civilized age and priests are described as uncivilized and indolent men, many a Western critic—apart from the Greeks and Romans,—forgets that he has before him the degenerated survivals of an age when criticism was an impossible thing to the most literate of his ancestors then living and the "criticised" were the members of a civilisation which recognised scrupulous cleanliness as a part of godliness. To verify this one has only to watch the life of a *genuine* Buddhist priest, not for five minutes

but for days. You will then observe him cleaning the garden, picking up the leaves—both at daybreak and at sunset—washing his hands and feet before he enters the temple on his return from a walk, indulging in so many hours of study a day—actions which form part of his day-duty. When the partial critic makes the degenerate priest the object of his attack, let us hope it is remembered European history has not failed to record some stages in the evolution of the clergy, accounts of which will horrify the vilest occupant of Oriental temple.

The discoveries of modern science seem to attract into the realm of science those members of the Christian Church whose attempts are to explain to the Christian world the conclusions arrived at by the physicist, chemist, psychologist, botanist or zoologist. It is many years since ordained Christians undertook the exposition of those facts which the scientist secures for us as result of years of diligent and intellectual work. When Sir Oliver Lodge explains the possibilities of communications with the spiritual world, or when Sir Edward Schäfer or Barnstein or Professor Moore attempts to demonstrate the "Origin of Life" from inorganic matter, clerics step forth to indicate passages in the Bible which they interpret as explaining everything that science asserts. In the sphere of spiritualism the activity of the clergyman is more vigorous. As a spiritist he interprets the facts of science, and terms this mass of literature "Christian Science." For the Buddhist it seems Science has only to support those facts which Buddhism has so explicitly laid before us, both as regards the "Origin of Life" and Spiritual communication. Would the Buddhist then be justified in calling this branch of Science, "Buddhist Science"? The Buddhist would only call it Buddhist Science when he means to convey the impression that these results of scientific investigators *reveal* Buddhism. It is Christian Science, either because science explains Christianity, or Christians explain Science. When therefore a microscopic view of Buddhism reveals these mighty facts it needs something more elaborate than a *microscopic* view for such revelation in

Christianity. Buddhism chooses to leave Science in its sphere and suffer the insult of having all her scientifically true assertions classed—by the ignorant critic—as the conjectures of those who have subjected themselves to the strain of intense meditation or as interpretations arrived at as the “last steps in the rigid process of theoretic deduction circulated among the curious.” When all that science founded on the “Origin of Species”—which to Mr. Balfour seems a discourse on the mimicry of true “Evolution Creation”—even in its incipient stage supports Buddhist views ; when the student sees something in the Philosophy of Bergson akin to some of the essentials of Buddhist doctrine ; when Dr. Saleeby, in the field of Eugenics, has intense admiration for the Buddhist practice of parent worship ; does not the Buddhist seem justified in being a so called slave to that philosophy with which modern science is entirely in concordance ?

Is it surely the aim of religion to supply the most serious subjects for our debates ? Popular opinion ought to answer in the negative. The quintessence of both Buddhism and Christianity prescribes for us a code of laws, obedience to which indicates a way out of this labyrinth of sin and suffering. The one has for its “Basis of Faith” an Almighty God to whom some pray for help ; the other gives many a god, none *almighty*, to whom others may pray for help. Call one your Saviour and Care-taker, the others only your care-takers. The one is worshipped by a quarter of the world’s population because they believe Him to be a Saviour, the others are worshipped by three quarters of the world, because they do not *know* “The One” as a Saviour. Until such positive revelation of “The One” is forthcoming, let us hope they who trust in Him will withhold their condemnation of those who think differently to themselves and will learn to say of Buddhism :—

“*This Religion, not sprung from God above*

Is like her fountain, full of Charity

Embracing all things with a tender love,

Full of good-will and meek expectancy

Full of true justice and sure verity ;
 In heart and voice, free, large, even infinite,
 Not wedged in straight peculiarity
 But grasping all in her vast active spright."

HUGH GUNewardene.

AFFINITY BETWEEN ISLAM AND BUDDHISM

By PANDIT SHEO NARAIN

In an Urdu monthly "The Humayun" published at Lahore, the editor has contributed a series of articles surveying the principles and practices of almost all the religious systems of the world, past and present, concluding the series with his view of Islam, which according to him, is the last word revealed through the last of prophets. From reading his presentation of Islam, one gathers an impression, that Islam has theological and philosophical aspects. There are certain general principles of it which to my mind have some affinity to Buddhistic tenets. I have selected some of them for comparison and am placing them categorically with Buddhist tenets in juxtaposition as follows :—

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|---|---|
| 1. (1) Islam is a religion of moderation. | B. (1) Buddhism is exactly the same. |
| 1. (2) Remember God but by living amidst the world. | B. (2) Buddhism does not attempt the definition of attributes of what is popularly understood by the word "God." It inculcates mundane life according to the code of morals formulated by the Buddha. It recognizes |

an order of Bhikshus i.e., those who wish to teach and preach Buddhism, but the rules of conduct for them are very rigid. A Bhikshu is permitted to revert to temporal life if he finds it hard to conform to the rules laid down for the order.

I. (3) Serve others but preserve yourself also.

B. (3) Service of humanity is one of the cardinal principles of Buddhism. Self preservation is of course equally necessary. Buddhist moral code conduces in itself to self-preservation.

I. (4) Enjoy all bounties given to you by God but only in moderation.

B. (4) Buddhism does not recognise that anything is specially meant for humanity. Every thing in nature exists for its own sake. One can make use of everything in nature according to ones' needs but one should not kill animate objects for food or otherwise. Buddhism is a system of self restraint but not self abnegation. All life is sacred, because every creature is on its onward path.

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|--|---|
| <p>I. (5) God is your Lord and giver of your requirements but one does not get anything without effort.</p> | <p>B. (5) Over Lordship of any supposed higher being over humanity is foreign to Buddhistic notion. With the latter part of the Islamic proposition, Buddhism is in perfect agreement, i.e., one gets nothing without one's individual endeavour.</p> |
| <p>I. (6) Good and evil come from God. But to do good and to refrain from evil; shunning evil and alliance with good are in man's power. This is slightly modified by philosophic writers.</p> | <p>B. (6) This proposition is somewhat obscure. Buddhism does not conceive any good or evil emanating from any higher source. Man is the builder of his fate. He should avoid evil and do good to the best of his ability.</p> |
| <p>I. (7) Show forbearance to your enemy except when he is bent on annihilation of truth. You may even sacrifice your life to vindicate truth. Indeed life is given to you only for such purposes.</p> | <p>B. (7) Buddhism teaches you to forgive your enemies. But it does not concern itself with what your enemy regards as truth, you are not to impose your Standard of truth on him. According to Buddhism absolute destruction of truth is an impossibility. Therefore no question of sacrificing life to vindicate it arises. Truth may be suppressed, obscured, distorted or perverted</p> |

but only for a time. Finally it emerges and triumphs. It is your duty to correct error but only by persuasion.

- I. (8) Action! Action! Action! Islam lays greatest stress on action. According to it man is not born good or bad, by his actions he can make himself good or bad.
- B. (8) This is in perfect agreement with Buddhism.
- I. (9) Time of your death is fixed.
- B. (9) Buddhism sees no proof of whether the time of your death is fixed or not. Buddhism does not affirm or negative this proposition.

"RAJAGRIHA" ✓

(I)

Rājagriha is one of the most ancient cities of India. It is sacred as "a spot visited and blessed by the Great Buddha", as the place where the "Prathama Mahāsamgiti" or the First Great Recitation (Buddhist Synod), took place, as the earliest capital of the Magadhan empire, and as the centre from which Buddhism began to spread under the fostering care and patronising zeal of Bimbisāra and Ajātasatru. This historic city is, again, referred to in both the epics. The Rāmāyana makes king Vasu the founder of Vasumati or Girivraja¹ (Old Rajagriha); whereas, the Mahābhārata associates mighty Jāra-

¹ Rāmāyana, Adi, XXXII, 7-8.

sandha, who was killed by Bhimasena in a duel, with this famous city.²

In the ordinary sense of the term, Rājagriha means a "king's house".³ It was at first used to denote any royal residence in general. For we meet with at least three Rājagrihas in ancient literature. Besides the famous Magadhapura-Rājagriha, mention is made of another Rājagriha in the Rāmāyana which was the capital of the Kekayas:

"Ubhau Bharata Satrugna Kakayeshu Parantapau
Pure Rājagrihe ramye mātāmaha-nivesane."

(Ram. II. 67, 7.)

The Kekaya territory, as we know, lay beyond the Vipāsā and abutted on the Gandhāra visaya. A third Rājagriha is also mentioned by Hiuen Tshang in Po-ho or Balkh.⁴

In course of time, however, the designation Rājagriha became stereotyped and was used in a restricted sense to denote the Rājagriha of the Magadhas alone. This may be due to her ever-growing importance under a long line of powerful monarchs who raised her to the status of a paramount city in northern India.

The earliest capital or Rājagriha of Magadha was Girivraja among the hills near Rājgir in Behar Sub-division of Patna district. This is known as Old Rājagriha or Purāna-Rajgir to distinguish it from New Rājagriha which lies to the north of the old city. Hiuen Tshang calls Old Rājagriha by the name, Kusāgārapura.⁵

We have already seen that the name Girivraja occurs in both the epics—the Rāmāyana and the Mahābhārata. According to the Mahābhārata, it was an impregnable city being pro-

² Mahābhārata, Sabha, XX, 3-8.

³ Dr. Bloch notes that "the ancient name Rājagriha, the king's house, finds its parallel in such local name as Rājabari, which occurs in various parts of north-eastern India".

⁴ Beal, Si-yu-ki, Vol. I. p. 44.

⁵ The life of Hiuen Tshang (p. 113).

tected by five hills.⁶ The Rāmāyana calls it the best of cities ("Puravara") and also refers to the hills among which it stood.⁷ The association of Girivraja or Old Rājagriha with five hills that surround it, is also referred to in the Pālī annals of Ceylon⁸ and Chinese accounts of Fa Hien and Hiuen Tshang. According to Prof. D. R. Bhandarkar, "It was a veritable 'cowpen of hills' being enclosed by the five hills of Rājgir".⁹ It is thus really a mountaingirt City or a city of many mountains as we may better call it. The Mahābhārata passage referred to above, tells us that "these five hills,.....seem jointly to protect the city girivraja. The city is impregnable, full of cheerful and well-fed inhabitants, belonging to all the four orders of men."

Now what are those five hills that surround the Old City? According to the Mahābhārata they are (1) Vaihāra—"Vipulasaila", (2) Varāha, (3) Vrishabha, (4) Rishigiri and (5) Chaityaka.¹⁰ "Vaihāro Vipulāh Sāila Varāho Vrishabhastathā ; Tathā Rishigiristāta Subhāschaityaka Panchama." In the Ceylonese Pālī annals we get the following list (1) Gijjhakuta, (2) Isigili, (3) Webhara, (4) Wepulla and (5) Pandawa. According to Sir A. Cunningham the five hills referred to in ancient literatures are identical with the present hills of (1) Baibhāragiri, (2) Vipulagiri, (3) Ratnagiri, (4) Udaygiri and (5) Sonagiri.¹¹ But this view has been ably controverted by Sir John Marshall thus: "General Cunningham takes the five hills to be Baibhāragiri, Vipulagiri, Ratnagiri, Udaygiri and Sonagiri ; but it is certain that the famous Gridhrakuta (Chhathagiri) was included among them and the General must therefore be

⁶ Mahābhārata—Sabha, XXI, 1-3.

⁷ Rāmāyana—Adi, XXXV, 1-7.

⁸ Journ. Asiat. Socy., Beng., 1838, p. 936.

⁹ Carmichael Lectures, 1918, p. 50.

¹⁰ Mahābhārata, Sabha, XXI, 2-3.

¹¹ Journ. Asiat. Socy., Beng., 1838, p. 996.

¹² Cunningham's Geography, ed. by S. N. Mazumdar, p. 530.

¹³ Archaeological Survey Reports, 1905-6.

wrong. Perhaps Ratnagiri was reckoned as a part of Vipulagiri (the northern mountain) and the range from Chhathagiri to Girīak as the fifth.¹³ Hence the five hills are—

- (1) Baibhāragiri,
- (2) Vipulagiri,
- (3) Udaygiri,
- (4) Sonagiri
- (5) Chhathagiri.

This is also quite in keeping with Mr. Broadley's identification of the "Panchasaila". According to Cunningham again, Baibhāra is identical with Webbhāra Mountain of the Pali annals, and mount Vipula is nothing but Wepulla, and may be taken as the Chaityaka of the Mahābhārata.¹⁴ But these identifications are not accepted by all scholars. It is curious to note that the Vāyu Purāna mentions girivraja as the name of one of the five hills, the other four being Baibhāra, Vipula, Ratnakuta and Ratnāchala.

This mountain-girt Girivraja is described by both Fā Hien and Hiuen Tshang. Fā Hien tells us that the City was "from east to west about 5 or 6 li, and north to south about 7 or 8 li".¹⁵ Hiuen Tshang says of Kusāgārapura—"High mountains surround it on each side, and form as it were its external walls..... The town is extended from east to west, and narrow from north to south. It is about 150 li in circuit. The remaining foundations of the wall of the inner city are about 30 li in circuit".¹⁶ According to Sir A. Cunningham's calculations we get a circuit of $4\frac{5}{8}$ th miles,¹⁷ which according to Sir John Marshall is not strictly correct. "A. Cunningham slightly over-estimates their length, giving it as $4\frac{5}{8}$ th miles whereas it is in reality $\frac{3}{8}$ th of a mile less. As regards the outer line of fortifications General Cunningham is seriously at

¹⁴ Cunningham's *Ancient Geography*, p. 532.

¹⁵ Legge, *Travels of Fā Hien*, p. 82.

¹⁶ Beal, *Buddhist Records of the Western World II.*, p. 150.

¹⁷ Cunningham's *Ancient Geography*, p. 532.

fault. He reckons this to be about 8 miles and then goes to alter Hiuen Tshang's measurement of 150 li to 50 li".¹⁸ Sir John Marshall further remarks that the distance covered by the outer walls agree remarkably well with the 150 li of Hiuen Tshang. The greatest length of the city is from north-west to south-east, so that there is no discrepancy between the two statements of Fā Hien and Hiuen Tshang as to the direction of the greatest length of the city. The old walls forming the exterior line of rampart are still to be seen in many places. In a few places the wall is still in good order and about 13 feet thick.¹⁹ The *Vimāna Vatthu* speaks of the city as the best of towns well-measured between the hills while its commentary refers to its being built by Mahāgovinda Pandita.

According to Fā Hien New-Rājagriha lay to the north of the old city at a distance of four li. Some scholars hold that the new city was built by Bimbisara, the father of Ajātasatru. But there are others who attribute the building of the new city to Ajātasatru. A passage in *Sumangala vilāsini* seems to suggest that Bimbisara lived and died in the old city;²⁰ on the other hand, we know that Ajātasatru started from the old city to pay his respects to Buddha. On these grounds some scholars contend that New-Rājagriha was built neither by Bimbisara nor Ajātasatru.

(II)

The early history of Rājgir (a corruption of the name Rājagriha) is shrouded in mystery. Some scholars hold that it was at one time the capital of the Mundas and the Oraon.²¹ The Asuras also most probably held the city for sometimes and even now some forts and embankments of rude construction and huge proportions are ascribed to them by the local people. It is far more interesting to note that at the time of

¹⁸ A. S. R. 1905-6.

¹⁹ *Ancient Geography*, p. 533.

²⁰ *Sumangalavilāsini*, Vol. I., p. 137.

²¹ *Pataliputra* by M. Ghosh, p. 21.

Hsuen Tshang's visit, a very large cave was known as "the Palace of Asuras."

Let us now pass on to the time of the Mahābhārata. In the Sabhāparvan, we find a description of the duel between the Magadha King Jarāsandha and Bhimasena. Vrihadratha, the father of Jarāsandha, was a great warrior and was installed by his father Vasu,²² as the King of Magadha. King Vasu is also mentioned in the Rāmāyana as the founder of Rājagriha for which reason the city bore the name Vasumatī.²³ It is curious to note that a Vrihadratha is mentioned twice (I. 36. 18; X 49. 6) in the Rīgveda. But "there is nothing to show that he is identical with the father of Jarāsandha." Some Jaina writers also mention two Kings of Rājagriha named Samudravijaya and his son Gaya.²⁴ But nothing beyond their names is known to us.

The real greatness of Rājagriha dates from the reign of Bimbisāra whose accession may be placed in the second half of the sixth century B.C. With him opens an era of political supremacy of Magadha which gradually made Rājagriha the premier city in northern India. But "the main interest of the reigns of Bimbisāra and his famous son Ajātasatru lies in the close association of both kings with the life of Gautama Buddha". They became ardent followers of Buddhism and championed the cause of the faith. A story of Vinaya Pitaka refers to Bimbisāra's gift of "Veluvana Vihara" to Buddha. Bimbisāra once went to meet Buddha surrounded by twelve myriads of Brahmanas and householders of Magadha. During the reign of Ajātasatru the first Buddhist Council was held at the Sattapanni Cave to gather together the sayings of the Master. The Great Council was presided over by Kassapa, and the scriptures were recited by Upāli and Ananda.²⁵ On these grounds, Rājagriha is described in the Buddhistic scrip-

²² Mahābhārata, Adi, 63, 30.

²³ Rāmāyana, Adi, XXXII, 7-8.

²⁴ Sacred Book of the East, XLV, p. 86.

²⁵ Vinaya Cullavagga, XI.

tures, as "the great city" "thriving" with its beautiful palaces. The city "is hallowed by auspicious and sacred places". It is also said that Mahāvira spent considerable time at Rājagriha and converted Bimbisāra to Jainism. The political greatness of the city, however, passed away after a short time, but she has ever remained a great centre of Buddhism and Jainism.

Ajātasatru's son Udāyin or Udāyibhadra founded a new capital on the bank of the Ganges which became known as Pātaliputra²⁶ and remained the capital of Magadha up till the end of his dynasty.

"The Ceylonese Chronicles state that all the kings from Ajātasatru to Nāga-Dāsaka were parricides. The people became angry, banished the dynasty and raised an amātya named Susu Nāga (Sisunāga) to the throne".²⁷

Sisunāga thus came to the throne after the fall of the dynasty of Bimbisāra and Ajātasatru.²⁸ The Purānas tell us that he made "Girivraja his own abode." The old city again became the capital of Magadha. But this was for a very short time. His son and successor Kālāsoka retransferred the royal residence from Rājagriha to Pataliputra.²⁹ From that time Rājagriha has lost her political rank and importance. But even after a lapse of more than two millenniums, she continues to be an important centre of Buddhism up till to-day. To a pious Buddhist, she is a holy land of pilgrimage. Her every crag, every spring, every cave and every hoary tree is sacred. Pilgrims come from far and wide, and even from beyond the seas, to visit these holy spots so closely connected with Buddhism.

It is worth noting in this connection that a "Rājagaha Napa" (= King of Rājagriha) is referred to in the Hathigumphā

²⁶ Jacobi, *Parisistaparvan*, p. 42.

²⁷ Ray Choudhuri, *Political History*, p. 111.

²⁸ This view is supported by many scholars. The Pauranic statement making Sisunāga the progenitor of the dynasty of Bimbisāra has been given up by most of the scholars.

²⁹ *Sacred Book of the East*, XI, p. XVI.

Inscription of Kharavela. But the identity and regnal period of this King is a matter of controversy. However, it is so far certain that he had his capital at Rajagriha and was a contemporary of Kharavela of Kalinga. It is also stated that he fled to Mathura being harassed by the Kalinga King.³⁰

CORRESPONDENCE

BOOKS ON BUDDHISM IN ENGLISH

According to the catalogues there are now a good many books on Buddhism of both southern and northern schools in English language by various Buddhist and non-Buddhist authors—Britons, Germans, Americans, Indians, etc., but as it is rather difficult to make a healthy selection I should feel much obliged if any of your readers would kindly let me know through your own organ which are the 12 best books, without distinction of school, authors' names etc.

I do not mean Buddhist catechisms. Of these, en passant, I know two books which are, I feel, most suitable for national and other schools. The one for the senior boys is Col. Olcott's "Buddhist Catechism" and the other for juniors is the "Smaller Buddhist Catechism" by Mr. C. Jinarajadasa, M.A. (Cantab). These books can be obtained from the Theosophical Publishing House, Adyar, Madras at 8 as. and 2 as. respectively.

ANANDA.

THE EDITOR, "MAHA-BODHI" JOURNAL.

Dear Sir,—Reference the article in the October issue under the caption of "Christians vs. 80,000 Buddhist priests in Burma" the number of nuns mentioned therein should be 30,000 not 3,000.

Awaiting, with interest, constructive criticisms, practical suggestions etc. from Buddhists all over the world as to how to wake up our Burma

Buddhist priests and nuns numbering 80,000 and 30,000 respectively to keep abreast of the times before it is too late.

Yours etc.
ANANDA.

Mandalay, 13th October 1927.

A QUERY

THE EDITOR, "MAHA-BODHI."

Sir,—Will any reader of your esteemed journal enlighten us on the point of Buddhist population over the whole globe? Hugh's "Modern Geography," (latest edition), clearly shows that over five hundred million souls embrace Buddhism, and we learn from other reliable sources that it is the widest spread of all religious faiths. But from the extract of a notice annexed herewith you will please see that the "Evening Express" has arrived at only one hundred and fifty million as the correct number of followers of Buddha. Well, Mr. Editor, is this not a clear example to show how prejudiced is the Christian mind against the prestige of Buddhism? We in the East were quite eager to believe whatever the Christian missionaries and others say about our religion, at a time when the British Empire was too young and modern science has not begun to make giant strides in the civilised countries of Asia. However, the signs of the times have taken a wider aspect altogether and even the ten year old school boy is not generally inclined to accept anything unless it is explained to him on sound authority.

Still further we read in the same notice that the question:—"What are the tenets of Buddhism?" is to be answered by a bitter enemy of Buddhism like Mrs. Rhys Davids. As for her knowledge in the doctrines of Buddhism the writer beg to quote the following passage from the "British Buddhist" (September 1927):—"Since the death of her husband, her former sympathy for the Buddha Dhamma has undergone change, and now we find in her the most inveterate foe born since the disappearance of another woman, a follower of the paribbajakas who through envy of the Great Teacher, conspired to destroy the reputation of the Bhikkhu Sangha, as well as that of the Lord Buddha. But she failed miserably. How would Mrs. Rhys Davids like us to say that it is because of impure thoughts, and conceit and arrogance that she uses her Pali knowledge by which she earns her livelihood, to dare to call the greatest of the Aryans, "the man Gotama?" She has caught hold of the snake by the tail end. The sublime Dhamma is beyond the comprehension of Mrs. Rhys Davids. She has not had the blessed fortune to hold converse with learned righteous Bhikkhus. Her knowledge is merely

based on philological study of the Pali literature. She is an utter stranger to the paramartha Dharma." Are all these not too bewildering for Buddhists especially in this country, who not only helped late Dr. Rhys Davids to establish the Pali Text Society but also gave liberal donations towards the Society's publications?

Yours, etc.

E. D. JAYASINHE,

Secretary,

Buddhist Lodge.

Matale, Ceylon.

Extract of the notice referred to above :—

Half the world does not know how the other half lives. It is as true to say that half the world does not know what the other half believes.

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MRS. RHYS DAVIDS, D.LITT., M.A., Lecturer in Pali and Buddhism in the School of Oriental Studies, University of London; President of the Pali Text Society, who will write on Buddhism.

DR. L. D. BARNETT, Keeper of the Department of Oriental Printed Books and Manuscripts, British Museum, who will write on Hinduism. "Daily Express," May, 6.

BOOK REVIEW

ESSAYS IN ZEN BUDDHISM

BY

D. T. SUZUKI 1927 (LUZAC & COMPANY, LONDON)

The author of these essays is well known for the valuable contributions he has made to the study of Mahāyāna Buddhism. His present work is a collection of six essays on Zen Buddhism, five of which had already appeared in "The Eastern Buddhist" edited by Mr. Suzuki himself and Mrs. Suzuki. These essays are: (1) Zen as the Chinese interpretation of the doctrine of enlightenment. (2) Enlightenment and ignorance. (3) History of Zen Buddhism in China from Bodhidharma to Hui Neng. (4) Satori. (5) Practical methods of Zen instruction. (6) The meditation hall and the ideas of Zen life. The book ends with a chapter on "Ten cow-herding pictures" showing the upward steps of spiritual training and an index of Chinese words used in the book.

All these essays are thoughtful and we must congratulate the author for giving us something substantial for the study of a living system of Buddhism—ill-known to us. The author is the most competent to deal with the subject and as a Japanese he is much better equipped to penetrate into the philosophy of Zen Buddhism, practised in Japan. Well acquainted as he is with Mahāyāna philosophy as well as with other philosophical systems of China, it was possible for him only to do justice to the subject. We are encouraged to learn that these essays only form the first series of his studies in Zen and that a second series will be soon forthcoming.

The Japanese word Zen is derived from Chinese *Tch'an* (ancient pronunciation *Zian*) which is based on Sanskrit *dhyaṇa*—Pāli, *jhāna* meaning "meditation." The Zen Buddhism emphasises on the doctrine of meditation. Its early history is shrouded by the mist of legends. It was an Indian (according to

some reliable documents—a Persian) monk, named Bodhi-dharma who is said to have introduced this new form of Buddhism in China towards the beginning of the 6th century (516-534 A. D.). Bodhidharma is an well known figure in the Far-East. He is known as *T'an-mo* (Dharma) in China and as *Daruma* (Dharma) in Japan,* and his portrait is found everywhere in the Far-East. The traditional history of the *dhyanā* school compiled in China naturally traces its history from Śākya muni. Bodhi-dharma is the 28th patriarch there in succession from the Master. He is revered as the first patriarch of the Chinese *dhyanā* school. The Chinese disciples of Bodhi-dharma who were the torch-bearers of the school founded by Bodhi-dharma are Houei-K'o (486—593), Seng-ts'an (died 606 A. D.), Tao-sin (580—651), Houei-jen (605—675 A. D.) and Houei-neng (637-713 A. D.). After Houei-neng the school was split up into several sects.

Houei-neng's co-disciple, Shen-Siu (Jap. Jin-shū) became the founder of the so-called "northern school" because his influence extended into the northern part of China while Houei-neng who worked in the south became the founder of the southern school. There were no divisions in the Northern sect, but the Southern one was divided into five schools known as (1) *Lin-Chi* (Jap. *Rin-Zai*) (2) *Wei-Yang* (*Igyō*), (3) *Ts'ao-tong* (*So-to*), (4) *Yün-men* (*Ummon*), (5) *Fa-Yen* (*Hō-gen*); and under the first school Rinzai we have two subdivisions *Yang-tch'e* (*Yōgi*) and *Huang-long* (*Oryū*). Tao-siuan (Jap. Dōsen), a follower of the school of Shen-siu came over from China to Japan in 736 and transmitted the doctrine of the northern school to Gyōhyō who in turn passed it to Dengyō, the founder of the Japanese Tendai.

The Rinzai and Sôtō Sects introduced into Japan by Ei-sai (1141—1215 A. D.) and Dōgen (1200—1253) respectively and now prevalent in Japan are of the southern school.

"The essence of Zen Buddhism consists in acquiring a new

* See *Buddhist India* Vol. I, p. 3, p. 238-239.

viewpoint of looking at life and things. This acquiring of a new point of view is popularly called by Japanese Zen students *Satori* (*Wu* in Chinese). It is really another name for enlightenment (*anuttara-samyak-sambodhi*)...*Satori* may be defined as an intuitive looking into the nature of things in contradistinction to the analytical or logical understanding of it. (Suzuki p. 215-16).

As such Zen has no need of any sacred text. It derives its authority, whenever necessary, from the teachings of Bodhi-dharma, and his successors—the patriarchs of the Zen sect. A short text of four articles is attributed to Bodhi-dharma. It has been translated *in extenso* by Mr. Suzuki (p. 167 ff). Other works attributed to Bodhi-dharma are considered to be spurious by Mr. Suzuki (p. 165).

"There are many ways to enter the Path, but briefly speaking they are of two sorts only. The one is 'Entrance by Reason' and the other 'Entrance by conduct.' By 'Entrance by Reason' we mean the realisation of the spirit of Buddhism by the aid of the scriptural teaching. We then come to have a deep faith in the true Nature which is one and the same in all sentient beings. The reason why it does not manifest itself is due to the over-wrapping of external objects and false thoughts. When one, abandoning the false and embracing the true, and in simpleness of thought abides in *Pi-Kuan*, one finds that there is neither selfhood nor otherness, that the masses and the worthies are of an essence, and firmly holds on to this belief and never moves away therefrom. He will not then be guided by any literary instructions, for he is in silent communion with the principle itself, free from conceptional discrimination for he is serene and not acting. This is called Entrance by Reason."

The 'Entrance by Conduct' consists in the four acts in which all other acts are included. These are: (1) How to requite hatred. (2) To be obedient to Karma. (3) Not to seek after anything. (4) To be in accord with the Dharma. These four acts are then defined (p. 168). Mr. Suzuki has tried to trace these doctrines promulgated by Bodhi-dharma in Mahāyāna

texts like *Vajrasamādhi sutra* which prescribes the aforesaid two entrances into the Path and also in the *Lankāvatāra sutra* and *Vajracchedikā sutra*. The expression *pi-kuan* literally means "moral-contemplation." Bodhi-dharma himself during his sojourn at Lo-yang is said to have sat in contemplation for several years fixing his eyes on a wall. *Pi-Kuan* is supposed to be a reference to that event. Mr. Suzuki however has tried to arrive at the right interpretation of the expression. He has compared it with the *samādhi* prescribed in Mahāyānistic texts like *Vajrasamādhi sutra*. The meaning of *Pi-Kuan* or "wall contemplation" must be found in the subjective condition of a Zen master, and is highly concentrated and rigidly exclusive of all ideas and sensuous images."

We do not want to present an exposition of the Zen doctrine in this review. Our intention has been to point out the importance of this form of Buddhism which is still living. "Though much modified in various aspects, the principle and spirit of Zen Buddhism is still alive as it was in the days of the sixth patriarch, and as one of the great spiritual heritages of the East it is still wielding its unique influence especially among the cultured people in Japan."

This is why Zen deserves our notice and we recommend the essays of Mr. Suzuki as a sure guide book to those who want to get acquainted with this important aspect of Buddhism.

P. C. BAGCHI.

THE VADE MECUM for use in Buddhist Temples by Dorothy Hunt, A. Raymond Zorn, B.A. and The Bhikkhu Shinkaku. Published by The Hongwanji Buddhist Mission, Hawaii. Price 1/6 nett.

The Vade Mecum is a collection of Hymns on Buddhism and an order of ceremonies for use in Buddhist Churches prepared by the learned editors for use in Buddhist temples. Some of the hymns appeared in the "Maha Bodhi" and these

with several others have been collected together and edited by them admirably. Fifty years ago Buddhism was almost unknown in Europe but thanks to the works of oriental scholars and leaders like the Anagarika Dharmapala it has made much headway both in Europe and America. Though there had been no organised Buddhist mission in Europe a large number of people have by themselves embraced the great religion. It is gratifying to note that the number is steadily increasing and it is primarily for the use of these as well as the other Buddhist residents in Europe and America that the book has been compiled.

All the three authors are well known Buddhist workers in America who are devoting their time and abilities for the great cause. We offer our hearty congratulations to them all for bringing out this much needed volume. It is to be hoped that their efforts will be appreciated by the public by purchasing this book.

Copies may be had from the Maha Bodhi Book Agency.

P. B.

A GUIDE TO THE QUTB-DELHI

BY

MR. J. A. PAGE

Published by the Government of India

This is a companion volume to the series of guides which the Archæological Department is issuing for the guidance of the public who wish to visit these beautiful monuments of the past. Guides to Sanchi, Taxila, etc., have been long before the public and we welcome the publication of this guide to the famous Qutb or victory tower built by Qutbu-d-din at Delhi. On going through the work there arises in the mind of the

reader a mixed feeling. One cannot but rejoice to think of so grand and imposing a monument. Religion is not a barrier to the appreciation of works of art. A Buddhist may admire a work like Taj with the same appreciative feelings of a Mohammedan. So it is with all others. But at the same time, it would be sheer hypocrisy to say that one does not feel sad to think how this great monument with its adjoining mosque has been erected. The learned author writes:—The mosque built, it is said, upon the site of a demolished Hindu Temple and constructed piecemeal with materials taken from twenty-seven others, was erected as a monument to the "Might of Islam....."

One of the greatest blots in the history of the spread of Islam in India, is the ruthless destruction of historic monuments erected by the Hindu and Buddhist devotees. Wherever the conquerors went they made it a point to destroy temples and stupas. In some places they went so far as to erect mosques over such temples with the materials taken out of the ruins. The monuments discussed in the book under review are of this kind.

This, however, is an enlightened age and the British Government in contrast to the Islamic conquerors is spending large sums of money for the conservation of these historic monuments. Lovers of India's past cannot but offer their thanks to the Government for its work in this direction.

We thank the Government of India for presenting us this valuable guide to the Qutb.

P. B.

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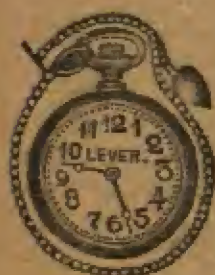
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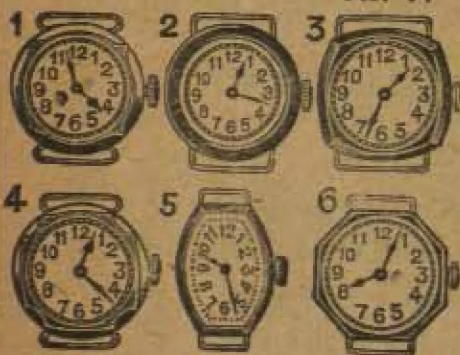
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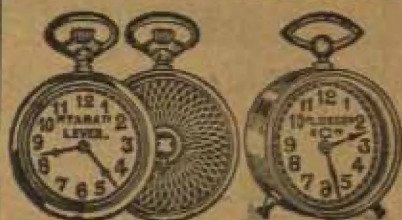
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